

Der Lutheraner.

God's Word and Luther's Doctrine
Shall Never Perish.

Sixty-third year.
1907.



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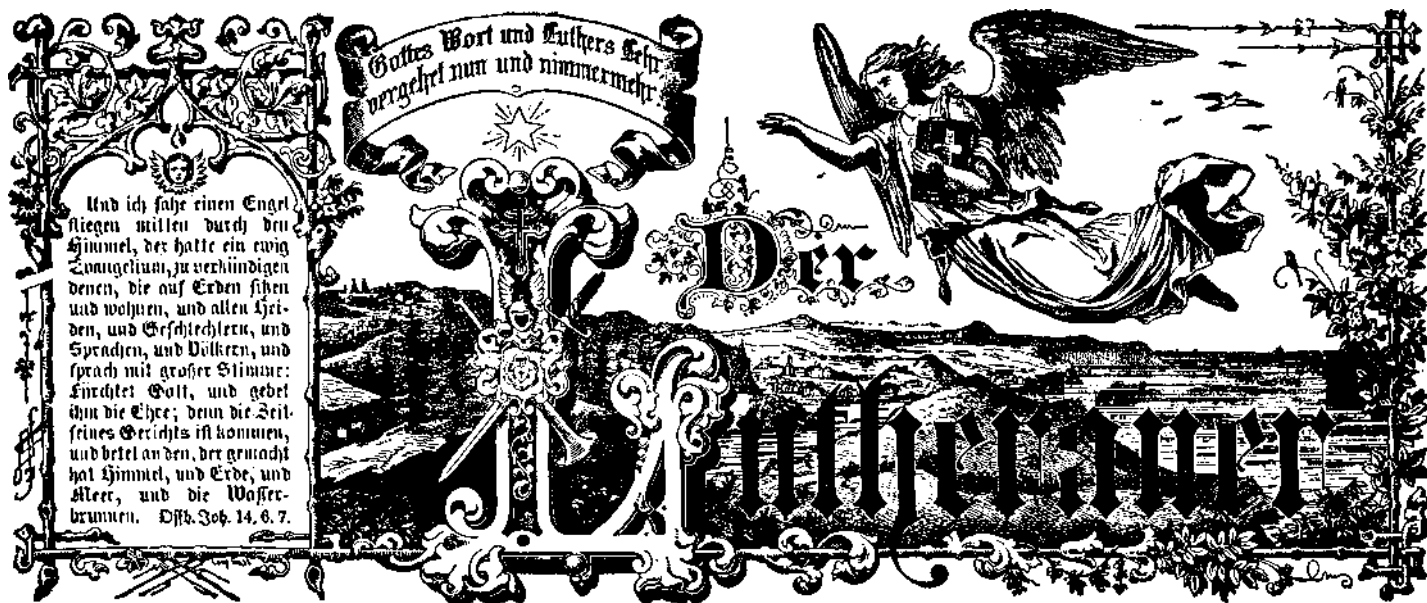
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No. 1.

The turn of the year.

Contemplating we stand and with earnest silence At the turn of the year mute and still, No one can tell us, can show us, What will come in the future year.

Whether we shall wander through the dark year with joy and peace, Or whether we shall suffer great sorrow, No one, no one can tell us! The future's shell lies impenetrable Before the keenest eye of man. Whether you call - no answer returns to your ear from deep silence!

But one holds the host of stars, One grasps the sea in his fist! He is the one who holds faith and trust near and far like no one else.

This one, who gave the sweet light of the suns and the mild shine of the moon". He, too, with light and life's delights, will draw blessings to your side".

Cling to him with your heart and hands and trust him childlike forever. He can turn all, all misfortune. Even in this dark new year.

serenity. But what do you wish yourself for the new year, dear reader? How many and varied wishes move the hearts at the turn of the year! I will tell you what I wish for myself. I wish for a gracious God and Father in heaven, and to Him intimate trust, filial obedience, and greater faithfulness. This is not an empty wish, but a prayer that has the promise of being answered. For over the gate of the new year is written again the dear name of Jesus, the name of my Saviour. Through him I have grace with God, and I have enough of it.

With God in Jesus' name shall therefore also be the motto and my motto for the new year. So I walk confidently and joyfully, and fear not. Through faith in Christ Jesus, my Lord and Saviour, I am a child of God, a child of the most high Father. This is my joy and my comfort. For the Father protects his child and cares for his child and leaves him in no want. Into his faithful Father's hands I place all my affairs, and everything that the new year will bring me I take from his hand. Thus I feel safe and secure.

Nothing can happen to me but what he has provided and what is blessed to me.

Behold, dear reader, so rich and happy is faith in Jesus Christ. It gives us the unshakable certainty that we have a Father in heaven who loves us, and the joyful, confident trust that he always and in everything means well with us.

Help, Lord Jesus, let it succeed, Help, the new year is coming! Let it bring new strength, that I may walk anew. Let me be at thy command, even beside all that is mine. New life and new fortune, by thy grace, give me!

To JEsu's name.

In Jesus' name we enter the new year. God's great goodness has brought us this far; praise, glory and thanks be to Him! What will the new year bring us? We hear many good wishes these days, and we hear them gladly if we feel that they come from the heart. And they ought to do so with us Christians. What in the world is so often only empty form, only hollow words, should be true with us Christians.

The unity of the Christian church.

(Synodal sermon.)

Eph. 4, 3: Be diligent to keep unity in the Spirit through the bond of peace.

One of the greatest annoyances the world sees in the Church is the outward brokenness of the Church. The world talks something like this: "The church makes the claim that if you want to be blessed you must belong to it. But which church is the right one? The church is divided into parties that fight each other. Which party is right? Perhaps they are all wrong together. Therefore we cannot be blamed if we do not want to know anything at all about the Christian Church." So the poor world frets and gets lost in the fretting. But weak Christians also fret at the brokenness of the Church. Perplexed by the apparent arguments of the false teachers, they begin to doubt the divine truth in which they have hitherto stood, and some finally fall into utter unbelief. This is the dreadful pity of the outward dissension of the Christian Church. Woe to all who tear the church asunder! God threatens to destroy all who corrupt his temple, the church.

What a glorious good, on the other hand, is the true unity of the Church! God wants it. The Lord Christ asked for it in his high priestly prayer, and Christ's apostles exhort us to it. And when Christians with one accord praise God with one mouth, and hold fast to one another in one mind and in one opinion, this makes a mighty impression on the world, so that it is led to inquire after the word. Blessed are all those who love and promote the unity of the church!

Of the glorious good of the unity of the Christian church the apostle Paul deals also in ours: Text. He calls the unity of the church, describing it even more closely according to its origin and nature, unity in the Spirit: Unity in the Spirit, according to its origin and nature. Unity in the Spirit he praises, and exhorts us to keep it. Let us now consider this text for doctrine and exhortation a little more closely. I present to you:

The glorious good of unity in the Spirit.

We see,

1. wherein this glorious good consists,
2. how it is preserved.

1.

"Be diligent to keep unity in the Spirit," exhorts the apostle. What does this unity of spirit consist in? This can be said very briefly. The unity in: Spirit consists in believing the gospel, or, which is the same thing, in believing in Christ the Saviour of sinners. The Spirit, the Holy Spirit, has primarily one business here on earth: to transfigure Christ, as Christ Himself says: "The same" - namely, the Holy Spirit - "will transfigure me," John 16:14. Therefore, when the Holy Spirit transfigures Christ in a man's heart, when a man, through the action of the Holy Spirit, recognizes Christ as his Saviour, or, what is the same, believes in Christ as his Saviour, he has entered into the unity of the Spirit.

The unity of the Christian church is not an external one. It does not consist in men coming together in a heap, or in uniting themselves in so-called spiritual or moral pursuits and works. O no! The unity of the Christian Church consists in poor sinners clinging in faith to Christ as their Saviour and Exonerator of sin. Wherever such people are, whether they dwell in America, Europe, or elsewhere, whether they are in the outward communion of the orthodox church, or held in captivity in irreligious communities-I say, wherever such people are, who do not desire to be saved by their own works, but trust before God in their: Trust in their hearts in Him who hung on: crosses at Calvary for the sins of the world, there they have come to the unity of the Spirit. The cross of Christ, as the only ground of blessedness, is the centre around which all is gathered that belongs to the Christian Church. All Christians clasp in faith the cross of Christ. This is the wonderful, mighty unity of the Christian Church, of which we sing in faith, to the glory of the Holy Spirit:

All Christianity on earth holds even in one sense.

But why is this unity called hastened unity in the Spirit or of the Spirit? Well, because it is worked and sustained by the Holy Spirit alone. No man can, by natural powers, rise to the faith of Christ. By natural powers a man can do works, works that will astonish the world and earn him the glory: of godliness before the world. He can, by natural powers: He can, by his natural powers, give up all his earthly goods in the belief that he is thereby acquiring God's grace; he can scourge himself bloody, tear the flesh in pieces from his body, kill himself. But by his natural powers he cannot believe in Christ as his Saviour. This faith must be wrought by the Holy Spirit. "No man can call Jesus Lord without the Holy Ghost." "We believe according to the working of his mighty strength." By natural powers, thinking thereby to obtain God's grace, a man can make long walks, pilgrimages to Jerusalem, Rome, and Lourdes, ripening round the whole earth; but he cannot by natural powers come in his: But he cannot, by his natural powers, come to Christ in his heart, and in faith take hold of Christ as his Saviour, who, in the promise of the Gospel, comes so near to him and offers Himself to him. Here is true what Christ says, "No man can come unto me, except the Father draw him," and what we confess in the Catechism, "I believe that I cannot by my own reason nor strength believe in JESUS Christ my Lord, or come unto him, but the Holy Ghost hath called me through the gospel, hath enlightened me with his gifts." By natural powers man can trust in his own works, even in so-called better conduct and self-decision-this is carnal religion, the religion innate in every man-but by natural powers he cannot trust in Christ's work and merit. By natural powers man can doubt God's grace, but not believe God's grace in Christ. This is wholly an effect of the Holy Spirit through the gospel. Thus the unity

in the Spirit, which consists in believing the gospel, entirely an effect of the Holy Spirit.

This unity of spirit, which consists in faith in the gospel of grace, immediately brings about another tremendous unity, the unity of mind. Through faith in the gospel all who receive it are also born again, renewed. By this faith all gain filial mind toward God, the mind that they now hearken to God's word in all things, as obedient lesser ones do to the word of their parents. Thus Christians have but one guide in all things of faith and giving: God's word. God's word is the measure by which they measure everything. All want to submit to the word of God. This attitude is also found in those who, out of weakness, err in this or that point.

This is the tremendous unity of the Spirit in the Christian Church. This unity has hitherto been given by God to our Synod. By God's grace we are in complete agreement that we are saved by God's grace in Christ alone, without any works of our own, whatever their names may be. People have always wanted to push our synod out of this position. So now, at last, in the controversy which has been begun with us concerning the doctrine of conversion and election by grace. Our Synod, by God's grace, has remained with the doctrine of grace. Consequently we are also of one mind that all questions of doctrine and life are to be judged and decided according to God's word alone. As often as questions of doctrine or life have come before the Synod, the Synod has submitted to the Word of God in great agreement. Individuals who did not want to submit to God's Word have, of course, left us again and again. In doing so, they revealed that they were no longer of us. God preserve us this unity of spirit, this exceedingly glorious good!

But how does this happen? How is the glorious good of the unity of the Spirit preserved?

2.

Help, God! All human strength and all human wisdom is in vain. The longer we serve in the Christian church and observe what is going on in it, the more vividly we realize this. Men, with their strength and wisdom, cannot hold together in right unity either a single congregation or a whole synod. We have here to contend not with flesh and blood, but with princes and mighty men, with the evil spirits under heaven, who are continually tempestuous against the Christian church and its unity. Every Christian church and every larger Christian community that enjoys the unity of the Spirit is like an edifice that the devil constantly seeks to undermine and will surely blow up if God does not resist him. The unity of the Spirit is in God's hands alone. We are preserved by God's power through faith unto blessedness. Here it is necessary to abide in God's Word and to handle it diligently, so that the Holy Spirit may have and direct His work in us.

But one thing we humans can do with regard to the unity of the Spirit: we can destroy it. We can

We can neither create nor maintain unity in the Spirit with our power, but we can destroy it, destroy it with our sins and evil works. This is what the apostle is aiming at when he not only says in our text: "Be diligent to keep unity in the Spirit", but also adds: "by the bond of peace." The unity of the Spirit is preserved only where Christians remain united to one another by the bond of peace, and in their intercourse with one another exercise brotherly love and peace. Where mau lets go of love and humility towards one another and gives room to bitterness in the heart, there is soon a division. Luther impresses this powerfully on us in his interpretation of our text. Luther also says it again and again: Where love is not allowed to reign in the heart, unity in doctrine will soon be lost. Our Lutheran confession also reminds us that many heresies have arisen because the teachers have become bitter against one another.

1) Let us not deceive ourselves about this: false doctrine and division in the church do not come from the fact that the Scriptures are obscure and that, as a result, even Christians cannot remain united in the honest use of the Scriptures. False doctrine and division in the church do not come from the fact that the Scriptures are dark and therefore Christians cannot remain united in the truth when they use the Scriptures honestly. It goes on in the church in general as it does in the individual congregations. There the disputes and divisions do not arise from deep scriptural research, but - as is also usually recognizable - from the displeasure and bitterness that individuals harbor against the congregation or certain members of the congregation. God's word and conscience are only turned to a! And so they deceive themselves and others. And as in individual congregations, so it goes in larger ecclesiastical communities. Arius, the arch-heretic who wrought a great schism in the fourth century Christian Church, was bitter. He had been deposed once, and later was unjustly passed over, as he thought, in the election of bishops at Alexandria. Thus, in order to be able to contradict the bishop-elect, he formed the ungodly doctrine that Christ, according to his divine nature, was not the eternal Son of God, but only the first creature fei. He faud followers and tore the church apart. And even before this, in the third century, Novatian of Rome tore the Church apart with the false doctrine that the Church must not receive back into her midst those who had fallen in persecution, even if they repented. But he did not establish this false doctrine until another, a certain Cornelius, had been elected bishop in Rome in his place. Before this he had clearly and definitely taught the truth on your disputed point. Thus, in almost all the divisions of the church, personal bitterness can be traced as the cause of the division.

Let this be said to us as a warning. Every one of us also, according to the old man, has a proud, ambitious, angry, and revengeful heart. Now if we do not continually kill business by the spirit of the flesh, we shall seek something in the brethren in case of real or supposed wrong done us, even before

The Church does not shrink back from distortions, claims contrary to Scripture, and evil practices, thus destroying unity in the Spirit and tearing the Church apart. May God remain with us with His Word and Holy Spirit and not let us out of His strong hand of grace! May he keep us in the faith of the pure gospel of grace! May he keep us in the childlike spirit of judging and judging all things according to his word alone. May he also kindle and sustain in us, through the fire of his divine love, the flame of genuine, heartfelt love for the brethren, which makes use of peace, without which unity in the Spirit cannot remain. May he do this for the sake of Jesus Christ, our only Saviour! Amen. F. P.

"Do you?"

"Do you?" "Do what?" Please, take up your Bible once, and open the first chapter of the Gospel of St. John. In the last quarter of the chapter we find two persons who are quite stirring to do a work which you and I, and every Christian and every Christian, are no less commanded to do. The zeal which those persons displayed in their work should justly excite our zeal to the same work, and the manner in which they perform their work may serve us as an excellent guide.

The first one whose work we want to take a look at is Andrew, the brother of Simonis Peter. Andrew had been a disciple of John the Baptist, but was moved by the faithful and steadfast testimony of John to follow the Lord Jesus. In this following of JEsu he found rest and yet - no rest. As soon as he found Jesus, he was overcome by a holy restlessness to lead others to Christ. Andrew, who later preached the gospel to the warlike Scythians at the Black Sea, first looks around among his own blood relatives. It is important to him that his closest relatives share in the happiness he has found with Jesus. And how could it be otherwise? It is inconceivable that a man should have a heart for the mission in distant lands, who is silent about the name of Christ in his own country and home town, among his relatives and acquaintances.

So Andrew seeks and finds his brother Simon Peter. As soon as he sees him, he joyfully exclaims, "We have found the Messiah!" and leads him to Jesus without delay.

Is not this a splendid example of the most important missionary work of all, namely, mission among one's own relatives and acquaintances? -

The following example of Philip is worthy to stand alongside this one, and also gives us a special hint worth taking to heart for missionary work in our own circle.

Like Andrew, Philip is overcome with a holy restlessness to lead others to Christ as soon as the Lord has found him. Philip seeks and finds Nathanael, and says to him, "We have found him of whom Moses in the law and the prophets wrote, JEsu, Joseph's son of Nazareth." Philip is full of zeal and fire, and does not believe otherwise than that Nathanael will go with him at once to

Christo. But it comes differently. Nathanael does not share Philip's joy at first, but raises a weighty objection against what he says. He says, "What good can come from Nazareth?" He wants to say, "The true Messiah, of whom Moses and the prophets wrote, does not come from the lowly, despised Nazareth of Galilee, but from Bethlehem. If the one you have found is from Nazareth, then he cannot be the true Messiah."

That was a weighty objection, and dear Philip cannot refute it. He does not yet know that this JEsu, Joseph's son of Nazareth, is really from Bethlehem, the city of David. What then does Philip do? Does he let himself be misled in his faith? Or does he at least give up missionary work because he has encountered a question that he cannot answer? Not at all. Philip is sure of his faith, though he does not yet understand this and that, and is convinced that Nathaniel will come to the same certainty as soon as he is with Jesus. He therefore becomes all the more urgent in his zeal, seizes Nathanael by the arm - so the writer imagines - and says to him: "Come and see it!"

And Philip, with his faith, will not be disgraced. No sooner is Nathanael with the Lord JEsu, and has heard JEsu's word, and received a proof of his omniscience and omnipresence, than he too joyfully exclaims with the fullest conviction, "Rabbi, thou art the Son of God, thou art the King of Israel!" -

These are two splendid examples of missionary work in one's own circle. This is a mission which every Christian is commanded to undertake, to which every Christian has ample opportunity, and for which no Christian of his faith lacks the necessary skill. Let us, like Andrew and Philip, do this very work with all diligence! - Do you?
S. Spd.

† Fr. Stephanus Keyl. †

I.

The year 1905 was a year of heavy visitation to the then Eastern District of our Synod. For an unusually large number of well known workers in these: Parts of the Vineyard of God, the hour of celebration struck. They had borne the burden and heat of the day, and were now called home by the Lord of the vineyard to receive the promised reward of faithful servants.

After Fr. J. H. Sieker in New York had followed the call of the Lord: "Come again, child of man!" at the turn of the year 1904-1905, the same call went out to Fr. F. T. Körner in Brooklyn already on January 11, 1905. On January 19, Fr. J. P. Beyer, also of Brooklyn, had to, or rather was allowed to, call it a day. On March 28, P. P. Schulte of Kingsville, Md. succeeded the above, and on: June 5, C. H. F. Frincke of Baltimore succeeded the above. On June 24, P. O. Schroeder of Philadelphia, at the Lord's command, laid down his work and gave his spirit into God's hands. But the ranks of our workers were to be further thinned before the close of the year. On November 23.

ber, the angel of death came to Fr. A. E. Frey's camp in Brooklyn and freed his soul from its mortal shell. No sooner had we calmed down a little over this message of mourning than the saddening news flew through the circle of the Synod: Fr. Stephanus Keyl had died. On December 15 the gates of the heavenly Jerusalem had opened for him, and he had entered into the joy of his Lord. This was all the more painfully surprising news, because he had apparently still been in good health and nothing had been heard of illness.

With Fr. Keyl, a man has departed from our midst who was known far and wide in the Synod, even far beyond the Synod, if not personally, then at least by name; a man who, in the orientation of his office as emigrant missionary, probably came into contact with more people and said a word of instruction, admonition or encouragement to them than any other pastor in the Synod. Many to whom he became a faithful guide on their arrival in a foreign land to orthodox Lutheran congregations in their new home will cherish his grateful memory as long as they live. They will never forget how a friendly man addressed them in a loyal manner and stood by their side, advising, helping and protecting them, when they landed in the great cosmopolitan city of New York, helpless and helpless as strangers in a foreign land. Yes, the entire Synod and Synodical Conference must and will be grateful to him for having so faithfully and fearlessly represented the confessing Lutheran Church of America for so many years at the gateway to the New World among thousands of immigrants.

Stephanus Keyl was the son of Father E. G. W. Keyl and his wife, Amalie, a sister of Blessed D. C. F. W. Walther. Born at Frohna, in the kingdom of Saxony, June 27, 1838, he arrived with the Saxon emigrants, of whom his parents were one, at New Orleans, La. on January 5, 1839, and at St. Louis on February 19 of the same year. After a short residence there, his father took charge of the Frohna-Wittenberg congregation in the new settlement in Perry County, Mo. There young Keyl passed the early years of his childhood. Later he attended school at Trinity Parish in St. Louis, where he was also confirmed by Father Frederick Wyneken. Since he should and wanted to serve the Lord of the Church in the holy preaching ministry, he entered Concordia College in St. Louis, where he then also studied theology at the feet of his uncle, Professor Walthers, and received his daily bread at his table. In return he was a faithful coachman to the revered uncle to the services and meetings of the congregation of which Walther was pastor. When D. Walther had to make a trip to Germany and Switzerland in 1860 for health reasons, the young Keyl was allowed to accompany his uncle to his great joy, for whom the strong young man was a very desirable support. He did not return with his uncle, however, but remained a year in his old home and attended the University of Leipzig. Here he made connections and formed friendships with German students, some of which were maintained throughout his life and bore good fruit for his later work in the emigrant mission. After his return in 1861 he stayed for a while in his father's house.

In 1862 he accepted a call from St. John's parish in Philadelphia, Pa. where he was ordained by his father and inducted into the sacred ministry. In October of the same year he entered into holy matrimony with Maid Magdalene Walther, a daughter of D. Walther. For forty-three years they were allowed to make their pilgrimage together to the blessed homeland. God blessed the happy marriage with 12 children, of whom, however, only seven survive their father with their mother, namely four sons and three daughters. One of the sons serves the Lord in the holy ministry.

Whom the Lord loves, he chastens. The faithful God did not lack these proofs of love in Father Keyl's family. Not only did they have to put five children into the little chamber of the grave with heavy hearts, but God also soon touched the father of the house himself and afflicted him with a disease that threatened to bring his whole blessed career to an early end. After only six years of work in the holy preaching ministry, Keyl suffered a physical ailment that forced him, as it seemed, to resign his ministry forever. These were gloomy clouds of affliction that gathered over his head and for a time darkened the friendly sun of grace of his God. His heart often asked the anxious question, "Lord, what do you intend to do with me? But for the time being he had to be content, as Peter once was, with the answer, "What I do thou knowest not now; but thou shalt know it hereafter." And he was allowed to learn afterwards that the faithful God had only thoughts of peace and not of sorrow over him even in this severe visitation. According to God's counsel and will, he was to serve the Lord and His Church in another position, in a work that was still unknown to us at that time. But God put Father Keyl and his faithful wife to the test of patience for a while and left them to wander in the dark valley. In order to earn an honest living for himself and his family, as best he could, he started a small cigar shop in Philadelphia. This, of course, was miserable enough; for what did he know of the cigar trade! That was a hard time for the young couple with their little children, and many sighs for light in the dark valley, for comfort in the affliction, and for help out of trouble went up to the throne of God, who alone does all help. And he had already prepared help for Keyl, as it soon turned out.

In 1867, Father F. W. Foehlinger, then pastor of Trinity Parish in New York, had submitted to the Synod of the Eastern District a letter concerning an emigrant mission in New York, in which he pointed out the great need of the immigrants on their entry into this country, and showed how these people, for the most part fellow believers, could and should be helped in body and spirit by an able missionary. "Synod discussed at some length the importance and possibility of carrying out this cause, and did not doubt that it could be done." The pastors and deputies were requested to encourage this matter in their congregations and to encourage support. "As the next thing to begin with, it was pointed out, it would be necessary that a suave,

capable and Christian man in New York, and rent him an office, which would require at least two thousand dollars a year."

It is understandable that the then still very small New York Local Conference, of which Schreiber was a member at that time, took this matter in hand and diligently looked around for "a skillful, efficient and Christian man" to employ as an emigrant missionary. God directed her attention to Fr. Keyl, whose doctor, it was learned, had declared that he must have some occupation in which he could do a great deal of outdoor exercise if he was to become a healthy man again. That was just what he would have enough of as an emigrant missionary: daily exercise in the open air. So the conference dared in God's name to make the attempt and employ Fr. Keyl as an emigrant missionary on its own responsibility, with the individual members personally committing themselves to provide for his salary initially for one year. Fr. Keyl recognized God's gracious providence in helping him out of his difficult situation and entered into the new work. Now, to his joy and to the joy of all of us, he was able to experience what God had in mind for him when He made him ill and thus forced him to resign from his ministry in his congregation: God had destined him to be an emigrant missionary. God had appointed him to be an emigrant missionary. He took up the new work, though with inner trepidation, but also with joy and zeal, and it soon became evident that he was the right man in the right place. He not only settled into the unaccustomed work with zeal and skill, but also became more and more a healthy man again. H. H. Walker.

To the Ecclesiastical Chronicle.

Our "**Lutheran**" begins a new volume, the sixty-third, with today's number, and thanks to the kind recommendation and efforts of many of our pastors, teachers, and parishioners in the past weeks and months, with the new year it will make its regular home in quite a number of families where it has not yet been read. May it be a rich blessing to all readers old and new in the new year! It has no new program for the new year, but will follow the old paths, and by means of doctrinal articles will promote and ground its readers in the knowledge of wholesome doctrine, warn them against false teaching and soul-corrupting error, name the special dangers threatening the Christian life of our time and country, and illuminate them according to God's Word, to report on the progress of the Church in general and of our Synod in particular, and especially on the course of the Gospel in the world and the great work of missions, to place events in the Church, the world, and time in the light of the divine Word, to tell of past times of the Christian Church for the teaching of the present, and to bring many other things that can instruct, admonish, delight, and comfort its readers. May they therefore continue to receive the "**Lutheran**" in a friendly manner in the new year and recommend it to others, but above all accompany those who work on it with faithful intercession, so that they may attend to their office in the right way, and that the "**Lutheran**" may be and remain what it should and wants to be, a true Lutheran and witness of the truth, for the glory of the Lord and for the salvation and blessing of the congregation.

L. F.

There is another way in which pastors of our synod, in particular, can promote the "**Lutheran**" and help him to accomplish his task and become all things to all people, namely, when they take up the pen and write for him. There are certainly many in our circle who have received gifts from God in this direction, which should prove to be of common benefit. The more who contribute to a magazine that is intended first and foremost for our congregations, the more varied its content can be. One could write a teaching article, another could report from the mission, especially if he has to deal with it officially as a member of a mission commission, a third could report from a teaching institution, especially since our synod has expressly ordered this and expects it from those who work at the teaching institutions, a fourth could report special experiences from the life of the ministry and congregations, etc. The content of this journal should not always be a lengthy treatise. It need not always be a longer treatise, but just shorter articles are often appropriate and desirable. One must not be misled if a submission does not appear immediately or does not appear at all for some reason. The writer of this article has also written many things for the "**Lutheran**" and then, after a second examination, has not had them printed. - On this occasion we would like to bring up one more thing. It concerns the obituaries and honorary memorials of departed preachers and teachers of our Synod. According to previous practice, a short obituary appears first, admittedly often only after a number of weeks, and then, after several months or even longer, a more detailed biography, which often has to wait for printing for some time, because quite some time has passed since the death: In view of the large size of our synod, it is quite natural that some of the deceased are hardly known to the majority of readers, and thus a more detailed description of their lives is hardly appropriate, especially when their lives have run in a limited circle. We therefore ask our pastors, who are usually entrusted with the task of writing such an honorary memorial, to consider whether it would not be better if, as a rule, the death notice were accompanied by further details of the deceased's age, age in office, place of work, etc., so that the death notice would immediately become a brief biography, as such a biography should certainly be published in our church bulletin by every faithful servant of our church. If such an announcement were kept in the right measure and sent in immediately after the funeral, it could also always appear immediately in the following number of the "**Lutheran**". Thereby it should not be excluded that the lives of such men are described in more detail, who were especially interwoven with the history of our Synod and were known to every reader of this paper by name and to many of them personally, such as the faithful emigrant missionary St. Keyl.

L. F.

Who the "**Holy Rollers**" are, a reader of the "**Lutheran**" would like to know, since these enthusiasts are doing their mischief in his neighborhood. We also hear that they show themselves in some other places where congregations of our Synod are found. We share with you what we have read in a newspaper about the revival meetings of this new sect, according to which it must be even more mad in these than in the infamous "**camp meetings**" of the black Methodists and Baptists in former times. The report says: "It is a common thing to find young women in various stages of hysteria toward the close of the meeting, and to see all the participants in the greatest excitement. 'Regeneration,' rebirth, is the chief aim of the so-

and regeneration is achieved by prayer, bathing, dressing in white robes and baptism by immersion, as with the Baptists. But if these means of sanctification fail to purify the sinner's soul, the minister must use the means of rolling. He lies down on the floor at one end of the hall and rolls like a tree trunk to the other end, while the other members of the congregation cheer and sing. He must continue this rolling until everyone present is convinced that the devil of sin has left the bishop. It happens that a bishop is compelled to 'roll' for four or five hours. While he is rolling, he is often stopped and questioned by the brothers and sisters. Only after he has answered all the questions satisfactorily is he allowed to rise. The sins of his whole life he must confess clearly and at length aloud to those present, and reveal the innermost secrets of his soul." - As to the origin of the "Holy Rollers," it is reported that a man named Creffield founded the sect some years ago in the far northwest of our country. He notably lured many women and girls to himself under the pretense that he was destined to become the father of the second Christ. He also claimed to be immortal, but was shot some time ago by the brother of a girl he had seduced. Thus also the followers of this sect prove to be crass, nonsensical enthusiasts in doctrine and practice, and the founder of their religion was concerned with the religion of the flesh. Poor people blinded by the devil! L. F.

From World and Time.

Trial Marriages. While, on the one hand, efforts are being made to enact uniform and stricter divorce laws in the individual states of our country, only in this way to counteract the mass, careless divorces, and only recently a large assembly of distinguished men in Philadelphia considered the matter, on the other hand, *trial marriages* are being proposed in all seriousness by a woman in our country, and her proposal is being applauded. Man and woman are to live together as husband and wife for a time and then, if they find that they do not fit together, they can be divorced again. Frivolous officials agree that instead of taking the bride and groom's pledge of lifelong fidelity at the marriage ceremony, they should only want to speak them together for so long a time, until one or the other is tired of the covenant. Now, of course, such a delusional view has wedged chances of acceptance. Even all sensible and outwardly respectable unbelievers know that the family is the foundation of the State, and that where family life is to a large extent shaken and destroyed, the most distressing and disastrous consequences arise for the State. For this very reason, even prudent statesmen endeavor to control the evil of frivolous divorces. But how must it provoke the punishment and vengeance of God, if one so disparages and ridicules his holy order of marriage, which was already established in Paradise, and wants to make of it a temporary, wild cohabitation, which can be ended at any time! L. F.

Jesus the Savior.

This my JESUS, who is anointed of his heavenly Father with the Holy Ghost, and therefore is called Christ, or the Anointed, hath his sour JESUS' name from beatification; and is not only the eternal, only, and most dear Son of his

He is not only the Son of God, begotten of his essence from eternity, with the Father and the Holy Spirit of equal power and glory, but he has also become in the fullness of time a Son of Man, conceived by the Holy Spirit and thereby purified and sanctified my sinful conception; He was born of the Virgin Mary, and in the fullness of her blood, sanctified by the overshadowing of the Holy Spirit, he took on a true human body, and thereby made the most exact friendship with only and the whole human race; he was born as a true man, and vowed as such, and walked in this mortality, being subject to all kinds of human accidents, except sin, and thereby sanctified not only my sinful birth, but also my whole life.

When he suffered and was crucified under Pontius Pilate, he tasted in his most holy soul the real anguish of hell and endured unspeakable pain in his immaculate body, when he was handed over to the sin and wantonness of the blind pagans and hardened fathoms. He also shed his precious blood on Mount Olivet, in his agony, in the scourging, in the crowning with thorns, in the crucifixion, and in the opening of his already faded body, as a ransom for my sin and the sin of the whole world, and what shall I alone say of this? His whole life from the manger to the cross was a constant suffering in poverty, want, hunger, thirst, contempt, shame, persecution, and pain; and he endured all this willingly and patiently for my sake, that he might redeem me from the eternal torment and chastisement of hell, which I had deserved with my sins. And because death is the wages of sins, he also did not refuse to die on the cross, so that he might turn my death into sleep, reconcile his heavenly Father to me completely, and deliver me from the jaws of your eternal death. He is buried, that he might sanctify my grave, and make it a chamber of sleep and rest, and also bury all my sin in his sepulchre; whereupon he descended into hell, and showed himself alive to the infernal spirits, both his enemies and mine, as overcoming them, and trod them under his feet, taking away their power from them, and commanding defiance, that they should do no hurt either to him, or to me, or to any that believe on his name. He has risen from the dead to show that all things have been accomplished for my salvation and happiness, and that he is the Lord over death and life, of whom I can now sing and say with joy:

Death, sin, devil, life and grace, All in his hands he hath: He can save

All who come before him. Hallelujah!

(From M. Chr. Scriver's "Sermons on Gold.")

For the New Year.

JESU, now be praised In this new year For thy goodness, to prove In all trouble and peril, That we have experienced The new joyous time, Which floats full of grace And eternal bliss.

Let us fold our hands, and lift up our eyes, and let them sing with a loud voice, Holy is our God, holy is our God, holy is our God, the LORD of hosts. We beseech the holy and mighty God, that he may in mercy

to cover up where we have sinned in the old year, and then: he gives peace to his Christian flock and a blessed year.

All the high places of worship, we wish, must be filled with the prayers of the saints, and resound and resound with the true word of life, throughout the land!

All city halls and judgment houses must have the inscription, "Watch what ye do: for ye hold judgment not unto men, but unto the LORD: and he is with you in judgment."

We would like all parsonages to have written in front of them what is written on that old parsonage: "The lips of the priest shall keep the doctrine", Mal. 2, 7. 2:7 And let such an inscription be written in the hearts of living men, to the praise of the LORD of hosts.

But all schoolhouses, in which our children are pastured, for them there is no more beautiful saying than this: "Whom the Spirit of God impels, they are the children of God," Rom. 8:14. May this dear, quiet, holy Spirit of God rule us and our children in the new year!

Let all the citizens' houses be full in this new year of salvation: of the word of God, the song of God, the worship of God, and firm in the earnest custom of the fathers. For we are both thy pilgrims and thy citizens, Ps. 39:13.

And all the farmhouses? What shall I wish for you? You shall never want: Daily bread for your necessities, honest calluses on your hands... That's enough. You can bear it. "Let every man learn his lesson, and there shall be a good groaning in the house."

The ever-rich God will give us in our life An ever-joyful heart
and noble peace, And keep us in his grace on and on, And
deliver us from all distress.

Redeemer here and there. (Christophorus.)

she light. This light has burned behind the window every evening since the poor child left her father's house. She arrives-stands still-opens the garden door. On the path so familiar, which her foot used to tread so often, she goes forward. She climbs the steps to the house and puts her hand on the doorknob; since she left, the door has never been locked. She enters the house; the old dog recognizes the daughter of the house and covers her with caresses; she approaches the smoldering fire and sits down by the hearth-exhausted and broken. When the mother comes down the following morning, she notices a pile of rags and recognizes her own daughter under this picture of suffering.

She calls the daughter by name and wraps her arms around the poor daughter's neck. "Mother! Mother!" stammers the daughter. She cannot say more. The tears, the remorse, the gratitude choke her voice. Then the father approaches; but nothing of severity, harshness, or indignation. He has recognized his daughter; he bends and gently takes her in his arms, for she was dying. Carefully he carries her up to the bedroom and lays her on the bed.

"Mother," she whispers, "he has been wounded for my iniquity." The mother comforts her by pointing to God's grace that accepts the sinner. She repeats again the word, "wounded for my iniquity." It is her last word. After a few moments her face is transfigured; she has obtained forgiveness and peace in Jesus Christ, her Saviour. The world had cast her out, but Jesus had taken her in.

A New Year's gift.

In a congregation of our synod, where a pastor and two teachers are ministers, the following occurred recently.

The Sunday on which the regular monthly meeting of the congregation was to be held, had appeared. The pastor was just absent - he was many hundred miles away in another parish where he had to preach a sermon. The teacher of the lower class, who usually took the minutes, could not attend the meeting either, because he was confined to the house due to an accident. So the only remaining representative of the "Ministry" was the senior teacher, who was promptly appointed temporary secretary and devoted himself to this new office with great zeal.

But even his services soon became superfluous, for the congregation had resolved to enjoy its freedom from the supervision of the "ministry" fully and completely. Therefore, when the regular business was done, the unsuspecting teacher was relieved of his office as secretary and, on top of that, asked to leave. Quite taken aback, he complied with the request. What had happened? Had he made an oversight? Or was it a conspiracy against pastor and teacher? What would the pastor say when he returned from his journey and was greeted with ominous news? Should the congregation - but he dared not think further. What could he do, he alone against the whole congregation?

Now that the congregation had also disposed of the presence of their teacher, a new secretary was elected. The new secretary had sharpened his pencil and was now ready to take up his duties. Then a zealous overseer arose, and in a well-legislated speech stated that the prices of the necessities of life were at present so high; that wages were being increased everywhere; that the congregation had experienced God's rich blessings; that the

Homecoming.

It was a cold Christmas Eve. Father has just returned to the house from the barn. He shook the snow off his boots, stepped into the kitchen and sat down by the fireplace where his mother was knitting. The father furrows his brows; for he has never allowed this matter to be touched. On a night like tonight, the daughter had left her father's house, never to return. He says not a word, but tears trickle from his eyes. - On this same Christmas Eve a poor street-girl, attracted by the glow of the lights, had crept into the church, magnificently decorated with green fir-boughs, to warm herself a little, shivering with cold. She stood beside the door. The preacher spoke of Him who was sent into this world for us, who was wounded for our iniquity and bruised for our sin. The poor girl at the door took a look into her own heart; she is in need of someone who knows and forgives her iniquity. A song is sung in the assembly; she listens and recognizes the song. She sang it when she lived happily in her parents' house.

The prodigal daughter goes out. A coughing fit seizes her; she leans against the wall. When the fit is over, she walks along the houses, staggering and half-starved. She enters the suburbs, takes a side path and continues walking for a long distance. After a few hours she notices

The church members were always willing and ready to contribute to the upkeep of their ministers of the Word - whether it was not time to revise the salaries, and whether someone did not want to make the proposal to increase the salaries. It would always be nicer if this were suggested by the congregation itself, rather than by the pastor and the teachers.

The proposal was not long in coming, and the resolution, which was unanimously adopted with as loud an affirmative vote as had seldom been heard, was that from New Year's Day, 1907, the pastor and teachers shall each receive a salary supplement of \$50.00 per annum.

Isn't that a beautiful New Year's gift? And will not God's blessing rest on a congregation which also in this matter is guided by God's word? And now that New Year's assemblies are in order, will not many a congregation in our Synod perhaps still find it advisable to imitate this beautiful example?

X.

"Then you'll never get around to it."

Several years ago a woman from my church brought me a gift for the mission. The woman was known to me as a very poor widow who had to struggle to support herself and her two children. I therefore said to her:

"Dear Mrs. B., have you not need of this gift for yourself?"

"Certainly, Reverend," she replied, "I could quite use those two dollars."

"Well, keep the money until you can spare it better some day."

"That is the way I have thought up to now, Pastor," replied the woman, looking at me somewhat reproachfully. "Even three years ago I wanted to give something to the mission; but as I needed the money, I put off giving until next year. Two years ago and last year I felt the same way. And this year I need it even more. So I was already thinking of putting off giving again. But when I was thinking about it last night, I said to myself: 'If you put it off again, you'll never get around to it.'"

With that she put the money in my hand and left so quickly that I could hardly call out to her, "Thank you! And since then she has brought me a gift for the mission every year and, as she assured me herself the last time, she has not become poorer.

I must confess that the widow's words, "You'll never get around to it," have already served me well; perhaps they may also be of use to you, dear reader. Vita

World and Preacher.

The world usually wants to have exquisite, excellent preachers, although it itself is nothing less than exquisite and excellent. And though each one has his gifts from God, yet the world knows how to point out this fault and that fault. The world wants perfect preachers. It is said that one city wrote to Luther to send it such a perfect man, a preacher who was long in person, had a brave reputation and pronunciation, was well versed in the Greek, Latin, and Hebrew languages, was a kind, gentle man, and could get along well with the papists.

Luther now had a pastor painted and sent him to them in a letter with the words: "There you have a preacher as you would like to have him!"

So did the theologian Andreä, when an imperial city desired a pastor who should have all the desired qualities, all the good gifts. He sent them a minister of gingerbread, saying to them, "Here is a sweet honey preacher; if they are tired of him, they may eat him."

Obituaries.

Dec. 5, 1906, at St. Louis, Mo. after a six months' illness, gently and blessedly passed away in the faith of his Savior, Rev. Alexander Louis Rohlfing, last pastor of the parish at Fort Smith, Ark. and was buried to the earth Dec. 8 with a large attendance at the Northwest Lutheran Cemetery in St. Louis.

The Blessed was born on August 2, 1865 in St. Louis as the eldest son of the married couple A. L. and M. Rohlfing. L. and M. Rohlfing, attended the four-grade parochial school of the Immanuel Church there, was confirmed in 1878 by Blessed Father J. F. Bünger, and then, after attending an English school for only one year, entered Concordia College at Fort Wayne in the fall of 1879. In 1884 he began the theological stage at St. Louis Seminary, and took his candidate examination in 1887. On the 7th Sunday after Trinity of the same year he was ordained to the sacred preaching office at Johnson, Big Stone Co, Mo, but in the same year accepted a call to the congregation at Darmstadt, Ill. This he served three years, then answered a call from the congregation at Farmington, Mo. and after twelve years' service there, one from the congregation at Fort Smith, Ark. at which he stood nearly four years. Sem age has brought him to 41 years, 4 months and 3 days, and over 19 years he has faithfully served the Lord in his church. On February 12, 1888, he had married Miss Martha Morgenthaler, whom he now leaves a widow with 5 children. At his funeral Father Herzberger delivered the funeral sermon, and Father G. Wangerin officiated in the house and at the grave. May his body rest in peace until the day of the joyful resurrection! L. F.

Eternity.

A young lady, who had only a mind for worldly pleasures, once met her parlour-maid reading a devotional book when she came home; she glanced at the book, and then said, "How can it give you pleasure to read such a book?" When she had gone to rest, she could not fall asleep. She became more and more restless. She began to sigh and cry. When her maid heard this, she came and asked what was wrong with her. Then she said, "Oh, I have read a word in your book which gives me no peace; it is the word 'Eternity! Word 'Eternity!'" From that time on she began to care about eternity.

On December 10, 1906, after an illness of several weeks, Father Adolf Bergt passed away in faith in his Savior in Waco, Nebr. His disinterred body was Christianly buried in the earth on December 13 with the numerous participation of his fellow ministers, his present and his former congregation. Praeses Becker officiated at the home, Bro. Pflug at the grave, and Bro. Pflug and the undersigned at the church. J. G. Lang.



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Jesus glory.

And we saw his glory. Joh. 1, 14.

We are in the Epiphany season of the church year, and the gospels of this time present to us all the appearances and revelations of the divine glory of the incarnate Son of God. We see Jesus as a twelve-year-old boy in the temple, and all who listen to Him are amazed at His understanding and His answer, Luk 2:41 ff; we find Him at the wedding in Cana, and He turns water into wine, Joh 2:1 ff. He comes down from the mountain, and heals the leper and the gout-broken servant of the hanptman of Capernaum, Matth. 8, 1 ff. He enters the ship, crosses the Sea of Galilee and calms the great tempest of the wind and the waves by His word, Matth. 8, 23 ff. He ascends a high mountain and is transfigured before His disciples, and the divine voice says, "This is My beloved Son, in whom I am well pleased; him shall ye hear," Matth. 17, 1 ff. All epiphanies, all appearances and revelations of His glory, a glory as the only begotten Son of the Father, full of grace and truth. Such events St. John had in view when, from his own blessed experience, he confessed of himself and his fellow-apostles, "We saw," yea, "we beheld his glory." And this testimony is important. We find Jesus at Christmas lying in deepest humiliation as a babe in the manger at Bethlehem; we behold him in the Passion season soon to begin as the very most despised and unworthy, full of pain and sickness, so despised that one hides his face from him. But this lowly, despised man Jesus is and remains the eternal, glorious God. In the days of his flesh, when he dwelt and walked on earth in the form of a servant and in lowliness, he laid aside and gave up nothing of his true deity and divine glory, but rather in his lowliness also his majesty, and in his servant's form also his true Godliness.

and revealed to us. This was especially reported by John, the "Master and Ausbund among the evangelists," as Luther calls him, in the "few, right, tender chief gospel" written by him, and he has, as it were, placed as a heading over his book the word: "We saw his glory."

This divine glory of Jesus was first shown and revealed in His glorious miracles, just as the Epiphany presents four such miracles to us. Right from the first sign that Jesus did at Cana in Galilee, and which is the beginning of His miracles after His public ministry, the evangelist says that Jesus revealed His glory, Joh. 2, 11; and likewise in his last miracle before his passion and death, in the raising of Lazarus, who had been buried four days already, the Lord makes known this glory, as he says to Martha, the sister of Lazarus, "Did I not say unto thee, if thou shouldest believe, that thou shouldest see the glory of God?" Joh. 11, 40. Therefore also St. John, looking back on the three years of activity of Jesus by preaching and working miracles, cites a word of the prophet Isaiah, which he spoke of the future Messiah, "when he saw his glory", Joh. 12, 41. But in considering the miracles of Jesus, we should keep in mind that most of them were done to remedy some need, to remove some harm that had come into the world through sin. As the miracles of the Lord show, on the one hand, his divine omnipotence, his creative power, by which he speaks, so it is done, and he gives, so it is written: so, on the other hand, they reveal his divine grace, mercy, favor, and love toward the children of men, his redeeming power. Because he came to abolish and destroy sin and death, he has, as it were, already in the prelude made good all harm, satisfied all sorrow, and healed all diseases, in which the misery of men met him in so manifold a form. The miracles of Jesus in the days of his

flesh were only the precursors of the greatest miracle, the miracle of redemption.

John and the other apostles also saw and recognized the divine glory of Jesus in his words. They were simple words, taken from human language, and yet words full of God's majesty and majesty on the one hand, full of kindness and lightness, full of grace and mercy on the other. This explains the tremendous, overwhelming impression that JESU's words made. Then Peter confessed in the name of all his fellow apostles: "Lord, where shall we go? Thou hast words of eternal life; and we have believed and known that thou art Christ, the Son of the living God," Joh. 6, 68 f. It is said of the Samaritans that many believed because of the woman's words, but "many more believed because of his word, and said unto the woman: We continue not to believe because of thy sayings: for we have heard and known that this is truly Christ, the Saviour of the world," Joh. 4, 39 ff. Yes, even his enemies and persecutors were struck by his words. When once the Pharisees and chief priests sent out servants to take hold of Jesus, and the Lord cried out the word in their hearing, saying, "Whosoever thirsteth, let him come unto me, and drink; and whosoever believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water," no man laid a hand on him. And when the servants returned undone, and were asked by their masters, "Why did ye not bring him?" they answered, "No man ever spake so as this man." John 7:32 ff. Whence this strange, wonderful power of JESU's words? They were divine words, from which truly divine majesty and glory shone forth, words full of spirit and life, which testified to the hearts of men and proved to be true. They were words of the gospel for poor sinners, offering, appropriating, and sealing life and full sufficiency, words of comfort, peace, and refreshment for the weary and burdened.

Finally the Lord let his divine glory be seen in all his personal appearance, which accompanied his miracles and words. This he did at his first appearance in the temple at Jerusalem, when he cleansed the house of God from shameful abuse. Silently the merchants and moneychangers flinched away from him, struck by the heavenly majesty of his appearance and by the fire of divine wrath that flashed from his eyes and manifested itself in his whole form. His disciples remembered the Psalm: "Zeal for your house has devoured me", Joh. 2, 14 ff. And it was similar at the end of His earthly career, in the Garden of Gethsemane. For when the persecutors, led by Judas Iscariot, sought Him, and JESUS confronted them, saying, "It is I," they drew back and fell to the ground, Joh. 18, 6. The divine majesty and sublimity, the lofty majesty of His whole appearance, gave emphasis to His word, and exerted the shattering effect upon the enemies. And yet it was not merely his judicial majesty that was expressed in his personal appearance, but also, and above all, his graciousness, his redeeming love, his benevolence, and his philanthropy. To Peter, who had grieved Him deeply and denied Him three times, He cast a look full of

The disciples, who had fallen so low, were struck by this view, by the whole appearance of Jesus, and went out and wept bitterly in repentance, Luk. 22, 61 f. Yes, even Pilate could not escape the impression of the divine majesty and glory of the Lord. When he leads the bloody scourged and crowned with a crown of thorns and clothed with a purple robe outside the judgment house, he exclaims: "Behold, what a man!" Joh. 19, 5, as if he had an idea of the divine glory of this man Jesus.

"We saw his glory," says St. John of himself and his fellow disciples. And all who believe in JESUM by the disciples' word agree with him, and say, "We see his glory, a glory as of the only begotten Son from the Father, full of grace and truth." In the Word, in the firm, certain, inerrant Word of Scripture, we have JESUM. In the Word we see, hear, behold JESU truly divine glory reflected and shining forth to us. In the Word we have the wonders of His omnipotence and love, which vouch for the fact that He is still today the almighty, merciful Saviour, who can and will help us in every spiritual and physical need. In the Word we hear His powerful and beautiful words, which are still full of spirit and life, the words of the good news of grace, forgiveness, salvation, peace, life and blessedness; there we hear the learned tongue that was given to Him, that He might know how to speak with the gentle in due time, Isa. 50:4. In the Word we behold Him in all His glory as Saviour. But once we shall be like him, and see him as he is, beholding him face to face. When Christ, our life, shall be manifested, then shall we also be manifested with him in glory, Col. 3, 4. L. F.

Our Estonian and Latvian mission.

Among the languages and tongues in which the good news of the great joy that has befallen all the people has been proclaimed within the circle of our Synod in these days are also the Estonian and Latvian languages, in which in the East as well as in the far West of our country the Gospel has been preached for years by our two missionaries with zeal and all fidelity. And that the activity of our missionaries is not unsuccessful is proven by the small or larger groups that have gathered here and there and are constantly growing in number, who regularly attend the preaching services and have also in part already formed their own congregations. One of the congregations has also built and consecrated its own church in the course of the past year: the first Estonian-Latvian church in our great country.

Unfortunately, however, the continuance of this small but blessed mission seems to be somewhat in doubt; not, of course, because the missionaries lacked the necessary desire and joy to maintain their office; nor because there was a lack of people of these tongues among whom missionary work could be successfully done: both are abundantly available. No, it is only because the future of this mission seems uncertain, because there is a lack of means to support it from the Sy-

mission decided upon and undertaken at once. It is not, after all, a large sum of money that is necessary to its operation. About \$1100.00 to \$1200.00 will cover the annual expenses. But this sum has not been forthcoming during the past year. Only \$539.18 was received for the support of this mission last year, and had it not been for a small cash balance at the beginning of the year, and had not good friends been willing to come to the aid of the mission with advances, not one, much less both, of our missionaries could have received what was appropriated by Synod.

Thus, at the end of the year, the Commission has been in the most unpleasant position of having to close with a deficit and only being able to put off the creditors who have advanced their money by saying that our Synod always pays its debts honestly. That this will also happen in this case is not a question for the Commission. It therefore brings the foregoing to the attention of the dear Christians in our large synodal circle in the certainly completely justified assumption that it only requires the mention of the above facts in order to create immediate help. It would probably be the first time in the history of our synod if it were to abandon or give up a mission which it has taken on and which is working in blessing. The dear Christians will certainly see to it that this does not happen. The feast of Epiphany, the great mission feast of the Church, has again reminded us of our sacred missionary duty. Should not the Latvian and Estonian missions also be remembered with an offering?

For and on behalf of the Commission for the Estonian and
Latvian Missions

H. Birkner, Secretary.

Mission to the insane asylum.

The holy apostle Paul once wrote: "I am of the same good confidence, that he who began the good work in you will also carry it out until the day of Jesus Christ", Phil. 1, 6. To this scriptural word I would like to share the following experiences, to God's praise and glory and to Christians for the strengthening of faith, for joy and comfort.

Besides my actual ministerial work, I make regular visits to the poor sick at the lunatic asylum at Anna, in southern Illinois. I consider it my duty to visit as much as possible such people as are in distress, and yet lack regular pastoral attendance. What Christian does not feel heartfelt pity for his spiritually benighted fellows! And whoever thinks that such visits to them are in vain is very much mistaken. On the contrary, I have been able to experience during these visits that the faithful God sustains in many a heart a glorious spiritual life with firm, childlike faith. Hear, judge, praise God's grace and faithfulness, and rejoice, my dear reader!

On the occasion of my last visit to this institution I went with the doctor to a Lutheran woman. The doctor told me beforehand that her state of mind was a sad one, and thus wanted to prepare me for a low success of a conversation with her. When I came near her in the hall, she approached me and held out her hand. I asked her,

if she knew me? Answer: "Yes! You are Father Strn. and four years ago you preached at a conference in our church." In a prolonged conversation the woman gave a beautiful testimony of her Christian knowledge and simple-minded Christian faith. With eagerness she received the comfort of the Word of God, and expressed her joy when I told her that I would soon return. - I have had similar experiences with various women, in that a lively spiritual life can be found in the mentally deranged.

An English woman spoke to the doctor and asked him to let her talk to me, as she knew me. She explained to me that she had recognized me as soon as I entered the hall. I asked her how she knew me? "I heard you preach." "Where?" "Here." "But I haven't preached here yet!" The doctor interrupted her and said, "Don't get excited; think slowly!" Then, after a moment's consideration, she said, "In the poorhouse." "In what poorhouse?" "In Echester." "When did I preach there?" "Four years ago, at a corpse." "Who died there?" "An old grandmother, whose name I can't remember." "Do you remember what I preached then?" "You preached in German and English, and I have not forgotten your words." It was all exactly true. In the poorhouse four years ago this woman had heard from me, without my noticing her at the time, the word about the Saviour and how one can die blessed through him, and still held it unun in the time of mental derangement. Through my visit, what I had heard was again refreshed and quite vivid. This woman asked me: "Don't forget me in your prayers!"

An old eighty-year-old grandmother said to her keeper, "If the man is a Lutheran pastor, he is of my faith, and I will confess my faith to him." Her confession was, "Pastor, I am at the end of the road, and I am soon going home to my God and Savior. O there is no more spiritual derangement, but vain glory." She concluded her long speech with the words of Job: "I know that my Redeemer liveth," Job 19:25 ff.

I was also permitted to have delightful experiences with the male inmates. "You will not be able to talk to that man, for he is so bad that we cannot get a word out of him," said the doctor in reference to a man from a Lutheran congregation. A sad picture, head bowed on his chest, brooding to himself, he sat there. I touched him and called his name, I shook him, but he did not look up. I said now, "You are a Lutheran, after all, and I am a pastor, and I want to talk to you." Now he raised his head. "You are a Christian, aren't you?" "Yes!" I took his hand, and after some other introductory words, I said, "Do you pray, too?" Now he looked me full in the face, and answered, "Certainly, every day." "Now it will soon be evening; what do you pray for in the evening?" "I am tired, go to rest." "Do you pray any more?" He now said other little prayers for children. "At school you learned sayings, too; do you remember some of them?" His eye lost the look that madmen have, and shone. "Do you know the spell that talks of the blood?" He said her, "The blood of JESU Christ, the Son of God, makes us clean from all sin." "I also always pray, 'Christ's blood and."

Righteousness is my adornment and my garment of honor, with which I will stand before God when I enter heaven." I noticed that he liked the subject of praying, so I said, "There are also beautiful song verses that you can pray. A song verse, in which one asks God for His protection, begins thus: 'Spread out your wings both.'" He now recited the verse flawlessly with eagerness. I began other, difficult song verses, and he recited them without offense. I now spoke to him still kindly, and then asked him how he was otherwise. Immediately the look became shy, and full of fright he said, "O it was such a big, thick snake." Look! Otherwise deep spiritual derangement, but at the same time glorious spiritual life and truly childlike faith.

The doctor said of another, who had known me from his healthy days, that he did not know me now. When he was called and saw me, he immediately came up to me, squeezed my hand and gave my name. He displayed beautiful insight and a real trust in God in his conversation with me.

I could go on and on about how gloriously God sustains faith even in times of mental derangement. But I will say only a few words about the other experiences with which these visits to the insane are connected. A woman, who had not seen me enter the hall, became raving mad when she saw me and raced up and down the hall with horrible screaming. Two guards seized her and locked her in her room, where she continued to rage and tried to break down the door with her hands and feet. A Lutheran man became furious at the first words I spoke to him and wanted to attack me. As there was no guard near, I pushed him down in his chair and ordered him in the sternest tone not to get up until he was allowed to. Looking at him sharply, I slowly withdrew. As he was now raving, the guards took him away.

Various doctors told me that these visits were a great blessing, even from a medical point of view. People's thoughts are distracted and occupied, and thus their healing is facilitated.

You who read this will join with me in praising God: What a gracious, faithful, almighty God we have, who sustains glorious spiritual life and childlike faith even in times of mental derangement. The thought has even occurred to me: God, in his omniscience, may have decreed this very thing: In order to protect these people from all kinds of dangers that lead to apostasy, he let them become spiritually sick. "Who hath known the mind of the Lord, or who hath been his counsellor?" Must not all things be for the best to them that love God? Rom. 11:34; 8:28. '

In any case, we see from this that we should also give regular pastoral care to our poor mentally deranged fellow human beings and include them in our intercession. But let us also give heartfelt thanks to our dear God that he has saved us from such misery! And if he should yet lead us or ours by his counsel these wonderful ways, then he will preserve for us by grace the spiritual life and the childlike faith in Jesus Christ! C. Strn.

† Fr. Stephanus Keyl. †

2.

In 1869, when the General Synod met at Fort Wayne, a report was also made on the emigrant mission cause, with the result that the Synod resolved "to make the emigrant mission cause a common business of the General Synod." From this time runners. Keyl Emigrant Missionary of the Synod, and remained so to his blessed end. For thirty-seven years he was in the service of this mission, always willing and ready to assist the strangers and pilgrims in word and deed to the best of his ability, and always had a friendly face and an encouraging word for the poor and forsaken, for the counselless and helpless; but he soon learned to see through dishonest spirits and was able to dispatch them quite quickly. His warm heart for the immigrants looked so clearly out of his faithful eyes that the strangers soon had full confidence in him. He has been a guide and counselor to many thousands in their entry into our blessed land, and the number of those who have found their way into a right-believing Lutheran congregation through him is undoubtedly great.

The beginning of his work in the Emigrant Mission was difficult, small, and unsightly, but it grew in importance and expansion from year to year. For a number of years the missionary brought his charges to a respectable German inn; but it became more and more evident how desirable, indeed urgently necessary, it was that the mission should have an inn of its own. After much deliberation, the Emigrant Mission Commission purchased a five-story building on State Street in 1885 for \$45,000 to temporarily house the immigrants. It seemed a daring venture, but under God's blessing and through the caring love of the Christians, it fared so well that over the years, under the prudent management of runners. Keyls and Mrs. runners. Petersen it has almost entirely paid for itself. For twenty years runners. Keyl carried on the missionary work to the emigrants in the Pilgrims' Home with great fidelity and with a knowledgeable business eye. It was chiefly through his efforts that the preliminary stations in Bremen and Hamburg were founded. In order to be able to carry out the work on the emigrants in the best possible way, he was once sent over to Germany by the Commission for Emigrant Missions, in order to establish advantageous connections for the benefit of the emigrants, or also to clear away many a prejudice. His annual reports in the "Lutheraner" bear witness to how he worked tirelessly on all sides to promote the welfare of the immigrants. He was also allowed to experience many proofs of heartfelt, sincere gratitude from them, on the other hand, of course, also many gross ingratitude from people without understanding. He was always held in high esteem by the government officials for immigration and enjoyed their unconditional trust. From the so-called "runners" and others, to whom he was a cathedral in the eye with his honesty and his faithful care for the immigrants, he had to experience enough hatred and enmity, so that once even the secular court had to punish the desecrators of his good name.

In addition to his work in the emigrant mission, Fr. Keyl also ran a kind of agency for the Concordia Publishing House of our Synod for many years in the Pilgrims' House, in order to make it easier for the congregations in the East to obtain the books. Throughout the years he has always been most willing to help out in preaching when he could, even serving small congregations at times. Thus he was active and active until God stretched him out to give him the reward of grace of a faithful servant. Father Keyl died in harness, so to speak. He well felt that his end would not be far off. When his brother-in-law, Fr. F. T. Körner, died in January 1905 and Keyl visited his widow, his sister, to comfort her, he said to her, among other things: "The same thing will happen to my little Lenchen. When in the summer of the same year he informed a dear brother minister of the death of P. O. Schröder's death, he pointed out the other deaths among the pastors, which reminded him urgently of his own end, and remarked how great a cause we had to pray daily: "My God, I pray through Christ's blood, only make it good with my end!" He had been given, during the last few months, in the person of Bro. O. Restin, an auxiliary missionary had been given to him; but he was still untiring in his professional work.

On December 4, he collapsed in the middle of work among his emigrants at Ellis Island. In a bad fit of dizziness he sank to the ground while trying to convey a family to Pittsburg. He was picked up by two men and placed on a bench, where he gradually recovered sufficiently to return to the Pilgrim home without assistance. Here he had a second seizure, from which, however, he also recovered sufficiently to go alone to Staten Island, where he resided. Here, on the 6th of December, he was struck with a stroke, which laid him on the sick bed, from which he was not to rise again. His tongue being quite paralyzed, he talked but little; but his mind was still clear. He showed how much his dear Pilgrims' House was on his mind by recalling with a slurred tongue that just twenty years ago the Pilgrims' House had been inaugurated. How his heart and mind were directed towards God, from whom he expected help and a speedy complete deliverance from all evil, is evident, among other things, from the fact that when his pastor, Father J. C. Borth, had prayed with him again one day, he slurred pleadingly: "Pray even more!" "Remain pious!" he exhorted his children. Encephalitis set in, and the day before his end his consciousness left him altogether. On the 15th. December, a little before two o'clock in the morning, God took him with grace from this vale of tears to heaven after a pilgrimage of 67 years, 5 months and 18 days. His official position, which for so many years brought him into constant intercourse with apostles and immigrants, kept alive in him the consciousness: "I am a pilgrim of God here on earth"; and when his hour came to emigrate from his earthly dwelling, he was ready, by God's grace, to begin the journey to the blessed home above in the light, and to enter rejoicing into the permanent dwelling which Christ had also prepared for him in his Father's house.

On December 18 the tired body was laid in the chamber of the tomb with a very large attendance. About 50 pastors were present; also a deputation from

of his former congregation in Philadelphia had appeared. Rev. A. Viewend, of Boston, a longtime friend of the family, officiated at the home. By eight ministers the dearly departed body was carried from the house of mourning to the church at Port Richmond, where the local pastor, J. C. Borth, preached on 1 Tim. 1:15. This text the deceased had chosen for himself. Father F. C. G. Schumm preached in English on Is. 3, 10. Borth also officiated at the grave.

Thus our much-named and widely known emigrant missionary Stephanus Keyl has completed his busy day's work. His soul now looks and enjoys with the Lord what it has believed and hoped for here. The body sleeps gently and quietly towards the great resurrection day, in order to then also enter beautifully transfigured into the joy of his Lord. God help the writer and the readers for the sake of Jesus Christ! H. H. Walker.

To the ecclesiastical chronicle.

America.

That the Inner Mission in German and English is our main task needs no proof. It has the largest field, it employs the greatest number of workers, and it requires the most abundant funds. It is also always before our eyes, is carried on in every state and synodal district, and is nearest to our pastors and congregations. But let us not overlook and forget the smaller missions, which are not so near to us, and of which we do not hear so often and so much, but which are nevertheless more or less dependent on our support. These are all missions that actually belong to the Inner Mission, but are separate from it because they are carried out in a language other than the German mother tongue or the English national language. We mean the Estonian and Latvian Mission, the Lithuanian Mission, the Polish Mission, the Slovakian Mission. We may also add the deaf and dumb mission, which is carried on through the medium of sign language, and the emigrant mission, which deals mainly with immigrant co-religionists. If these smaller missions are overlooked and forgotten, which can easily happen with the diversity of our missionary work, they soon fall into embarrassment. We call attention today to the article elsewhere on the Estonian and Latvian Missions. This is a mission undertaken by our General Synod, the support of which we must not forget. Whoever considers that there are only small groups of Estonian and Latvian believers scattered over a very large area, will also understand that these small congregations can do little more than pay the very significant travel expenses of our two missionaries. In order to support our smaller missions on a regular basis, some congregations take up an annual collection, the proceeds of which are then distributed among the Estonian and Latvian Missions, the Deaf and Dumb Mission, etc. Other congregations also take up a second such collection. Other congregations take up a second annual collection of this kind for the smaller external missions: Indian Mission, Jewish Mission, etc. This is a laudable institution that deserves imitation everywhere.

L. F.

In order to serve the mission among our foreign-speaking fellow believers, various magazines are also published in their native languages. These journals are intended to replace the missionary in the time when he cannot be present, and are intended to be of

especially into the hands of those who are of the Lutheran faith and yet cannot or can only very rarely be visited by our missionaries. In this interest, the Latvian paper "Amerikas Westnesis" and the Estonian "Amerika Eesti Postimees" will be published. Likewise, our missionaries to Poland intend to have a paper printed for Lutheran Poles, as was indicated in the last number of the "Lutheran". By drawing the attention of Lutheran Poles to this paper or by sending their names to one of our Polish pastors, one also promotes the work of the mission. Finally, for some weeks now, several Slovak pastors have been publishing a magazine in their native language, called "Svedok", "Witness". This latter mission among the Slovaks has grown most rapidly and become strongest among all foreign-language missions. It is financially independent of us. At present there are 15 Slovak Lutheran pastors in office, and some time ago they also formed their own synod. This synod professes to be united with us in doctrine and practice and has joined the Synodal Conference. Seven Slovakian young men are studying at our seminary in Springfield and two at our high school in St. Paul. And yet the call for more workers rings out from this very synod. Thousands and thousands of Lutheran Slovaks live in our country.

L. F.

Among the foreign-speaking Lutherans who have come to our country in larger numbers in recent years are also inhabitants of Transylvania, the borderland of Hungary. The Lutheran Church in Transylvania is already ancient, since Luther's writings were disseminated there as early as 1521. Its language is related to the Lower Saxon of northern Germany and the Old Saxon of England. It is precisely because of the language, however, that many are at present emigrating from Transylvania, since the Magyars of Hungary, like the Slavs everywhere, are harassing and oppressing the foreign-language peoples in their national interest. Most of these Transylvanian emigrants are settling in western Pennsylvania, and the "Lutheran Herald," from which we take this news, informs us that they are to be found by the hundreds in Pittsburg, South Sharon, Homestead, Erie, and other towns. Some have joined German Lutheran congregations, others have formed a special Transylvanian congregation, and are served by a pastor of the General Council, still others have a pastor of their own from Transylvania; but the largest number are still unchurched, and will become a prey to the sects if the Lutheran Church of this country does not take care of them.

L. F.

St. John's Church in San Francisco (P. J. H. Schröder), which had been considerably damaged by the terrible earthquake on April 18 of last year, has now been completely rebuilt and restored inside, so that it could be reopened on the first Sunday in Advent, the founding day of the congregation, and put to worship. At the two festive services the congregation raised a special offering of thanksgiving "for God's gracious preservation from the fire and for the loving help of their fellow believers in the restoration of their church."

L. F.

The President of the Norwegian Synod, D. V. Koren, reached his eightieth year on December 22 last, and the "Kirketidende" recalls how much thanks are due to God for such a long life and such a long and blessed ministry. D. Koren still maintains his double office as general presiding officer of his synod, and as pastor of his congregations at Decorah, Iowa, assisted in the latter office by his son. On the Sunday before Christmas he preached in his congregation at Calmar, whose house of worship is over ten miles distant

and on Christmas Day in his local church on Washington Prairie, where he preached the gospel for the 54th time on that day. 54 years at one church - that is also a rarity in our country. God bless the venerable old man! L. F.

New York and Chicago are the two cities in our country where the greatest number of Lutheran preachers and congregations are to be found; indeed, in this respect they rank first in the whole world. In New York the number of Lutheran preachers, including some who have already retired, is 135, and the number of congregations 133; but in Chicago there are altogether 146 pastors and 134 congregations. In New York, besides German and English congregations, there are also Norwegian, Swedish, Danish, Slovak, Latvian, Estonian, and Finnish Lutherans; in Chicago, to our knowledge, Polish and Bohemian are added to those mentioned. Our synod numbers about 30 pastors in Greater New York and about 50 in Chicago.

L. F.

Abroad.

The "Allgemeine Ev.-Luth. Kirchenzeitung" reports from **Westphalia**: "For the first time since the Reformation, an entire Protestant synod came close to rejecting the confession of the divinity of Christ. It is the synod of Dortmund. On the part of the Superintendent Schlett, a declaration was available in which the second article was called the foundation of Christian truth and of the Church, and the Synod was called upon to declare its agreement that on this foundation the Church of Jesus Christ must continue to be built. Of 66 Synod members, 33 agreed to this declaration by resolution, 32 voted against, and one abstained. So almost half of the Synod refused to agree to the confession of JEsu Christ as the only begotten Son, some of them, such as the chairman of the Rhenish-Westphalian Workers' Associations, Pastor Niemeyer in Eichlinghofen, with the remark that their vote did not mean that they directly contradicted the declaration of the Superintendent. - This is also a sign of the times.

L. F.

In Spain, a country so long and so heavily subjugated by the papacy, the Gospel is gradually breaking through. In no less than 180 places in the country, small groups of Protestant Christians have gathered. From Gijon it is written: "Many people attend our meetings, and we have no more room in our hall." In Valladolid there is a Spanish preacher who also teaches 30 school children. The work has also lifted up in Granada. There is an evangelist in Camunes. The teachers' home in Madrid is flourishing. The shop of the evangelical bookstore in Madrid is visited by many high-ranking Spaniards; they inform themselves there about the new German, English and French literature, but also buy evangelical writings written in Spanish. - In addition to this, a new law on associations has now been submitted to the deputies of the country for approval, which is by no means favorable to the Roman Church, which otherwise dominates everything in Spain. The young king, who was raised strictly Catholic and Jesuit, has included in this bill provisions against the monastic and nunnery orders, which otherwise behaved very independently in Spain and whose activities were often shrouded in impenetrable darkness. By the new law the religious communities are subjected to strict supervision by the State. The monasteries must submit to the officials exact lists of their members, as well as their books of account. The state officials may at any time, without first obtaining ecclesiastical authorization, enter all monasteries, inspect the dormitories, etc. Monks or nuns who

Those who wish to leave the monastery have only to notify the secular authorities. The new law also makes it very difficult to found new monasteries, since in each case a special law must be submitted to the Chamber of Deputies. The monasteries may possess only the goods most necessary for their maintenance, and the government reserves the right to delimit the value and extent of these goods. Bequests and donations may no longer be accepted by the monasteries. Especially against the Jesuit Order is directed the provision that any religious society whose head resides abroad may be expelled from the country at the discretion of the Council of Ministers. Thus even the Spanish Empire recognizes what a ruin to a country the Roman orders, the mainstay of the papacy, are. France considered this years ago and therefore forced many religious orders to emigrate. And what struggle is going on in France just now between the State and the Roman Church is known from all the papers. L. F.

feared to die without the Saviour; but he was not afraid now again to live without the Saviour. True, he was thankful for all that had been done for him during his illness; but he would hear nothing of that solemn hour. When he was fully recovered, he resumed his reckless life of former days, and resolved, against his mother's wishes, to go to sea. Once again I tried to stir his heart and conscience: "So you really want to go to sea without God and without your mother's consent? Take care of yourself! God will not let him be mocked!" "O!" he answered, "I have not given up becoming pious; but presently I want to go to sea. When I am back we can talk of the matter again." Upon this he pressed my hand with a smile, and parted from me. Soon afterwards he departed. After some months the mother received a letter, but not from her son's hand. During a storm in the Bay of Biscay, George had fallen overboard and could not be saved. His last opportunity to seize salvation was gone forever. -

"Seek the LORD, because he is to be found; call upon him, because he is near," Isa. 55:6. "I love them that love me; and they that seek me early find me. He that findeth me findeth life," Prov. 8:17, 35.

Don't miss the season of grace!

One evening a young man, whose family had been known to me for years, came to me. "My brother George is dying, and he is so afraid of death!" he said, his voice trembling with excitement; then he added urgently, "Please, come at once! The doctor said he could not live through the night." Immediately I went with him.

The mother stood fearfully waiting at the door of the apartment. "My dear, poor George!" she said, with tears streaming down her face, "so young yet, he is to die! I have begged him so often, while he was yet in health, that he would think of his salvation, and now, I fear, it is too late. He is dying!" - Silently I followed her into the half-dark room in which the young man lay breathing heavily. His eyes were half closed, and he seemed utterly insensible to everything that was going on around him. His sister, who sat beside him, was nuzzling his dry lips. Suddenly he opened his eyes wide, looked about him confusedly, and whispered, "Where am I?" "You are at home with your mother, dear George," said the mother softly, stroking the sick man's tenderly with her hand. "And I am very ill?" "Yes, my child!" Then he looked at her with an expression of unspeakable anguish, "Mother!" he pleaded, "I will not die, will I? O I cannot, I cannot die!" With that his head sank back upon the pillows, and he lost consciousness. When he regained consciousness, his mother said, "Mr. M. is here!" His eyes fell upon me. "What shall I ask God for you, George?" asked I. "O pray that I may have one more opportunity, just one more!" And again he sank into a swoon.

We knelt by his bedside, and I begged God to restore him, and to give him one more opportunity, according to his desire, to consider and seek the salvation of his soul. As we prayed, the poor young man murmured in a broken voice, "Not die! I cannot die! One more opportunity! just one more!" Days passed, during which Georg hovered between life and death. Then there was a turn for the better; he began to recover, his strength returned, and in the end he felt strong enough to stand up. Needless to say, there was great joy in the family. God had heard our prayer and granted George his soul's desire. But after his health returned, the serious thoughts which had taken possession of him during his illness faded more and more. He had

Have you ever had a shortage?

The English preacher Heywood, who had to endure many tribulations for the sake of his faithfulness in office, was once so deprived of all means that he no longer knew with what he should feed himself and his family. Even his faithful maid Martha, who had often come to the aid of her beloved lordship with her small savings, could no longer do anything for them. Yet Heywood remained unshaken in the joyful assurance that the Lord, who had given such glorious promises in his Word, would help. He prayed hotly; but his children, afflicted with hunger, wept bitterly, and no help appeared. Then said Heywood to the maid, "Take a basket, and go to Halifax to merchant N., and ask him to lend me five shillings. If he gives it thee, buy what is necessary to satisfy the poor children's hunger, and come back quite soon."

Martha left, but Heywood and his wife cried out again to the Lord that he would be gracious enough to help her so that she would not have to return empty. When the maid came near the house she had been told about, she did not dare to enter it, because of the trepidation of her heart, but walked back and forth in front of it several times. Then the merchant, who was standing under the shop-door, noticed her, and said to her, "Are you not the maid of the preacher Heywood?" Martha answered in the affirmative. "I am glad to see you," said the merchant, "for some friends have given me five guineas for your master, and I was just thinking how I might best deliver them to him." Then Martha wept for joy, and told how her lordship was, and why she was here. The merchant, who had been moved, encouraged her, and urged her, if the family should again be in want, to come to him with confidence and without misgivings.

Martha quickly did her shopping and hurried home. She had not yet reached the apartment when the door to the reception was already opened. Martha showed the filled basket and then told what she had encountered. The acquiescent mother dried her tears, the children rejoiced, but the father, smiling through his tears, said, "Did I not tell you that God would surely provide for us? The grace of the

The Lord hath no end yet; what he hath promised, that he will surely keep; he will afflict, but he will also have mercy again." As they sat at table to eat their simple meal, Heywood said to his wife, "O thou of little faith! why wast thou so fearful? Our God knows that we are in need of all this. What was the answer of his disciples when he asked them: 'As often as I have sent you without bag, without pocket, and without shoes, have you ever been in want?' They said: 'Lord, never none.'"

God is all-knowing.

"Isn't it a quaint thing, Christian," said a parishioner to his neighbor on the occasion of a child's baptism, "to go to church and sing and pray?"

Christian looked at the speaker in utter amazement, and said, "What is whimsical about it, Gottlieb?"

"Well, you sit there singing and praising God and praying to Him and - yet you don't see Him."

"Of course you can't see him," Christian replied, wondering still more. "God is invisible, after all."

"Yes, does the good Lord even know what we talk and do?"

"Certainly he knows. He is all-knowing. He hears and sees all things. - How can you ask such a question, Gottlieb?"

"And you believe that, Christian?" continued Gottlieb, shaking his head.

"Certainly I believe it," Christian replied in a rather excited tone. "If I didn't believe that, I wouldn't go to church at all."

Gottlieb shook his head more violently than before, and then said very slowly and deliberately, "Christian, I don't think you believe that."

"What?" snapped Christian. "What are you saying? You don't think I believe that God is omniscient and hears and sees everything?"

"Christian," began Gottlieb again, very slowly and deliberately, "you have just spoken quite bad words about our pastor and the congregation again, as you have done so often before. You pick out every little fault you find, and make a big thing of it, and incite other members of the congregation; and not infrequently you have not found a fault at all, but have invented it yourself. Christian, how can you thereby believe that God is omniscient, and hears and sees all that you speak and do?"

As Christian, affected, was silent, Gottlieb continued, "Come, Christian, give me your hand as a sign that you are not angry with me, and that from now on you will act according to your faith even in this very play."

Christian struck in; and as often as the desire came upon him again later on, to pounce upon his pastor and congregation, he remembered the omniscience of God, and put a bridle on his tongue. Vita.

In the snowy month of February, a wonderful but perfectly authentic story took place. A thief broke into an apartment at night, and after he had already gathered up some things in the hallway, he entered the room in which the master of the house was sleeping peacefully with his wife and his child lying in the cradle. The thief thought that the child in the cradle might become a traitor to him, so he carried it out with the cradle and placed it outside the front door. There the child begins to cry, the mother wakes up and reaches for the cradle, but does not find it in its place. The child screams away, the man also wakes up and says, "The child is screaming outside the door, how can it be closed?" Both hurry out, and it is incomprehensible to them who has carried the child out. They ask and guess; but at the same moment, worn down by the unaccustomed weight of the snow, the flat roof of the house falls down, and their dwelling lies in ruins; but all three are saved. When the debris is cleared away in the morning, a man is found slain among the rubble; what he had stolen he had already tied to his back and put in his pocket. Thus the punishing justice of God had overtaken him. Without his wanting it, by God's miraculous providence, he became the life-saver of this family; but he himself died in his sins.

There's still time.

A parable.

Once the devil sent out his evil angels. Each one had to tell him his plan of how he wanted to seduce the people. "I will tell men that there is no God," said one of them. "You can save yourself the trouble," replied the devil; "the earth, the sea, and the sky tell them a greater truth." "I will talk men out of the judgment of the world," said another. "That, too, is useless," was the reply; "man has a conscience, which tells him that God will one day call him to account." A third rose. "I will teach man that he goes to heaven by his own works." "He will not believe that," replied the devil; "himself his good works do not satisfy, how should they satisfy God!" "I know a better way," lifted up a fourth, "I will tell man everything, that there is one God, one heaven, and one hell, and that he must be converted if he would escape from hell. I want to tell the whole truth and put in only one little lie. I want to say: 'You must convert, but you still have time. Later you may be in earnest.'" "Excellent," said the supreme infernal spirit, "in this way you will draw innumerable souls into the abyss."

Today you live, today you turn, Before tomorrow comes, it can change.

A strange criminal court.

The winter of 1873 to 1874 was very severe, wet and cold in Palestine. It had already snowed heavily there at Christmas, but on February 7 and 8 the snow fell there in such masses that it lay two to five feet high on the streets and flat roofs of the houses. Unaccustomed to such a burden, many dwellings and roofs collapsed - thirteen houses in the branch village of Bethlehem, Breitschala, alone. In Gaza, the ancient Philistine city, where Samson had destroyed himself and 3,000 Philistines by toppling the two main pillars of Dagon's temple

Prayer is necessary.

Our dear Lord Christ would have us to pray, and not to go about as the rude people do, saying that eating and drinking are good for them, though they pray not one Lord's Prayer in eight days. If thou be a Christian, or if thou wouldst be a Christian, beware of such crude living, and pray at least in the morning, when thou risest up, over and from the table, and in the evening, when thou goest to bed again, saying, Our Father, etc. For we Christians owe it to ourselves to pray without ceasing, if not with the mouth (as we cannot always do), yet with the heart.

(Luther.)

Faithful in small things.

Many would like to endure great sufferings and trials out of love for Christ before they have learned to endure the small ones that press upon them daily. It also seems to be more difficult not to separate from love in daily exercises of patience than not to let oneself be turned away from Christ through great persecutions and severe sufferings. But both must be asked of the Saviour and endured.

Not me!

In Switzerland there is a cross on the road, with two words written on it: "I" and "He"; the "I" is crossed out, the "He" is underlined. This cross preaches a sermon on the text Gal. 2, 20, which is as short as it is fitting: "I live; yet now not I, but Christ liveth in me. For what I now live in the flesh, that I live by the faith of the Son of God, who loved me, and gave himself for me."

Obituaries.

On December 20, 1906, at Grand Rapids, Mich. went to his eternal rest one Johann Paulus Heid, P. Emeritus, and was Christianly buried to the earth on December 22. From the Grand Rapids Special Conference, of which the deceased had been a member for many years, quite a number of the brethren in the ministry, notwithstanding the busy Advent and Christmas work, hastened from far and near to pay their last respects to our venerable dear father. B. H. Succop of Jonia, Mich. officiated at the funeral service in the house; in the church the local pastor C. J. T. Frincke preached on Hebr. 4, 9. The coffin was carried by the ministerial brothers.

The deceased was born July 2, 1825, at Pfofeld, district court of Gunzenhausen, Middle Franconia, Kingdom of Bavaria, and was brought up a Christian by his poor, pious parents. After his revival in his boyhood, he came to Fort Wayne, Ind. in 1847, through Rev. Löhe's agency, to our Seminary, and was soon after sent to Ohio, where several churches had asked for a pastor. From the 6th Sunday after Epiphany, 1848, at which time he was ordained by Dr. Sihler, until the year 1900, 52 years, he has been continuously in the service of the church, serving in the preaching and school offices at the following congregations, Wapakoneta, O., three years; Greenville, O., two years; Pomeroy, O., seven years; Peoria, Ill. seventeen years; Martinsville, N. Y., four years; South Bend, Ind. seven years; Caledonia, Mich. eleven years. He was among the pioneers of our Synod, and has abundantly experienced its lot. In 1900, as the infirmities of old age increased, he retired and spent a quiet, pleasant old age here in Grand Rapids in the midst of our congregation, in which at first he sometimes helped out in the ministry and did so gladly. He brought his age to 81 years, 5 months and 18 days. C. J. T. Frincke.

On December 29, 1906, after a long painful illness, Joseph Arndt, eldest son of Prof. E. L. Arndt, died in faith in his Savior of a heart defect. He was a gifted primer of our Concordia at St. Paul, Minn. He brought his age to 18 years and 9 months, and was given a Christian burial in the ground on New Year's Day. As the pupils were still on Christmas vacation on the day of the funeral, a memorial service was held at the institution on their return.

Theo. Büniger.

New printed matter.

The glory of God in nature. By H. Weseloh, pastor of the Lutheran Immanuel congregation at Cleveland, O. 172 pages 8x5 1/2 bound in cloth with cover decoration. St. Louis, Mo. Concordia Publishing House. Price, 50 Cts.

This book, already announced and warmly recommended in No. 26 of the previous volume, p. 425, is now available. In bringing this to the attention of the readers and referring to the table of contents given there, we only note that the book, with 23 illustrations, is really quite excellent, is a very suitable gift for confirmands and confirmed, will be read with interest and benefit by young and old, and should not be missing in any home and youth club library. L. F.

Paulus Gerhardt. For the celebration of his three hundredth birthday (March 12, 1907) presented to the Lutheran school youth by Johann Schlerf. Price: 5 Cts., price per dozen 50 Cts., price per hundred P3.00 and postage. To be obtained from the author or from Concordia Publishing House, St. Louis, Mo.

We have read the manuscript of this work, which is now being printed, and we recommend it for a Paul Gerhardt celebration. With this we say at the same time that we consider a church celebration of Gerhardt's birthday organized with the school youth to be quite appropriate. There could be no better way to acquaint the youth with the life and delicious songs of the great, pious singer, and the congregation will also benefit and be blessed by such a celebration. The pattern is arranged in the manner of the Christmas liturgies known among us; it skillfully processes Gerhardt's life and songs. Only Gerhardt's songs, which offer such a rich selection, are sung at the celebration, and in the author's opinion, as well as in ours, Crüger's and Ebeling's tunes should be used if at all possible, as well as J. S. Bach's tuning for the one or other Ehereinlage. The whole congregation participates in the singing of the songs, which beautifully demonstrate that their keynote is justification by faith. For this purpose a supplement is printed, which contains only the songs to be sung by the congregation, and of which 100 copies at 75 Cts. and 500 copies at H2.00 can be obtained postage free. L. F.

Funeral oration on Gen. 48, 21 at the funeral of D. A. L. Rohlfing on December 8, 1906, delivered by F. W. Herzberger. 10 pages 7X5. Price: 10 Cts. To be obtained from Wm. Hoffman, 620 N. 11th St., Fort Smith, Ark.

This consoling funeral sermon has been handed over to print by decision of the congregation of the Blessed One and will also be welcome to many of his friends and fellow ministers. It is decorated with the image of the deceased. L. F.

What is the difference between Synodal Conference and General Council? By Fr. W. Dallmann. Authorized translation by P. Schubert. 8 pages 6x3 1/2. Church Publishing Company, 1314 Peach St., Erie, Pa. Price: 5 Cts, 100 copies P1.00.

A translation of the tract shown in No. 25 of the previous volume. L. F.

Introductions.

On behalf of the respective district presides were inducted: On the 1st of Sunday, the Adv.: Rev. E. G. Iüngel in the parish near Vallonia, Ind. by D. F. Mehr.

On the 3rd Sunday, Adv: L. L. Eschbach in the parish near Lacona, Iowa, by P. F. W. Heinke. - P. H. Ruphof in the parish at St. Francis, Kans. by P. B. "J. Otte.

On the 4th Sunday, the Adv. : L. C. E. Höh at the church in Columbia Bottom, Mo. assisted by D. Maacks, Sr. by P. C. Rehahn. - P. H. Ohldag in the Zion church at Chicago, Ill, by P. E. Tappenbeck. -



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In the world, but not with the world.

Do not be conformed to this world. Rom.
12, 2.

Jesus' divine glory has been shown to us again in the time of the Epiphany and has been placed before our eyes. It appears and shines before us even in the state of his humiliation in his blessed words and in his mighty miracles. But now also in his believers the glory of the Lord shall appear. By their life in following Jesus it shall be perceived and seen how glorious their Lord is. We are Christians and children of God through faith in Jesus Christ. Without faith in Him there is no Christianity. But you cannot be a believing Christian with your heart and still want to serve sin with your body. Therefore the apostle exhorts us through the mercy of God to present our bodies to God as a living sacrifice, holy and pleasing to God, Rom. 12:1. We are to present ourselves completely to God for service and ownership. Our whole body, mouth and hand, and all our members, are to be consecrated and sanctified to the Lord, and not to the world, as therefore St. Paul says again: "And do not be conformed to this world."

We Christians live in the world, we must live and work among the children of this world. In our occupations and professions we all come into contact, some more, some less, with unbelievers. In our daily commerce and trade we have to do constantly with the children of the world. The nature of the godless world does not remain unknown to us, but comes before our eyes everywhere. It has always been so, and it will remain so until the end of the world. We cannot clear the world, we are in the world. But as true and certain as this is, it must also be true and remain true of us that we are not of the world and do not participate with the world in its evil nature. Though we live in the world, yet in the whole of our being we are not of the world.

The apostle writes to the Christians in the worldly city of Rome, where especially in his time the ungodly world had its seat: "Be not conformed to this world. Therefore the apostle writes to the Christians in the worldly city of Rome, where especially in his time the ungodly worldly being had its seat: "Do not be conformed to this world!" Take heed lest the manner of the children of this world be found among you, lest ye think and speak and act and live as they do. Rather, change yourselves by renewing your mind, take on a different manner, as it were, a different form. Your mind, your whole thinking, judging and willing must be different from that of the world, and this must then also show itself outwardly, reveal itself in your life and walk. And in the same way the apostle admonishes the Christians in Ephesus: "Do not be their (the world's) fellow men. You are (now) a light in the Lord; walk as the children of light. Examine what is pleasing to the Lord, and have no fellowship with the unfruitful works of darkness, but rather punish them", Eph. 5, 7 ff. In the world, but not of the world and not with the world!

These reminders are as necessary today as they were then. The world in which we live is no better. The difference between Christianity and the world is still as great and gaping as ever. It is the difference and contrast of light and darkness. The world being is still as desolate and disorderly as it was in the apostles' days. It has only changed its form at times, but not its nature. This world-being surrounds us on all sides and does not remain unknown to us. We read of it, we see it, we hear it. It gives itself a beautiful, innocent appearance, adorns itself with seductive charms, seeks to tear down the partition between the world and the church, wants to penetrate into our Christian congregations and Christian homes. We remind you of the worldly dancing, of the frivolous theatre, of the light-shy lodge system, of the worldly addiction to pleasure and enjoyment, of the underestimation of temporal and eternal well-being.

digging saloon creatures. Of these and similar pieces of the world's being we wish once more to warn in this place in special articles. For of all these things the earnest word applies, "Put not yourselves in the likeness of this world!" The nature of this world perishes. Only he who does the will of God abides for eternity.

L. F.

Sermon, preached on the allgmeinen Danksagungstag and sent in on multiple request by C. C. S. 1)

Jer. 29, 7: Seek the good of the city whither I have led you away, and pray unto the LORD for it: for if it prosper, it prospereth you also.

Today reminds us that we are citizens of this country. It is the general day of thanksgiving, prompted by the fact that the President of the country, according to ancient custom, has called upon all the people to give thanks to God on this day for the benefits bestowed upon the country. This reminds us that we are connected with the inhabitants of this country in a way that distinguishes us from the inhabitants of other countries. We are closer to those than to these. We are American citizens. Is that right? Are not Christians strangers in this world and not citizens? It is true, as honorists, and inasmuch as we are citizens in the spiritual kingdom of the Church, we are not called citizens here, but strangers. Since our home, our fatherland, is not in this world, but above in heaven. But as long as we live on earth, we are also citizens in the kingdom of this world. But God has divided this kingdom into different parts, into separate families of nations and states, and has assigned to each of them its special dwelling place on earth. "He hath set purpose beforehand, how long and how far they shall dwell," Acts 17:26. 17, 26. Thus he has assigned to us this great land of the United States, whose inhabitants are called Americans, for our habitation. Thus, by God's order and appointment, we are American citizens. So it is quite natural that we also feel ourselves to be American citizens, that we have a special interest in our country and people, and that as good patriots we seek the best of the country.

And this is also the will of God. This is what Scripture teaches, among other things, in our text. To the captive God-fearing Jews in the land of Babylon God says through his prophet: "Seek the best of the city where I have led you away. This means: Be righteous citizens in the land in which you now dwell; be good patriots, and let the good of the land be your concern. So shall we also be good citizens and patriots in our country, and prove ourselves to be such. How we are to do this, let me now show you from God's Word, with the help of the Holy Spirit.

How are we Christians to prove ourselves right patriotic citizens of the country?

We are to

1. To keep right Christian prudence in the face of many evils and abuses,
2. gratefully recognize the good and the advantages of our country,
3. Pray for our country and people.

1.

One hears and reads now so much about all kinds of mismanagement in the public administration, about fraud and overreaching on all sides, that one could well get into a mood that is not suitable for giving thanks. One revelation follows the other about ghastly neglect of entrusted official duties and misappropriation of entrusted property. Officials exploit their high position and power for personal ends, deceive or induce their fellow citizens to defraud them, and make them allies in their evil deeds. Those who should be the best in the country, in whom their fellow citizens have placed such great trust, have accordingly lost all patriotism, and have become enemies of the fatherland out of righteous citizens. In the same way, one hears again and again of rich people and big capitalists, who otherwise would have been considered honorable people, that while they, like others, enjoy the protection of the law, they join forces to exploit their weaker fellow citizens by dominating the market and driving up prices.

Such things disturb the minds, inflame the hearts to anger and hatred, and can lead to the agitation and bitterness of the citizens against their fellow citizens. One person wants to despair of all justice and loyalty to officials and no longer trust anyone; another wants to hold all the rich responsible and condemn them wholesale as frauds and thieves. There are incendiary speeches which indulge in the most terrible exaggerations, meet injustice with injustice and want to heal the damage by reversing the civil order.

Now how are we Christians to prove ourselves right patriots in the face of these things? "Seek the best of the city," says our text. This is what is expected of righteous citizens, that they seek the best of their city or country. God expects the same of us. Now, would it be for the best of the city and the country if we allowed ourselves to be stirred up and carried away by the evils we have mentioned, as we have heard some do? Surely not. Christians should certainly not close their eyes to such evil conditions. They should not want to minimize the damage and whitewash or excuse the sins of the country. We know better than others that such things are atrocious sins that cry out to God for vengeance. Yes, we know that they can bring severe misfortune to the land, because God has threatened wrath and punishment to the land in which unrighteousness abounds. He says, "Righteousness exalteth a nation: but sin is the destruction of men." But let Christians beware of overdoing

1) The following sermon, preached on the last day of Thanksgiving, could not be printed in the festive season that began immediately afterwards. However, since it brings into the light of the Word of God conditions which are much noticed and discussed just now, and deals with timely, important truths, we believed we should also communicate it to our readers afterwards.

against rash, quick judgments. Here, too, is the Scriptural exhortation, "Be sober and watchful." Christians are to maintain right prudence and sobriety in all things. They ought to do this to me in regard to the mismanagement which occurs in our country, lest, for the sake of the guilty, they also condemn the innocent and righteous citizens, or those whose guilt is not evident and proved. For that would be to make themselves guilty of unrighteousness in their displeasure at the great unrighteousness of others. The Scriptures tell us that God gives bad rulers to a country because of the sins of its inhabitants. Let the Christian citizens of our land remember this now. They should say to themselves: "The fact that things are now so bad in many ways in the government is our own fault, along with that of our fellow citizens, because of our sins, perhaps because of our lack of true love for our country. And now we must seek forgiveness from God for such sins. Now it is necessary to apply the proper means that can serve to rectify the damage. Now it is necessary for Christians to hold themselves up as righteous citizens, to discharge their offices with all conscientiousness, to guard against all unrighteousness in their dealings with others: In their dealings with others, they must guard against all injustice and overreaching of their neighbor, and support the authorities of the country in their honest efforts to control the damage that has been done, according to their knowledge and ability. Behold, we Christians set the example of good citizenship for others and exert a salutary influence on them. And so we seek the best for the city and the country and prove ourselves to be true patriotic citizens.

2.

"Seek the best of the city whither I have caused you to be carried away," God exhorts His children in the land of Babylon, adding, "For when it prospereth her, it prospereth me also." You dwell in: You dwell in the land, he says, and share in its prosperity. The prosperity of the land is your prosperity. If it go well in...: ...think it well with you. - That's the way right patriots look at it. They see and notice well to whom: the country has honor and good days, blessings and success in its undertakings. They see in it all good that concerns themselves, and are thankful for it. So we Christian citizens of the country should certainly prove our patriotism by gratefully recognizing the good and the advantages of our country.

Wine: we now want to talk about the: Good and the advantages of our country - and that is part of the matter today - how much could be said! That is the great thing that astonishes the whole world, that our country, in spite of the well-known and glaring evils, enjoys a prosperity as perhaps never before. Such success in commerce and industry, such activity and bustle in all branches of labor, such abundance of land products, such wealth and prosperity our country has hardly ever seen. Should we not recognize this and rejoice over it as over a blessing that has befallen us? Certainly, so do right patriots. - To be sure, not every one of us has grown rich in these times. Some of our fellow-citizens have perhaps ten or a hundred times as much share in the wealth of the country as we or others have. Many have, in spite of

of the general prosperity have to experience all kinds of misfortune and misfortune. And how many, therefore, are discontented! They complain and murmur instead of rejoicing, and are not glad of the general blessing. Many find no joy in the: Prosperity of the country no joy, because their wishes are not fulfilled, and because they have not experienced so much good as others. But is this right patriotic sentiment? Is it not our country, then, that is doing so well? And do we therefore not enjoy the good with it? There is no one in the country who has not in some way shared in the great blessing. What the one has worked for, the rest of us also benefit from. We complain about abuses in public administration. And rightly so. But how much freedom, protection, and blessing we all enjoy precisely because of the advantages of our national constitution and the fact that we have authorities and a national government. We also have faithful, conscientious officials, through whose service and work we experience much good. Yes, we Christians should see and recognize this.

But thankfully, we said, thankfully we are to recognize it. We are to give thanks for it to whom: the tank is due for it, the: Giver of all good gifts. That is our God in heaven. By this then we are just proving that we are Christian citizens and patriots. In the President's message, it seems that all the inhabitants of the country are called upon to give thanks to God, but very few follow this call. Giving thanks to God is a Christian work, which, like other Christian works, requires faith and a Christian attitude. Alan asks, in view of the great prosperity, for the natural causes, for the natural connection. And one thinks, as usual, of the great fertility of the fields, of the skill of our countrymen, who are learning the art of agriculture better and better, of the enterprise, the sagacity, and the energy of the American people, of the statesmanship of the ruling party. Mau can think of all this, talk of it, and have his opinions about it. That is natural. But it would be quite foolish to think that one has found here the cause and source of prosperity. All these things are not the source and cause, but can only be the means in the best case. But the means work and create nothing of themselves, but He who creates and works all things, uses them and does His work through them. This is God alone. He is source and cause. He creates and works all things through his almighty Word. Only the Creator of all things is also the sustainer and giver of all good.

The Creator of all things, The fatherly power Reigns from end' to end Powerfully by his own might. -

We Christians recognize this and should therefore also confess it today and every day before the ears of our fellow citizens, so that we may give God His glory before them, lead them also to such knowledge and provoke them to such: right thanksgiving'. Yes,

You who call Christ's name, give glory to our God!
You who confess God's power, Give glory to our God!
Make a mockery of false idols: The LORD is God, the LORD is God. Give glory to our God!

3.

"And pray for them unto the Lord." So it is said in our text. So shall the Jews also seek the best of the city, that they pray unto the Lord for it. So shall we also do. We should finally prove ourselves to be true patriotic citizens by praying for our country and our people.

If we, as righteous citizens, rejoice in the great prosperity and rich blessings which our country is now experiencing, must we not also wish and hope that the country may continue to prosper in this way? But what reason have we for such hope? We recognize that we did not create these favorable conditions with all our natural wealth, with our ability and enterprise, but that God alone is the giver. As it is said in the 104th Psalm, "When thou givest unto them, they gather; when thou openest thine hand, they are filled with good things," v. 28. And then follow these words, "When thou hidest thy face, they are afraid; when thou takest away their breath, they perish, and return to dust," v. 29. Yes, it is all because God continues to will our land well, and to make it good for us: Land well and let it go well with us. If he will no longer bless us, we shall have nothing but blessings and misfortunes with all our provisions, our rich resources, our art and wisdom. And when we think of the sins and guilt of our country, our hearts tremble. What then can we do to stop God's wrath and punishment? Furthermore, when we look at the wealth and prosperity of our people, and how well we have it, must we not wish that all citizens would have a rich share in it? There should be no want now. And if all, especially all the rich, had willing hearts and hands to do good and to share, there should be no man in the land who should suffer want. But what can we do about it? We could take care of the poor in our midst more abundantly than before, but that would not prevent the evil. Finally, what would we wish for more than that corruption in the country might be brought to an end, and that justice and righteousness might reign everywhere? But what can we do about it? Even if we do what we now recognize to be our duty, the individual still feels that he is utterly powerless in the face of ruin. What can we do now to prove ourselves Christian patriots here, too, and to help with everything in our power to ensure that the country will continue to prosper?

We can do much, very much, precisely because we are Christians. Is it not God alone who can help here? And are we not his children? If we have requests, we may bring them all before him in prayer, and he will hear us. Are we not, then, blessed people, blessed above many others? And should we not now serve our country and people with this great privilege? Yes, we may and should pray for our fatherland, pray that God will continue to open his gentle hand to give peace and harmony, work and merit, happiness and blessing to trade and commerce, health and prosperity; pray that he will move our hearts and the hearts of others to give gladly and to help where help is needed; pray that he will give our

Let us pray the Lord to govern, to give wisdom and understanding to the officials, and good will to resist all injustice with vigor, so that justice and peace may dwell in the land. O, let us do this today and all the days. Let us not forget in our daily prayer this our Christian civic duty. Let us show our country that love which none but a Christian can show it. So let us do as Christian patriots ought to do. And God will not leave our prayer unanswered. We and our fellow citizens shall profit and be blessed by it. Amen.

A missionary journey through northern Missouri.

The north of the state of Missouri is a blessed region. Whoever has the good fortune to make a journey through this region in the month of May, will find enough to please the eye: green seeds that indicate the fertility of the fields, beautiful meadows with mighty herds of cattle, beautiful orchards and friendly country houses that testify to prosperity. One could easily recommend this region as a home to everyone, if only it did not lack the main thing, the truthful teaching of the divine word, as it is known by the faithful Lutheran church. The Gospel in its purity, unmixed with doctrines of men, is preached only in a few places in this great territory. Gladly does our Synod wish to bring the light that shines brightly to itself to the inhabitants of North Missouri. The Mission Commission of the Western District has long since set its eyes on this area and would be only too glad to establish many preaching places there, if this proved possible. It has been her desire for some time to have northern Missouri visited in order to ascertain whether there were any Lutherans, perhaps even Synodal Brethren, who were not being cared for in the church there; and encouraged by the General Pastoral Conference of Missouri, she took steps to have this desire fulfilled. Father Mehl and the undersigned were requested to make the trip, and this request we both gladly complied with.

During the last week of April last we set out to dispose of our issue. Our plan, which we followed, was to travel mainly east on the Burlington Railroad to the Mississippi River and then return to the Missouri River on other railroads further north. Traveling east, we wanted to touch, among other places, the towns of Chillicothe, Brookfield, and Edina; on the return trip we wanted to visit Kirksville, Trenton, Albany, etc. We thought we had a pretty good idea of our route. Thus we thought we could get a fairly accurate view of this district, and inform ourselves whether Lutherans were there or not. As it was a strip of country 40 to 60 miles wide and about 180 miles long, it was of course impossible for us to visit every locality; that would have taken who knows how long, and we had only a few weeks at our disposal. Our plan had to be to visit the larger towns, to have a good look around in them, and at the same time to make inquiries about the surrounding area.

We had been given the task of exploring, of investigating, and we believed that we could accomplish this through the above-mentioned plan.

It would take up too much space to publish a very detailed, detailed report here. In these lines I will therefore try to describe our missionary journey more in general.

Our aim was to find Lutherans who were not yet provided with Word and Sacrament; and it was to be assumed that if there were any Lutherans at all, we would find them mainly among the Germans. When we came to a place, we inquired at the post office or in a bank whether Germans, or even directly, whether Lutherans lived there. Usually the postmaster could tell us several people who were German or could give us information. Sometimes we went to the *Court House*, sought out the county officials and had them give us information. If we saw a German name on a shop, we would go in and ask. From one we asked to the other. Often those to whom we were directed lived in the country, six or seven miles out of town, and we had to use a cart to get to them. Though the people were sometimes, nay, often sullen, when we entered their houses, in one thing we always found them willing, namely, to recommend us cordially to a neighbor, though he lived quite a distance off, and then to dismiss us with a cheerful countenance. The thought often occurred to us that we, the messengers of peace, must also be regarded as tormentors of men! But while we wandered from one house to another, and were always sent from one to another, and when we took leave of a town, we could tell ourselves that we had knocked at many a door, and that we had often had to bid a gloomy farewell where we had hurried joyfully, we nevertheless attained our purpose, namely, to explore the region.

The journey was very interesting to us; by it we became fairly acquainted with the country and people. We had an opportunity to see the old historical Missourian, who is still notorious in many parts of the Union, in his chivalry and crudeness. But that which we so eagerly sought, namely, heaps of Lutherans who would be supplied with the bread of life, we very, very seldom met.

Our inquiries about Germans revealed that relatively few Germans live in this part of Missouri. Of course, we found Germans almost everywhere, but they mostly lived in isolated places. If they were present in larger numbers in one place, it was usually a Catholic settlement, as at Edina and Marceline. In several places, however, we met German Protestant settlements, but there were already congregations there, founded by the Uniate or by the General Synod. Once, in a small town where there was a united congregation, we met a single Lutheran who still faithfully adhered to the confession of the fathers. We had to advise him to settle soon in an area where he and his family could have the blessing of a Lutheran church and school. If one subtracts the Catholics, Uniate and General Synodists from

Germanism in Northern Missouri, only a puny remnant remains. Of these, a part is totally unbelieving and considers itself superior to the Christian religion; another, and a large fraction, is to be found in sectarian churches. At Trenton we heard that thirty years ago there had been a Lutheran congregation. But as no successor was called when the pastor died 23 years ago, the congregation perished, and its members now belong for the most part to the United Brethren. With many, further, the thorns of this world's care and the deceitfulness of wealth have long since choked the word that once germinated in their hearts. Though not outright unbelievers, they are quite indifferent in spiritual things. Their account books have taken the place of the Bible, the Lodge the place of the Church. All this is especially true of the youth, who have grown up without Christian instruction and know less of the Christian religion than they do of the German language, of which they have retained nothing but a few scraps.

It is due to such conditions that we found few Lutherans even in towns of 5000 inhabitants and over. In Kirksville, the beautiful college town in Adair County, we had hoped to meet a number of fellow believers. We also found five or six families who were Lutheran by home, and held a service. But we were greatly disappointed; there was only one old couple present besides ourselves, and even that would have been hard pressed to attend the service if it had not been held in their own home. We had certainly expected to be able to do something in Chillicothe, which is a town of 8000 inhabitants and situated on three railroads. But among the 8000 we could not find a single Lutheran. We met an apothecary who had been baptized in the Lutheran church, but now he was beyond the church and said that what he needed from the church he had within himself.

But we also found among the Germans, thank God, some who are still faithful Lutherans, who gladly receive the word and keep it in a fine, good heart. In Brookfield, Linn Co. where 10th Claus had preached regularly a number of years ago, we were privileged to find people who still hunger and thirst for the gospel. A German farmer there introduced us to his wife with the words; "Here at last are people we have long desired." We held a church service at Brookfield. Unfortunately, as we could not advertise it sufficiently, only ten listeners showed up. But those ten were eager and asked us not to forget them. In that town we really met several who had been baptized and confirmed in our synod. There is now regular preaching again at Brookfield; the average number of hearers is 30. At King City, too, they were heartily glad to see a Lutheran preacher once more. A pastor's son and daughter from our synod live there. Preaching is now frequent there also; about twelve persons present themselves for worship. Thus, our search for clusters of churchless Lutherans was not entirely in vain after all.

Well, that about wraps up the main part of our Explora-

tion trip briefly. It is certainly sad that the facts we found are no different. But let us thank God that there are still some in this region who hold fast to God's Word and Luther's teaching, and in view of the many spiritually poor whom northern Missouri harbors, let us fervently pray God, "Thy kingdom come!" W. A.

To the ecclesiastical chronicle.

The parochial reports of our pastors, which are now being collected and compiled for the "Statistical Yearbook", admittedly contain only numbers. But in these figures there is always a piece of parochial history, which is sometimes made known by a brief remark or by some accompanying words of the pastor. These remarks often show that many obstacles are thrown in the way of the preaching of the divine Word, so that no outward growth is recorded, but also show that such preaching has not been in vain after all, but has promoted the congregation inwardly. In other places, however, there are also beautiful visible successes. We are sharing some of these testimonies that may serve as encouragement to other congregations. A pastor from the Middle District writes: "Great progress, which can be expressed in numbers, cannot be expected in our local circumstances, although the prospects for it are quite favorable in the near future. The progress shows itself more in ours in greater zeal for the affairs of the kingdom of God in our midst and also far away. Thus only significantly larger sums of money have been raised for the Kingdom of God than ever before. The number of readers of the 'Lutheran' is also steadily increasing. I now have 48 readers; formerly there were 3." Another pastor, from the Nebraska district, remarks: "The number of voters here has remained unchanged, that of the communicated and most of the other columns has become a larger one, that of the school children has nearly doubled. A new preaching place has been added. For our teaching institutions my people have taken an interest which has surprised me. After reading the well-reasoned and hearty encouragements in the 'Lutheran', also listening with great attention to a lecture and later still to a special sermon on the new buildings decided upon, they subscribed \$216.00 for the new buildings at the meeting before Easter. Of this \$73.00 has been sent in so far. The balance should be together by the next Synod of Delegates. Since last fall there have also been two boys from here, the firstlings from this parish, studying at our institutions, one at Concordia, the other at Seward. God be praised for everything!" We add that the congregation numbered 36 voting members and 145 communicant members. - Again, another pastor, from the Iowa district, relates experiences which many other missionary city pastors must also have: "The inhabitants of our city are mostly Germans, but unfortunately our countrymen are very churchless; I have therefore a large field of labor, which at the same time is very difficult. But I like the work very much; even if one has to experience some mockery and scorn, there is, praise God, also no lack of joy. It was a great day of joy for me and my dear congregation when in August of last year, after thorough instruction, 16 adults made a glorious profession of their faith at the altar of the Lord and renewed their baptismal covenant. God willing, I will be able to teach and confirm another class this year. Five are already registered, among them

two women of more than forty years. The lodges also cause one much distress. . . . At present I am trying to place our church magazines with all those who call themselves Lutheran; the number of readers for the 'Lutheran' and the 'Children's and Youth Gazette' has already doubled; but I am not yet finished. This is not an easy job, especially since the people live scattered all over the city and I have to do almost everything on foot. But this is absolutely necessary in order to win souls for our God's kingdom in these last sorrowful times. Oh, how one's heart bleeds when one encounters so many who want and know nothing of their Saviour. Do right and spare no one' is what one often hears. A woman, the mother of five children, whom I tried to win for our school, said to my face, "I know nothing of God, and my children shall learn nothing of him. O how much there is still to proselytize! May the Lord have mercy and give us preachers lust and love, his Spirit and blessing for JESU's sake!" - From the far West our missionary in the Mormon city of Salt Lake City reports that he has taught and baptized an English Mormon, but that Salt Lake City is otherwise hard ground for missionary work. From the report of our second Estonian and Latvian missionary stationed in the far Northwest, it appears that he confirmed two Greek Catholic women last year, that he preaches Russian and German in addition to Estonian and Latvian, that he ministers to Bohemians and Lithuanians at his many preaching points, but that he has not been able to visit all of them because of lack of money. The number of souls at his 18 mission posts has increased considerably this year, as immigration from Russia has been strong. L. F.

Our foreign pastors can also accompany their parochial reports with good news of joyful growth and prosperity. The congregation in London, which works in three different stations, was able to celebrate its first anniversary last year. On the third Sunday in September, ten years had passed since the work was started by its own pastor, and the congregation celebrated this day with praise and thanksgiving to God. It was able to celebrate all the more joyfully because shortly before the much-vaunted "Education Bill," which would have endangered the existence of our two parochial schools in London, had been thrown out. Our London pastor still writes: "As can be seen from the annual report, the faithful God has also blessed our work in the past year. During the last six months I have been privileged to receive seven voting members into my church in Kentish Town. The number of communicants has also increased by ten in the north-west of the town. We are facing the need to call a second pastor. Our financial condition is also much better than before. Praise and thanks be to the Lord for this!" - One of our pastors from Brazil writes: "Enclosed is last year's report on my parish. You can see from it that our glorious mission field is expanding more and more. Since October I have been regularly ministering to my third congregation, which has transferred to us from the Uniate Synod . . . We like it here in our new place quite well. We have it so good here on the outside, as we would never have hoped to get it in Brazil; of course, we have a lot of work, but that is what we are here for. . . . May God keep us all in good health, so that I may serve Him here for a long time to come!" And President Mahler of our Brazilian District accompanies his presidential report with the following words: "If only we had more workers at our disposal! We could now (after last year's three candidates happily arrived on November 20) make good use of just 14 more pastors, as

we calculated at a meeting these days. Unfortunately, we cannot keep everything that comes to us because we do not have pastors. We should be more careful with Argentina (where we already have one of our pastors), because it has the best future of all the South American countries. But we are all firmly tied to our places, richly supplied with work. . . . In short, there is still so much to do. Yesterday, representatives of a congregation of 100 members, located in a center of German colonies, came to me again and asked if they could possibly get a pastor from us. This congregation would be independent." From another side we are informed that two young men from our Brazilian congregations are already studying theology and therefore want to enter our Springfield seminary. A pastor of our synod, who has taken up the cause, has already collected over \$100.00 travel money for them and has found a church member who will pay all expenses of study for one of these youths.

L. F.

The Eeunsbureau intends to collect and then publish **accurate ecclesiastical statistics** of our country. Such an ecclesiastical census was organized in 1890, but not again since then. However, the Censusbureau has now become a standing institution, and in the future an ecclesiastical Census will also be taken and printed regularly every ten years. To begin with, all pastors of all ecclesiastical communities are requested to report on the year 1900 to the Census Bureau. For this purpose siud question cards have been prepared to be sent to the individual pastors through their synodical officers. The Bureau hopes to reach all pastors in this way, and asks all to give the information requested and then to send the cards back. At the same time it is stifling the church officials and the editors of the church periodicals to call attention to the matter and assist in accomplishing the object. We hereby comply with this desire. Church statistics have their value. They should not be overestimated, but neither should they be underestimated. The value is, of course, greatly impaired if the statistics are not produced as accurately and completely as possible. We are especially interested in the statistics of the Lutheran Church. The calculations and statements made about them are often so misleading and erroneous, and often show such a great difference from year to year, that we would like to take this opportunity to call attention to a point which, according to our observation, often leads to incorrect calculations. The American church statistics calculate according to "communicants" or "members", not according to "souls". This is also what is asked for in these statistics. But by "communicant" or "member" is meant what we call in our statistics a "communicant," that is, a member entitled to the Lord's Supper or confirmed. The State Census does not ask for "souls," does not count the children (whose number it wants to ascertain under the heading of "Sunday-schools"); still less does it want the number of the "communicants," that is, those who have gone to Holy Communion in the course of the year. The fact that this has not been understood correctly on all sides, and that therefore incorrect data have often been given, has been the cause of the often so strange, erroneous statistics of the Lutheran Church. The statistics now planned should, in addition to the already mentioned point of the number of male and female members, include the name, place and year of foundation of each congregation, the number of seats in the churches, the value of the church property and the parsonage, the amount of the parsonage salary, the church debts, furthermore the languages in which the sermons are preached, and the Sunday schools according to their number and the number of their teachers and pupils.

L. F.

The English Theological Seminary at Hickory, N. C., is now being reopened by the Ohio Synod, after having been for a number of years only a preparatory - institution. A director has already been appointed. This seminary is very near the institution of our English brethren at Conover, and its reopening is a sign that importance is being attached to the upsurge which the South has been making for some years past, even from the ecclesiastical point of view. Such an institution is an outpost for the mission in that part of the country, just as Concordia College at Conover was and still is. L. F.

Ans World and Time.

An unmistakable judgment of God is reported in a Chicago daily paper of January 8. A certain Alonzo Johnson, residing at Carmi, Ill, made a vow on New Year's Day that he would be struck with dumbness if he ever drank again. Now on January 7, when he went into a tavern, drank a glass of brandy, and thereupon went to greet his friends who were present, he could not speak. The doctors cannot explain this man's condition. So much for the newspaper report. We Christians can easily explain the condition of Alonzo Johnson. What does Gal. 6:6 say?

E. T. L.

The Little in the Bible.

A little Bible study.

The little word "small" appears often in the bible. God looks at the small. And out of small things comes great things. We can point out many small things in the bible: small places, small people, small animals, small clouds, small seeds, small limbs and oars and fires, small forces and times. The first place with "small" is that of the city of Zoar. Lot asked that he might take refuge there: "is it not small," Gen. 19:20. It is as if he wished to excite God's pity and forbearance by this. Lot himself had shown too much forbearance against Sodom. Now he thinks God will have forbearance after all against so small a city as Zoar, formerly Bela, one of the five cities of that disreputable region. (Gen. 14, 2.) Therein lies the thought: God looks mercifully on the small. That is why Zoar has remained a picture of grace and salvation, and a poet of our church sang about it:

Lead me from danger and torment into thy quiet zoar!

And another songwriter sings:

Run the world out of your hands, enter the silent Zoar;

Make haste that thou mayest accomplish, Make thyself clean of all!

In this respect the small Zoar reminds of the small Bethlehem, which is by no means the smallest of the cities of Judah, because the greatest Lord came to it, Micah 5, 1; Matth. 2, 6. To the small places also belongs the "small chamber", which the Sunamite prepared for the prophet Elisha, a lovely picture, as of hospitality, so of frugality, a model of the prayer chamber, which Jesus recommends to us, 2 Kings 4, 10; Matth. 6, 6.

From small places we come to small people. Ham is called the "little son" of Noah in the old Luther Bible, Gen. 9, 24. Jacob is called the smaller one, to whom the bigger (older) one gives the-

Benjamin and his tribe is called "little Benjamin", Ps. 68, 28, from which Saul and Paul came. David was the smallest (youngest) of his brothers, 1 Sam. 16, 11. Solomon modestly calls himself a small (young) boy in his prayer for wisdom, who does not know neither his way out nor his way in, 1 Kings 3, 7. In the house of Naaman was a small (young) harlot, who was led away from the land of Israel and became the cause that Naaman was healed, 2 Kings 5, 2 ff. She was a little light in a dark place. As a lovely little song says:

The world is dark, we must shine, Dn in your corner, I in mine here.

A counterpart were those "little boys" from the idolatrous Bethel (where one of Jeroboam's golden calves stood) who mocked Elisha: "Baldy, come up here!" and who were torn apart by bears as punishment for themselves and their godless parents, 2 Kings 2, 23 f. But Isaiah prophesies of the New Testament kingdom of peace: "A little boy shall drive calves and young lions and fatlings together", Is. 11, 6. And Zechariah prophesies of the New Testament Jerusalem: "The streets of the city shall be full of little children and maidens playing in the streets thereof", Zech. 8, 5.

In the New Testament it is our Lord JESus who has blessed the little ones, set them as an example to us, and commanded them to our special care. "Take heed that ye despise not one of these little ones." "It is not the will of your Father which is in heaven, that any of these little ones should be lost," Matt. 18:10, 14. Zacchaeus was little in person, but JESus saw him, and entered in with him, Luk. 19:3 ff. And to all of His own the Lord gave the glorious promise: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom", Luk. 12, 32. In His suffering He led His disciples to the comfort of Zechariah's prophecy: "Strike the shepherd and the flock will be scattered, and I will turn My hand to the little ones" (the weak disciples), Zech. 13, 7; Matth. 26, 31.

From the little people we come to little animals. The bride of the Song of Songs complains about the "little foxes" that spoil the vineyards, Song of Songs 2:15, which reminds us of the so-called little sins that do much harm to the soul and the church. In Solomon's Proverbs there are four kinds of small animals that are smarter than the wise: "the anreisen, a weak people, yet they create their food in the summer; rabbit, a weak people, yet it lays its house in the rock; locusts have no king, yet they go out with whole clusters; the spider works with its hands and is in the castles of kings," Prov. 30, 24 ff. Thus we should and can learn from the little ones.

And if we look up to the sky, the "little cloud" of Elijah's time can teach us: he who perseveres in prayer will be heard in the end, and: out of small things great things come. For "before they looked, the sky was black with clouds and wind, and there came a great rain", 1 Kings 18:44 f. From small things come great things. This is also taught in the parable of Jesus about the mustard seed, the smallest seed. "But when it grows, it is the greatest of the cabbages, and becomes a tree, so that the birds of the air come and dwell under its branches", Matth. 13, 32. This agrees with Isaiah's prophecy: "From the smallest shall be a thousand, and from the least a mighty nation", Is. 60, 22. From the small comes great. This is also confirmed by St. James when he speaks of the tongue, the little member, which nevertheless does great things. There ge

he uses two parables of small things. "The great ships are steered with a small rudder", and: "Behold, a little fire, what a forest it kindles!" Jam. 3, 4 f.

At last we still sum up the little power and time or while. Both remind us of well-known words. To the church of Philadelphia the Lord says: "Thou hast a little strength, and hast kept my word, and hast not denied my name: therefore will I also keep thee from the hour of temptation, which shall come upon the whole world round about." Revelation 3:8, 10. To his disciples the Lord said, "I am yet with you a little while." "over a little while, ye shall not see me; but over a little while, ye shall see me," Joh. 13, 33; 14, 19; 16, 16. But the writer of the Epistle to the Hebrews adduces Habaknk's prophecy, "Yet over a little while, he that is to come shall come, and not be pardoned," Heb. 10, 37; Hab. 2, 3.

(Christian Messenger.)

The stones are screaming.

The Lord says of His disciples: "Where these will be silent, the stones will cry out", Luk. 19, 40. Such crying stones have been dug out in large numbers in the last decades from the enormous heaps of rubble at the Nile, Euphrates, Tigris and other places. Inspector v. Rohden, in his History of the World, says of them: "To the unbelieving generation of our day the Lord has reserved the most astonishing discoveries on the uses of the Nile, Euphrates, and Tigris, by which are confirmed in the most brilliant manner all the narratives of the Bible concerning the objects designated: that every man may put his hand upon his mouth, and know that God's word is true." Let us hear something of what the antiquarians have brought forth to us from the ruins.

In 1875, Professors Brugsch and Maspero noticed that people near the ancient Egyptian royal city of Thebes on the upper Nile were selling all kinds of valuable antiquities to travelers. They made inquiries and, despite the denials of the inhabitants of that region, discovered that there were hidden burial caves there. Excavations were made and in 1881 they were surprisingly successful. At the end of a shaft more than 30 feet deep were found the great burial chambers of the Ammonian priest-kings from the days of the children of Israel in Egypt. A large quantity of mummies, coffins, and objects of all kinds, such as are found in unopened burial chambers, were found.

On July 14, 1881, a strange and magnificent funeral procession took place, in that a Nile steamer picked up the remains of the pharaohs to deliver them to the museums. Among the mummies was that of Rameses II, the Pharaoh of the Oppression. Each mummy could be identified in no uncertain terms by the inscriptions on its wrappings. Although the body had lain in the rock tomb for 3300 years, it was in good condition in all parts. In the museum at Cairo it can still be seen like this. The face of the great ruler is clearly recognizable in his features. This pharaoh seems to have lived to be about 80 years old. He has now been photographed. Is it not a most strange thing that we can now look at this picture? Under his scepter many nations of the earth once bowed. These features Moses saw; at the court of this ruler he was brought up by his "beloved daughter Merris." This Pharaoh oppressed the apparently dangerous Jews; his mouth spoke the words: "Behold, the people of the children of Israel are many and more than we. Well then, let us subdue them with stratagems"; his hand wrote the

"All sons that are born, cast them into the water."

The bible tells us 2 Mos. 1, 11 that the Jews built the storage cities Pithon and Raemeses for this Pharaoh. Let us listen to what the researchers tell us about the found inscriptions and pictures: "A captive people builds by order of the king and paints the bricks for the new building. The prisoners are seen in great numbers, watched by the bailiffs and as they prescribe the work. So the overseer says to the workers: 'The staff is in my hand, do not be lazy'. And so that there is no doubt that the workers are Israelites, the words are accompanied by a coloured illustration, according to which the Israelites can be recognised at first sight. In many museums the bricks are to be seen, which, formed from Nile mud, bear the stamp of this Pharaoh. Straw is kneaded into the clay.

The Pharaoh of the all-train is Merneptah. He still aggravated the oppression. The labourers were no longer supplied with straw to make bricks, but they had to make the same number as before. Where is the mummy of this Pharaoh? It has not been found anywhere. All the royal mummies up to the very oldest, even those from the robbed pyramids, have been found, and their names ascertained; of Merneptah there is no trace. Why not? We know it well, where the Pharaoh of the Exodus remained: with his horses and 600 chariots he lies buried in the Reed Sea.

Where are the hieroglyphic messages about the exodus? So far not a word has been found about it. Professor Brugfch says on this subject, "We well perceive why this history was not written; it was an outrageous disgrace that the captive people should simply depart, and that Egypt was powerless to stop them: and this disgrace they did not wish still to perpetuate in stone writing." Thus even what is not there serves to confirm the testimonies of the Bible. But in spite of all this, that the stones of the Nile, the Euphrates, the Tigris, and the Jordan, testify so loudly to the historical accounts of the Scriptures, scholars and unscholars dare to sit in judgment on them, nasally.

But we rejoice in the meantime, because we know that by the hand of our Bible we are on eternally sure and unmistakable paths. Praise God, we do not need those stones and mummies to secure our faith, but nevertheless we rejoice that the Lord lets these remains of the millennia speak aloud in our favor.

A harrowing case.

A little over a decade ago, a pastor met a girl from Saxony who appeared "conspicuously vain in dress and bearing. Her parents lived in Germany, and here the daughter led a life of worldly pleasures. Dances and masquerade balls were her heart's delight. At last a young man was found who wished to marry her, believing that she wished to "become different and mend her ways." After the marriage she was to go to Holy Communion, as the man desired, which of course had to be preceded by the necessary meeting. This also took place and aimed at true repentance, true faith, sincere and serious improvement of life. But what was the final result? The decisive declaration that she did not want the Lord's Supper if she was to refrain from dancing and the masquerade ball. She left the parsonage, lived on as before, and continued to seek out those places of worldly pleasure. After two years she became dangerously ill. The pastor was called to administer Holy Communion to her. He found her at

clear mind and bright voice. Again a trial took place on the basis of the law and the gospel. At last she made a confession that satisfied the pastor. Again he pointed out death to her, and asked if she would thus now receive Holy Communion? A resounding yes was the answer. Now the action began, and after blessing the bread and wine, the pastor took the host and said to the ihu all-seeing sick person: "Take and eat" - suddenly her mouth was so tightly closed that even her lips could not be opened; she was dead. Further acclamation from God's Word was not spared, but she was dead. Her husband and many relatives stood there in terror and dismay. But the pastor spoke to them with a sorrowful heart, as he saw necessary and salutary. - Two years before she did not want to know anything about the Holy Communion, but continued her worldly life. Now, according to her words, she wanted the Lord's Supper and could not have it. That was at the beginning of February, in the heyday of the reprehensible masquerade balls.

How many young people there are among those who have been taught in our schools and confirmed in our churches, and yet would rather leave the gospel and Holy Communion, and with them also Christ the Saviour and blessedness, before they spend their dancing and masquerading. "Love not the world, neither the things that are in the world," 1 John 2:15.

Child, not idol.

A new life begins in the house as soon as God has given a baby. The center of the house is shifted. It is the little child around whom everything revolves, all thoughts, all worries, all work. It is a very wonderful change.

It is natural and cannot be blamed that great care and attention be given to the child. But do not let it become the idol of the house! Do not forget, above the noble gift, the merciful giver. Do not forget that the child is only entrusted to you for a longer or shorter time as a noble possession, of which you must also give an account in its time. Look after it as a gift from God, as a good lent to you, always remembering to whom it belongs and who will sooner or later reclaim it from you. This thought will best protect you from neglect as well as from overestimation.

Also, do not forget about the child the beloved husband. The child should not be a partition between husband and wife, but a bond that binds them closer. Do not let your child become the idol of the house, to whom everything, even the husband's love and his domestic comfort, is sacrificed. (Dieffenbach.)

God's wrath.

A converted Indian was once sitting by the fire talking with an Englishman. The Englishman asked him how his heart had been transformed. The Indian placed the fires in a circle, took a caterpillar from a nearby tree and placed it in the middle. Fearfully the animal crawled from side to side, looking for a way out and finding none. Already it was curling up to die. Then the Indian stretched out his hand into the ring of fire; the worm crawled upon it and allowed itself to be pulled out. "So," said the Indian, "God did it with only. When I saw myself surrounded by the fiery eyes of God and did not know where to go or where not to go, the word came of Jesus crucified, and Jesus

took me in hand, and lifted up my soul." It cannot be said more simply or more truly how God, because he is rich in mercy, seeks to surround us here with his fire of wrath, that our souls may be saved through the great love wherewith he loved us in Christ Jesus.

Foolish undertaking.

A socialite declared in a New York newspaper that he had turned his back on the church and had been converted to unbelief; therefore, it would now be his task to throw Christianity overboard. To this an English newspaper made the following apt reply, "This calls up a memory in us. The other night, on a building site, a policeman met a man holding something in his hand and beating it soundly on a granite block. "What's the matter?" asked the policeman in a stern tone. "O, nothing more," replied the man, holding something aloft. "I want to crush the granite with this turnip." The policeman did not even think of taking him to the station, seeing that he was dealing with a fool. - One must pity people of this sort; they are to be pitied.

New printed matter.

Seventeenth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1906. St. Louis, Mo. Concordia Publishing House. 80 pp. 9X6. Price: 15 Cts.

This report answers the question: "What do we have to pay special attention to, so that our school system not only remains intact, but develops more and more and is a real blessing to our congregations? The speaker, Prof. G. Mezger, showed that constant, thorough instruction from God's Word is the right means to work and keep alive in our congregations the knowledge of what a necessity and what a great blessing our special Christian congregational schools are. Only in this way will our congregations remain willing to continue to make the often not insignificant sacrifices for their schools. We must also see to it that our schools do not stand still, but always do better. The most capable teaching staff possible and the best and most appropriate furnishings for our schools are necessary for this. Nor, of course, must the home work against the school, any more than the school must work against the home: both must go hand in hand and support each other. - All this is explained in such a fresh, lively, and descriptive manner in the report, that all teachers, all pastors who keep schools and others, and all members of the congregation who love their children and are happy to give them the best possible school education and instruction, may read and memorize this report with joy and benefit. We wish it rich lay on its way not only to the churches of the Nebraska district, but wherever it may go. K.

Christian Giving. Number Two. By William Dallmann. Pittsburg, Pa. American Lutheran Publication Board. 80 pages Price : 10 Cts.

A gripping booklet on how to give and why to give. Christians should give "intelligently, cheerfully, regularly, personally, religiously, proportionately". They are to be moved to do so by God's command, God's threat, God's promise, God's example, and the example of other Christians. L. F.

Festbüchlein zur 300jährigen Geburtstagsfeier Paulus Gerhardt, der Assaphs der lutherischen Kirche. Presented to our school youth by F. Lindemann. St. Louis, Mo. Concordia Publishing House. 16 pages 7X5, with color cover and Gerhardt's picture. Price: single, 5 cts; dozen, 40 cts; hundred, P2. 50.

A fine little booklet, intended for the young, but which will also be read with interest by adults. It deals with

first Gerhardt's life and then his songs with special consideration of those contained in our hymnal. It is intended for mass distribution and is ridiculously cheap. If the opportunity is taken and this booklet is distributed among the school youth, given to them at a Gerhardt celebration, for example, all children will certainly memorize who Paul Gerhardt was and what our church has in his songs.

L. F.

Paul Gerhardt, the lovely singer of our church. A commemorative leaf, written for young and old by Otto Hardeland to celebrate the 300th anniversary of his birth. Leipzig, published by Friedrich Jansa. 48 pages 7x4 1/2. Price: 20 Pf.

A skillfully written, his Gerhardtbüchlein by a Saxon pastor, which treats in the first part the life and in the second part the loves of the pious singer. We especially liked the way the songs are worked into the account in both sections. Unfortunately it is not possible to obtain the booklet from Germany in time for the Jubilee. L. F.

Paul Gerhardt's complete songs. Jubilee - popular edition. Zwickau. Published and printed by Johannes Herrmann. 336 pages 6X4, stiff paperback. Price: 80 Pf.

Everything is gearing up for the Paul Gerhardt anniversary, and the present complete edition of his songs is not only tastefully furnished, but also very cheap. We need not say anything here in praise of the delicious Gerhardt songs, but only emphasize that this collection, in addition to the 120 songs that are usually given as the number of Gerhardt's poems, offers 11 more of the poet's loves in an appendix, and that the entire collection is introduced by a short, substantial preface by President Willkomm. The book has just come into our hands for display, and there is not enough time to import a large number of copies before the day of the anniversary celebration (March 12): however, our publishing house accepts orders for this edition at any time and will procure them as quickly as possible. We add that, according to an announcement, the publisher has produced two other editions, one in cloth binding for 1 mark 56 pfennigs, and one in cloth binding with gilt edges and case for 2 marks 56 pfennigs. L. F.

Lyra Gerhardti, or a Selection of Paul Gerhardt's Spiritual Songs. A Memorial Leaf by Rev. Bernhard Pick, Ph. D., D. D. The German Literary Board. Burlington, Iowa. 100 pages 7^X5 st?., stiff paperback, with gilt title and cover decoration. Price: 40 Cts.

Also a commemorative publication for the Gerhardt jubilee, and even if a translation never reaches the original in terms of both language and content, and this is especially true in the case of church hymns, as it seems to us, it is nevertheless commendable when through a writing such as the present one the delicious Lieber Gerhardts are made accessible to those who cannot read and sing them in German. D. Pick, who has been engaged in such studies for years, here bictet 36 of the most excellent Lieber Gerhardts, which he has selected from the English translations that have come to his knowledge. Among the translators, the well-known translator of German hymns, Catherine Winkworth, stands at the head; others leave much to be desired. The selection is a good one, takes into account the church year, and offers samples of every genre of Gerhardt's songs: only we miss the pearl of all Easter hymns, "Auf, auf, mein Herz, mit Freuden." Sixteen of the songs translated here are in our hymnal. The hymns are preceded by a 16-page description of the poet's life. In some numbers, for example in "Befiehl du deine Wege" and "O Haupt voll Blut und Wunden," there is a prefatory note which gives information about the origin and beneficial use of the love in question. We can recommend this booklet to lovers of spiritual poetry, which is also outwardly quite beautifully furnished, adorned with Gerhardt's picture and provided with a triple index. L. F.

My Saviour lives! Easter Hallelujah for Mixed Chorus by H. B. P röhl, 3616 pp. Wood Str., Chicago, Ill. 6 pp. 11X7 1/2- Price: 15 cts.; price per dozen: P1. 75 postage paid.

Ehor, trio for female voices, Ehor, ottet, recitative for soprano, Ehor. Oldtand



Published by -the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 63.

St. Louis, Mo. February 12, 1907.

No. 4.

For the holy season of Passion.

O noble time of mourning in which my Saviour suffered And with hard strife won me eternal salvation, Fill my mind with holy thoughts.

Sink me in Christ's pain; and bitter soul-glory With earnestness all my heart and spirit, Lead me, thou noble time, to the bounds of these senses, That the heavenly glow may flow through me, To thank the dear Lord heartily and faithfully and without wavering For the spilt most holy blood.

Banish from my mind the vain vanity, Draw me to Christ and his bloody sorrow, With holy sorrow pervade all my being. Eradicate pride and the lust of self-righteousness from my breast, thou noble time of sorrow, And teach me that only through Christ can I recover! Our own merit, alas, will not deliver us from damnation in God's judgment.

There is no other salvation than that which Christ purchased for us when he died on the cross.

O let this dear salvation of heavenly bliss, While I am below, thou holy time of mourning, With right earnestness of life from my heart consider me. I will in Jesu's blood and all his wounds with holy mourning courage, I will in his agony and bloody soul pain devoutly sink myself. I will humbly go to Golgotha, To stand beneath the Saviour's cross.

O let right salvation win me from the sorrowful mind in spirit and heart!

But what was offered? Gifts, the firstfruits, and bulls, sheep and oxen, the blood of goats and calves. These animals could only be slaughtered and sacrificed with reluctance and had to bleed and burn against their will. These sacrifices also had no value in themselves. They could not, so far as they themselves came into consideration, atone for even the smallest offence against the law. They could and should only point to the one great sacrifice which the promised Messiah was to offer when the time would be fulfilled. They had power only because of the one future sacrifice which they pictured and modeled, and only for the time until the Lamb should come who had undertaken to bear and atone for the sins of the world, the Priest who would and should make the great world sacrifice.

Christ offered this sacrifice to the wrath of God. He sacrificed the sins of the world in his body on the wood. He was priest and sacrificial lamb in one person. He sacrificed and was sacrificed at the same time.

Yes, this was a sacrifice - a very different sacrifice from the sacrifices of the priests of the Old Covenant. Whereas they offered one or even several bloody sacrifices for each and every sin, and yet could not really put away sin by doing so, Christ, by His: one sacrifice, has perfected for ever all who are sanctified, and has brought the: Wrath of God over the sins of all men, all places, and all times enough done.

What a high priest must this be, who could offer such a sacrifice! what a sacrificial lamb, who could bear the sins of all the world! what a sacrifice, who could atone for the infinite wrath of God upon the sins of all the world! How must the priest have labored! How must the lamb have borne and endured! How the sacrifice must have burned, how bright, how hot!

Yes, this was another priest - not an earthly priest, but a priest from heaven, one from the Godhead itself. This was a. different sacrificial lamb - not an animal, nor a mere man, but God's Son. This was an-

Christ's great sacrifice.

Christ loved us and gave Himself for us as a gift and sacrifice, a sweet savour to God. Eph. 5, 2.

These words talk about a sacrifice. Much was sacrificed in the Old Testament, and that was for the sins of the people of Israel. To atone for the wrath of God over the sins, to reconcile God, they sacrificed.

deres sacrifice - not a sacrifice burned up and consumed under the wrath of God, but that burned up and consumed the wrath of God' who was sacrificed, lives and reigns forever. What a priest - God of heaven and earth! What a Lamb - greater than heaven and earth, God and man in one person! What a sacrifice - blazed round and through with eternal flames of hell, and yet not consumed!

What a sacrifice - behold the priest, behold the lamb! How the wrath of God is visited upon him and wears him out; how he endures blasphemy, mockery and scorn, spittle, blows, ropes and bands; how he must have wounds inflicted on him, be made wretched, be subjected to greater reproach, and even be crowned with thorns, how they do not count the blows and even torture it with scourges, and how they finally, after they have beaten and tortured it enough, nail it alive to the cursing wood of the cross and let it slowly burn up from the fever heat.

And with this we have only paid attention to what is before our eyes. If we would know the whole greatness of this sacrifice, and fully appreciate the wrath of God poured out upon him, we should be able to look into the bowels of Christ, and see the altar that is set up in it, and understand and feel the fires of hell, which, stoked up a thousand times hotter than they usually burn, gave him the torment that all men should have endured for their sins for all eternity. The cries of anguish of Jesus, "My soul is sorrowful unto death!" "Father, is it not possible that this cup pass from me, I drink it!" "My God, my God, why hast thou forsaken me?" give us only a distant idea of how it burned him, how it pained him, how it terrified him. How great, how infinitely great is this sacrifice - the lamb is offered alive, hellish fire, destined to burn for eternity, blazes around and through it all at once!

So terrible is the wrath of God. For the wrath of God against sin, our sin, which Christ had taken upon Himself, demanded this sacrifice. Truly yes, terrible it is to fall into the hands of the living God!

But now consider, dear reader, not forced, but voluntarily Christ gave himself up for us all under the wrath of God, into the wrathful hands of the living, holy God, out of love to you and to all the world, that we might escape from the wrath of God. "Christ hath loved us, and hath offered himself for us a gift and a sacrifice."

And he succeeded in what he set out to do. He has accomplished it. He bore the wrath of God, all the wrath of God, upon our sin, and purged it away. The apostle also intimates this in our saying, when he says, Christ became God with his: sacrifice, God was a sweet savour. God is satisfied by his sacrifice. His good pleasure rests upon it. It is a pleasant incense to him. He sees no more sin in the Lamb who bears the sin of the world: it is expiated. He thinks no more of punishment; the punishment is endured. All the sinfulness of the world, which cried out to him and stank to heaven, has been entirely burned up, blotted out, by this sacrifice. It is a sweet savor to him.

Yes, let us never lose sight of this in contemplating this sacrifice of Christ, that there was offered up for us to thy wrath of God, that the punishment of our sin might be suffered, since our

sin has been atoned for, that through Christ's blood and death not only death, the devil and hell have been overcome, but the wrath of God Himself has been atoned for and can no longer harm us, no longer wants to harm us.

"Christ loved us, and offered himself for us a gift and a sacrifice, unto God for a sweet savour." It cannot be more clearly stated that Christ is our Substitute than when it is said, "he for us."

"He for us." What He has done, we have done; what He has suffered, we have suffered. If he is a sweet savor, a pleasure to God, so are we. As Isaiah also says, "Truly he bore our sickness, and took upon him our pains. But we took him for him that was afflicted, and smitten of God, and martyred. But he is wounded for our iniquity, and bruised for our sin. Punishment is upon him, that we might have peace; and by his wounds we are healed."

"He for us." His sacrifice is our sacrifice; His atonement is our atonement. He endured the wrath of God; so we have done it, and need it no more. He endured punishment; so we have endured it, and need fear no more punishment in time and eternity. Through him we are delivered from the wrath of God and from all its corrupting consequences, the temporal and eternal punishments of God.

Yes, yes, believe it, dear reader, and fear no longer, but be glad and of good cheer! It is certainly true that the wrath of God is gone, our sin will no longer be remembered, there is no longer any question of punishment. We are God's dear and beloved children in Christ IESU, who gave himself for us as a gift and sacrifice, a sweet savour to God. Oh how glorious, how comforting!

And how shall we, how shall we, how can we thank him for it? This is especially what St. Paul wanted to say to his Ephesians, who were also such dear, beloved children of God in Christ, in the context in which our saying stands. And no one can say it better. We summarize it briefly; you read it in detail in your Bible for yourself:

Be ye therefore followers of God, as the beloved children, walking in love, even as Christ loved us, and offered himself for us a gift and a sacrifice, a sweet savour unto God: and shun all darkness and filthiness and ungodliness, and walk as the children of light, and let your light shine in all goodness and righteousness and truth, and in all good works. H st.

Paul Gerhardt.

1.

That the Lutheran church is called the singing church is due to Luther, the nightingale of Wittenberg. But the fact that our church has remained the singing church is largely due to Paul Gerhardt, the Assaph of our church. His songs are genuinely Lutheran in content and products of true Christian poetry in form. Gerhardt has distinguished himself in another way. He has been a courageous and undaunted confessor of his faith and stands

He is a shining example for all of us to follow faithfully; we can learn from him what we all need if we want to remain faithful to our Church in the present time. The forthcoming celebration of the tercentenary of his birth provides an occasion to consider the life and songs of this man of God.

Gerhardt saw the light of day on 12 March 1607 in Gräfenhainichen as the son of the mayor of this Electoral Saxon town. Deprived of his father by death at an early age, he was brought up by his mother until he entered the princely school in Grimma in his fifteenth year. The seriousness of the times - since the poet's eleventh year the torch of the Thirty Years' War had been blazing -, in Grimma still aggravated by the occurrence of a plague death, above all the pious discipline in Hans and school vouch for a capable education of the boy. Deeper were the impressions which Gerhardt received at the university. Since January 2, 1628, we find the twenty-year-old at the University of Wittenberg, where he spent more than fifteen years learning and teaching in beneficial intercourse with truly ecclesiastical theologians. Under the influence of this high school, which was not only called upon to train young theologians, but also to give expert opinions and final decisions on pure doctrine, Gerhardt stood from the age of twenty-one to thirty-six.

When he left Wittenberg, it was not because the church desired his services. In the course of the war at that time, the filling of pastorates was forgotten in some places. Gerhardt probably left Wittenberg to become a tutor for the time being. We find him in the year 1643 in Berlin in a noble, pious house, in that of the lawyer Barthold. He stayed there for eight years as a tutor for the younger children. Finally, the forty-four year old man had the opportunity to be ordained as a preacher. In 1651 the magistrate of Mittenwalde turned to the preachers of Berlin with the request to nominate a man who would be suitable for the vacant office of provost there. And Gerhardt was proposed as "a person whose diligence and tradition are known, who is of a good spirit and unadulterated doctrine and at the same time also of an honorable and peace-loving mind and Christian irreproachable life, therefore he is also held dear and worthy by the high and low of our place and will always receive from us the testimony that at our friendly request he has sometimes made himself popular and well deserving of our church with his valuable gifts received from God". In February of the year 1655 a great fortune blossomed for him. There he was allowed to bring a daughter of the Barthold house, Anna Maria, home to the Provost's Office as his wife. The six years of his office in his first parish were embittered by the envy of his domineering and quarrelsome colleague in the same parish, who could not bear to be passed over in the execution of the office of provost.

In June 1657 Gerhardt took up the diaconate at the Nikolaiirche in Berlin, where he had once been ordained. The ten years he worked here mark the height of his life. But in these ten years he also experienced infinitely heavy suffering. One of his children died in Mittenwalde, and all four of the children given to him in Berlin, except for one son, were snatched away from him in his tenderest youth. What

But it was more severe for him than the pain with which the external and internal struggles over the Lutheran confession, which were imposed on him and his colleagues in office during these years, filled him - struggles from which there was no other way out for his tender and fearful conscience than to voluntarily renounce his office. This the sixty-year-old did in January 1667. After a two-year stay in Berlin, he was called to Lübben in the Spreewalde. He moved there alone with his six-year-old son Paul Friedrich, for at Easter 1668 he had had to give up his beloved wife to the Lord in Berlin after thirteen years of marriage. On June 7, 1676, at the age of sixty-nine, he concluded his weary life.

The most significant external event in Gerhardt's life was the above-mentioned struggle for the Lutheran confession. In order to understand Gerhardt's behavior, one must be aware of the ecclesiastical situation of the Mark Brandenburg at that time. Since 1640 the Brandenburg lands were ruled by Frederick William, who is known in history as "the Great Elector". As a prince and general he was indeed a "great" man, richly endowed by God and showered with many blessings, but in matters of religion he often acted very wrongly. He believed that he could command in matters of conscience and faith, and that his subjects must obey him as soldiers on the battlefield. He was decidedly Reformed and favored the Reformed wherever opportunity offered. He considered it a hereditary task from his grandfather and father to unite the Lutherans and Reformed in his country. Now there is a godly way to bring about a union in the truth, but this way the Elector did not take. He did not compel any of his Lutheran subjects to leave their confession and to accept the errors of the Reformed, but he sought to prevent the Lutherans from teaching according to their confession and to call the false doctrines of the Reformed such. Because the Lutheran preachers continued to punish every false doctrine whenever the opportunity arose, the Elector was annoyed, and he believed himself personally offended. He issued certain burdensome decrees; for example, the printed matter of the preachers was put under censorship, that is, if one of them wanted to have something printed, even if it was only a sermon, the writing first had to be sent in for review. The children of the state were not allowed to attend the University of Wittenberg. Wittenberg stood at that time as the champion of pure Lutheranism. Furthermore, the sovereign forbade Lutheran preachers to commit themselves to the Formula of Concord at their ordination. All this must have filled Gerhardt's soul, who was so grateful to Wittenberg and for whom the Formula of Concord was the stronghold of pure doctrine, with astonishment and mistrust, and even deeply wounded. His distress of conscience increased when the religious condemnations enforced by: The religious discussions between Lutherans and Reformed enforced by the Electors began. Gerhardt saw in them only unholy syncretism, that is, faith mongering. Already at that time he was so minded, as he expresses it in his: Testament to his son: "Beware indeed of the syncretists, for they seek the temporal and are faithful neither to God nor man."

Of these colloquia, which lasted from September 1662 to May 1663, only what is important for Paul Gerhardt will be mentioned here. He was decidedly the main force on the Lutheran side. Though he did not make the spokesman at the negotiations, the influence he exercised in the preliminary deliberations was unmistakable, just as he drafted most of the most important writings. Ten fruitless sessions had been held, when Gerhardt and his colleagues made the declaration, "that they would remain unwavering in all their doctrines, but would be obliged to show all neighborly and Christian love and friendship to the Reformed, and would heartily desire and desire their all blessedness." The Reformed, however, were not satisfied with this. The consequence of this was that the Elector issued an edict (decree) in which the refutation and condemnation of expressly named persons and their deviating doctrines was strictly forbidden in all pulpits, and at the same time it was ordered that all preachers, in case of loss of their office, should undertake by signing reverses (written vows) to comply. Now, however, the Formula of Concord in part literally requires the naming and condemnation of the very sentences whose naming and condemnation were forbidden by the Electoral Edict. What wonder, then, if all conscientious preachers refused to sign it. Gerhardt was one of these. For two years he remained unmolested, when the signature of the reverse was demanded of him. He refused. "His conscience," he declared, "was bound by the Formula of Concord." He was deposed the same day.

The news of this brought the whole city into the most painful excitement. It became apparent what deep participation his courage of faith and his loyalty to his convictions had earned him among the citizens. The grief, the indignation was general. The mayor and councillors interceded on his behalf, but in vain. The trades also stood up for him, again in vain. Then the estates of the Mark intervened: Gerhardt was a pious and exemplary and at the same time peace-loving theologian. The Elector now yielded, and Gerhardt was reinstated in his office. Only the Elector's secretary, who delivered the message to him, had orders to add verbally: His Serene Highness, the Elector, lived in the most gracious confidence that Gerhardt would know how to show himself in accordance with the edict even without a lapel. This seemed to be well-intentioned, but for Gerhardt it actually took away with the other hand what had been given to him with the one. This statement by the Elector weighed heavily on Gerhardt's mind. "My conscience only wants to become full of uneasiness and terror about it," he wrote; he feared to deny the truth which he had recognized and publicly confessed, and therefore turned to the Elector in a heartfelt letter, by which he renounced his office under the: Circumstances renounced his office.

In the highest degree of purity he followed the path that his conscience prescribed for him. This behavior of Gerhardt's is a bright mirror of right Christian conscientiousness and a loud exhortation to us to avoid all mongering of truth and untruth in the area of faith and to be completely serious about adhering to the confession.

S.....

From Schleswig-Holstein.

It will not be unknown to many readers of the "Lutheran" that our so-called Saxon Free Church, united with the Missouri Synod in unity of spirit and faith, is also active in three places in the province of Schleswig-Holstein: in Flensburg, where the undersigned resides, in Hohenwestedt, and in Hadersleben. In all three places there are small congregations who rally around the preaching of the pure Word and thank God from the bottom of their hearts that He has given them, and continues to give them, Word and Sacrament pure and unadulterated. About these congregations in Schleswig-Holstein, about their situation and their circumstances, I would like to report once again a little in the "Lutheran", and today especially about the last-named.

Hadersleben is the northernmost congregation of the German Free Church, which, situated close to the border of Denmark, forms, as it were, the link that unites the congregations of the Free Church of Saxony and other states with the congregations of the Danish Free Church into one chain. For more than two years German and Danish have been alternately preached in Hadersleben. Through the Danish service more listeners are brought under the sound of the pure Word; however, the work there on the mixed border population and in mixed language offers its own difficulties.

The church work which our synod is running in Schleswig-Holstein was originally connected with the Hamburg work, and I served all the congregations of the wider district. Now that God has blessed us in Hamburg and the work in the more extensive field has made it necessary to hire a second minister: I was called from Hamburg to Flensburg and took over the office of pastor and missionary in Schleswig-Holstein. Blessed D. Gräbner, who was present when the division was discussed in Berlin, approved the establishment of an independent pastorate in North Mark and promised to lend us his intercession in the "Lutheran". Later, serious illness prevented the dear man from keeping his promise.

But are the circumstances in Schleswig-Holstein such that our faithful Lutheran Church had reason to start and carry out the work there? Every connoisseur of the circumstances will agree with me that the answer to this question is definitely in the affirmative. Only a few decades ago the duchies were Lutheran. It was here that the well-known 11th Ruperti, whose successor in the office at St. Matthew's in New York was, as is well known, our dear departed Father Sieker, worked as General Superintendent. It was here that Klaus Harms let out his 95 harnessed theses against the Union, where he tried to inflame the hearts for the fight for the golden jewel of pure doctrine with mighty trumpet blasts against a coupling of pure Lutheranism with Reformed fanaticism. But here, already in 1866, Bishop Koopmann, referring to the despised Jewish sect, the Disciples of Christ, made the strange statement: "Is it the counsel and will of their Lord that our Church should become such a sect, wärn should she not want it?" And now? The most influential professor of theology at our national university of Kiel, D. Baumgarten,

removes the basic truths of Christianity. And the vast majority of candidates who come into office here are infected by his heresies and bring the plague of Ritschlianism 1) to the people in every possible way. In overt and covert ways the false doctrines are inculcated into the people that the Bible is not God's inerrant, infallible Word, that Jesus Christ is not the Son of God, consubstantial with the Father, and that Christ's substitutionary and sufficient sacrificial suffering is made into a mere martyr's suffering which Christians are to live up to. Some time ago, Pastor D. Rade from Hamburg was allowed to give a public lecture here in Flensburg, in which he tried to present Christ as a Son of God, just as we Christians are all God's children. This lecture, which was printed in a newspaper, remained unchallenged in public; only a layman and the writer of this article objected to it. The blatant blasphemous omissions of country church pastors accumulate to such an extent that not long ago the "Schleswig-Holsteinsche Kirchen- und Schulblatt," the organ of the so-called Positives, asked in view of the doctrinal incidents, "Where to begin? where to stop?" and exclaimed at the conclusion, "There is a holy resignation." Instead of instructing the people from the Scriptures as to the duty of separation or disunion from the corrupt national church, the Christians are said to be silent, and to persevere in the fellowship of the false prophets. And what success has the spread of false teaching in Schleswig-Holstein? Well, it is going just as the Scriptures foretold in the 12th Psalm, "It shall be full of ungodly men everywhere, where such loose men rule among men."

Of course, our work is detestable to Satan and a thorn in the side of his scales, the false teachers. But since the Lutheran confession, on which we stand, cannot be met, we are met with scorn and derision. The most outstanding pulpit orator in Flensburg, under whose pulpit the fine world gathers, recently referred to our congregation as "Father Knippenberg's sect of living Christians" to one of my superiors. Oh, how many a soul, who hears us gladly and is devoted to the pure doctrine in his heart, may be kept from openly professing us by the contempt of the national church under which we stand!

If we wanted to fully grasp our task and prove ourselves to be a salt, we would have to create a reasonably dignified place at the various preaching points, which everyone would be happy to visit. We soon realized this. In Hohenwestedt we built a small chapel. We hereby express our heartfelt thanks for the friendly support we have received from the Missouri Synod. May God be a rich helper to all kind givers! Unfortunately, however, it has not been sufficient to pay off the debt substantially. And our congregation is facing a serious trial, as a family who have been a mainstay of the Free Church cause intend to emigrate to Canada and join a Missourian congregation there. In Flensburg, the expensive land has so far kept us from building, even though a little church would be very much needed here.

1) This refers to the theology of the late Professor Ritschl in Göttingen, which was contrary to Scripture and to the confession, and which denied the fundamental truths of Christianity.

Our hall, for which we pay high rent, abuts a backyard where we are not safe from disturbances. A long, narrow, dark corridor leads us there, after we have passed a butcher's shop on the right and a "funeral parlour" on the left. It is obvious that people who care for a dignified ecclesiastical appearance do not easily seek us out there; and the German gives something to appearances. The church hall in Hadersleben was quite out of the way and difficult to access, but still cost a considerable rent. So, trusting in the rich God, we dared to build a simple, unadorned little church, and here too, as in Hohenwestedt, we had the joy of seeing many a person at the service who would not otherwise have heard the testimony of the plain truth. Thus the Lutheran doctrine comes again and again among the people, and God's word rumbles. And since our dear Lord and Saviour has promised us that his word will not return empty, we firmly and certainly hope that it will continue to be a savor of life for many a life.

Admittedly, the church building debt weighs heavily on us and weighs heavily on us. Although the members give abundantly, our congregation closed with a deficit in 1905; and the synod saw itself compelled to grant us a subsidy in the future.

So, in conclusion, we make the heartfelt and urgent request to all our dear brothers in faith in America to include the small Lutheran congregations in Schleswig-Holstein in their intercession and also to help with their gifts so that the house of God in Hadersleben may become and remain ours. We are truly a scattered group of poor, afflicted Lutherans. Help us with a collection for the church building in Hadersleben, so that they do not become lax and slacken in the struggle, but so that we can continue to help gather the dear elect here through the preaching of the Crucified One. If you can also do something for Hohenwestedt, we will be doubly grateful. But God the Lord, who promised not to leave unrewarded even a cup of cold water given to His own, reward you abundantly for your love in time and eternity!

K. Knippenberg, P.

Flensburg, Mathildenstraße 8ii.

The undersigned approves the above request by confirming that the apostasy in the Schleswig-Holstein regional church is particularly great, and that our work there is therefore also particularly necessary, and notes that our last synod declared it necessary to eliminate the interest-bearing church building debt in Hadersleben and Hohenwestedt as soon as possible, so that the congregations become more independent in maintaining the parish office.

Niederplanitz i. S. O. Willkomm, Präses.

Encouraging the appointment of parochial school teachers.

There will be, God willing, about 70 candidates from the school board available to us this year, as not only is the first class in our seminary at Addison well filled, but our new teachers' seminary at Seward, Nebr. will field its first candidates this year. We

We draw attention to this year's larger number of candidates for the office of school teacher, because we know that in the Synod some congregations have postponed the appointment of a school teacher because they assume that their profession could not be taken into account in the relatively small number of candidates. These congregations may now confidently send their appointments to the district presidents this year. This should be done as soon as possible, since the presidents will meet, as usual, in Ascension week to discuss the received vocations. As Easter falls early this year, the meeting will be held on 7 and 8 May.

Every Christian congregation should, as soon as it is able, appoint a competent Christian teacher for the instruction of its children. We know very well that Christian instruction and education is first of all commanded to the parents themselves, as the apostle writes to the fathers: "Train them (your children) in discipline and admonition to the Lord", Eph. 6, 4. We also know well that we cannot forbid Christian parents to employ a Christian tutor for their children, which has also happened in individual cases in our church. But we must not deceive ourselves about the fact that in our time things are still essentially as they were in Luther's time. Luther points out that in the vast majority of cases parents lack both the time and the skill to take the Christian instruction of their children into their own hands. We are also all well aware that the cases are a rare exception in which members of our congregations are so well-to-do that they can appoint Christian home teachers for their children. If, therefore, the Christian instruction and education of all our Christian youth is rightly dear to our hearts, we shall cultivate our Christian parochial schools with great fidelity and zeal. No Christian congregation should be deceived on this point.

After Christians, whom God has gathered together in a certain region, have established among themselves the divine order of public preaching, no thing should thereafter be more dear to their hearts than the establishment and maintenance of a Christian school for their children. Christian children belong in a Christian school, where God's word rules, not in the public schools. Indeed, thank God, most of our Christians recognize this. As a rule, where a Christian congregation is formed, a Christian school is very soon established. More than a thousand of our pastors have a school ministry as well as a preaching ministry. But a congregation should, as soon as it is able, appoint its own teacher for its school, who devotes all his time and strength to the school. If the church school is well appointed, the church can insist with all the more determination that all its members use the church school.

But calling your own teacher comes with greater monetary rewards for the church! Yes, it does! But the thing is also worth it. One of the things for which Christel: should be filled with holy enthusiasm is the Christian school. Every Christian's heart must beat faster with joy when he enters a school,

in which the children learn not only the things necessary for this life, but also the word of their God and Saviour, which leads them through this short life to the eternal home. Christian parents and the whole Christian community should not want to save money on the church school. Careful instruction from and according to God's Word is of infinitely more value to children than all the earthly goods parents can gather and leave to their children. When Luther wrote from Koburg to the Elector of Saxony in the year 15. 80 and in his letter praised the manifold grace of God that had befallen the Elector and his lands, he (Luther) also recalled the Christian schools that had now been established. Among other things, Luther wrote: "The tender youth full of little boys and girls is now growing, so well equipped with the catechism and the Scriptures that it makes me feel good in my heart to see how young boys and girls can now learn, believe, and speak more about God and Christ than all the monasteries, convents, and schools were able to do before and still are able to do. Truly, such young people in Your Electoral Grace's lands are a beautiful paradise, the like of which is not to be found anywhere else in the world. . . . As if God should say: Well, dear Duke John, I entrust to you my noblest treasure, my merry paradise, you shall be father over them, for under your protection and regiment I will have them and do you the honor that you shall be my gardener and nurse. Such things are certainly true."

In place of the Elector of Saxony, the Christian parents and the entire Christian community stand here with us. Let us prove ourselves to be faithful gardeners and caretakers of the little paradise garden of the Christian community school by appointing our own teacher, as soon as this is possible. Let us not regard it as a complaint and a loss, but as a great honor and a great gain, if we also have to place a considerable part of our earthly goods at the service of the Christian school.

F. Pieper.

To the ecclesiastical Chrcurik.

America.

From the "Statistical Yearbook" of our Synod, which is in preparation, we share some figures which have already been established. In the course of the past year, in: 84 churches and 35 schools were dedicated in our Synod. The greatest number of church dedications took place in the Minnesota and Dakota District (15), the Wisconsin District (13), and the Illinois District (11); the latter district also having the greatest number of school dedications (11). - The total of bequests paid out and receipted during the year amounts to \$57, 355. 13. This amount, however, is chiefly due to the rich Bollmann bequests, amounting to \$45,000. For educational institutions and students \$27, 271. 30 have been bequeathed, for missions \$16,146, and for charitable institutions \$13,937. 83. It is also especially gratifying that the church building funds, so important for the mission work, have received larger sums, the General Church Building Fund \$12,400, including a bequest in: Amount of \$2000.00 from E. Kruger in Chicago, and two District Church Building Funds \$1808.00,

including the South Dakota District a bequest in the amount of \$1708,00 from Father Kleinlein. - The whole sum of money raised and receipted during the year for non-parochial purposes in our Synod, for the first time in the history of our Synod, amounts to more than half a million, namely, \$511,333.93. This is \$110,026. 49 more than in the preceding year, and, besides the above-mentioned rich bequests, is especially due to the diligent collecting for our Synodical building fund. For \$90,984. 90 has been received for this treasury. Further details will be given later, but what has been said already gives us heartfelt thanks to God. - The death roll for the year records 13 pastors and 11 teachers. Painful as we feel this loss, especially with the present great need of pastors and teachers, it is a very low percentage that out of nearly 2000 pastors only 13 have died. In 1905 there were 26 pastors and 10 teachers.

L. F.

Un Lutheran Practice. Church papers report two gross denials of the truth of which pastors of the General Council and General Synod have been guilty. Both cases have been investigated and are based on truth, are reported in papers appearing in the Synod's own circle. A pastor of the General Council at Lancaster, Pa. with his congregation held a joint "service" with the Reform Jewish congregation in their temple on Thanksgiving Day, and officiated with a Jewish rabbi. And a pastor of the General Synod in Kansas has had himself appointed "Grand Orator" of the Grand Lodge of Masons of his state, which, of course, was only possible because he himself is a Freimann. The *Lutheran Observer*, which appears in General Synod, even rejoices that a pastor of his synod has been accorded this "honor." That both are contrary to Scripture and the Confession is well enough known in both bodies; in the General Council they also want to take steps to remove the given nuisance. But unless real earnestness is taken and proper doctrinal discipline is exercised in the case of such gross violations of Biblical Lutheran doctrine and practice, one sinks to the standpoint of the German national churches and may not complain when such cases, which occur again and again, are laid to the charge of the whole body. L. F.

How destructive the most atrocious unbelief and Bible hatred is spreading even among the sectarian preachers of our country is shown by the following example. At a meeting of the "Evangelical Alliance" in St. Louis, to which pastors from almost all Protestant church denominations belong, Rev. W. E. Bitring, pastor of one of the largest Baptist churches in St. Louis, delivered a lecture on the Bible. In the newspaper account from which we take this, it is said that he commenced by demolishing the "Whale and Iona histories." He had claimed that the writer of this story certainly did not himself expect this narrative to be "taken seriously." He described the book of Ecclesiastes by Solomon as a "ready-made chapter on predestination for those who want to have it", and made such jokes about the saying: "Tearing, sewing, silence, speaking has its time" that the whole assembly had to laugh constantly. He then emphasized that man should not slavishly worship the Bible word as an idol, but rather consider it in the light of its history. He said that one should no longer use "proofs" from the Bible at all; that was outdated. It is nonsense to think that one has proved a thing when one has cited a saying from the Bible to prove it. The arch-father Jacob had been a "heel-catcher and old pawnbroker" who, like all the famous men of old, had been full of mistakes. The

The Song of Songs was not written about Solomon, but fifty years after his death, in order to show what an "ardent voluptuary" he had been. In this song it is told how Solomon had tried in vain to lure a pure, chaste virgin from the country into his harem by gifts of money, lust and high positions of honor. The maiden had firmly resisted all these temptations, thus showing that virtue still reigned among the common people. When Bitring began his invective, several pastors, mostly Presbyterians, lent the place. One of them later excused his departure by saying that he had had to address an official of his congregation; he had not wanted to protest against the content of the lecture, which had rather been very beautiful. The rest of the congregation, however, warmly applauded the lecture, and many pastors assured the speaker that they agreed with the essential content of the lecture. And these men call themselves ministers of the Word!

I. A. F.

Abroad.

France. That the ecclesiastical struggles which have been agitating France for more than a year have their cause not only in the endeavor to separate church and state and to limit the power of the papacy in France, but also in the atheism of a large part of its population, is well enough known, but is constantly finding new confirmation. Thus it is now reported in the "Luth. Kirchenzeitung" that in the French state schools there exists among the school youth a secret society which seeks to spread the doctrines of atheism, that is, of the denial of God. The members of this lodge are bound by oath among themselves, and are found in all the schools attended by boys fourteen years of age and over. Each member wears on the: Arm letters tattooed in the skin, which are supposed to signify the words, "Against God!" Thus the adult atheists see to it that even the youth is drawn into the horrible sin of denying God, and it is quite credible what is reported at the same time, that the most shameful sins are committed among the members of this boys' fraternity. Without God there is no morality. L. F.

From World and Time.

That the secret societies are not only dangerous to the church and the soul, but also dangerous to the state, because they hinder the cultivation of justice, has often been shown and asserted, but is also confirmed again and again by experience. One proof is brought by the "Church Gazette," according to an Australian church paper. It says in the: Report: "The clearest proof of the immoral and dangerous activities of the Freemasons came to us at the trial which a certain Sheridan had to face. Sheridan practiced as a doctor, but without having studied as such, which is why he was not registered. His main activity, however, was a criminal one, because he sacrilegiously offered himself to free reckless girls from the consequences of their recklessness. But not only girls, but married women also availed themselves of this hidden murderer of children's lives, and as the last of these debauched wretches died under his hands, and in: Since the last of these defiled unfortunates died under his hands, and in the course of a little over twelve months this was already the third death Sheridan had caused without being able to be dealt with, it was really time that his horrible work was stopped. On Thursday he was sentenced to ten years in the penitentiary.

had been. Letters were found on this scoundrel, which he had written to brothers of the lodge, but had not been able to send. In these letters Sheridan implores the brethren of the lodge to send him money, so that he may escape the justice that was after him. It is clear from this that it is an accepted principle among these lodge brethren to bail out a Mason who has run afoul of the law. Although no one helped the Sheridan this time, because he was arrested before he could send the letters, he writes explicitly in one letter: 'Twelve months ago' (when Sheridan was on trial for another death he had caused) 'you were willing to assist me; at that time you were willing to help me. And yet the pernicious secrecy is eating away at him like a cancer.

L. F.

The cross.

Our fathers always had the cross, the image of the Holy Passion, on the altars; they placed it sensibly under the linden tree in the field, they put it on the hill, they gladly carried it in front of the funeral processions. In the cemeteries our Lord stood on the cross in the midst, and looked down on the graves, cross upon cross. For all the pious who sleep find their salvation in the cross, and gather around it as the flock around its shepherd, that they may all be cleansed by the blood and wounds of him who hangs in their midst as the prince of the dead. So also in unconsecrated places, where a murder or some other misfortune had occurred, our fathers erected a cross of stone. This should also be a sermon:

Thou hast borne all our sins, or else
we should despair. Have mercy on
us, O Jesus!

In 1670, however, Elector George II of Saxony placed the image of our crucified Lord on the bridge at Dresden, "after eliminating all cultus of superstitious worship, in order to instill eternal remembrance and gratitude for the Redeemer of the human race in those who pass by. This was right and well done.

Thus, in our church, the cross has remained the epitome of the sermon of salvation. At Holy Baptism the infant is marked with the Holy Cross on the forehead and chest. At the Holy Sacrament of the Altar, when the priest sings or speaks the words of institution, he draws the sign of the Holy Cross over the chalice and hosts. At the blessing which he lays upon the congregation, he blesses with the sign of the cross. This means: Take home, O congregation of saints, the memory of the bitter suffering of your Iesu and bear his cross!

How the sign of the cross penetrated out of the church into the homes and customs of the German people is lovely to see. Of the image of the crucified one I will remain silent, which one also sees in poor huts; and it is already, tver's in a quiet corner has and hangs at the dear Christmas evergreens around it and on Palm Sunday blooming salt willows and does not spare afterwards also the roses, because our Lord is after all *gratiosa coeli rosa*, the immaculate sky rose, as our Nikolai sings in his song "How beautifully the morning star shines". (No. 261, 3.) - But as to the sign of the cross, it is said in our Catechism Lutheri, "In the morning, when thou ledest out of bed, thou shalt bless thyself with the holy cross, saying, This walt God the Father, Son, and Holy Ghost, Amen." How much he dwelt on this intimate devotion of the sacred sign! So the ancients also blessed themselves with the holy cross during a heavy thunderstorm. The

is not papal superstition, no, it is the short sermon of the cross. He who blesses himself in this way in the morning does it out of love for his Saviour, praying. "For"-as the Doctor of the Church Tertullian says-"as one crucified certainly dies enough, so let every praying man put to death cheaply the lusts of his flesh, and every disorderly lust." And do you mean it when you cross yourself, do you mean to testify, I will belong to the church of the cross, crucified to the world, following Him crucified! - so do so in God's name. Then it is just as much as if you were praying with Paul Gerhardt:

I will take up the cross with thee, and
deny that which is in my flesh.

So it is also quite proper for a pious mother to bend over her child's cradle or bed in the evening, when it is asleep, and quietly, devoutly, and prayerfully make the holy cross over the child, thus blessing it for the night. It is also customary for the mother or nurse, when she has swaddled the child, to draw the sign of the cross on top of the swaddling band, praying. And these customs are many. If there is no pagan superstition involved, it is lovely to see and to do.

One must rejoice when the preaching of the cross is loud everywhere, even in customs and traditions. It almost looks as if it wants to take leave of public life. The time is well past when the holy cross was written on bills of lading. It used to be the custom for doctors to put a cross over their prescriptions. That was as much as if they wanted to say: In IE's name I will prescribe this and that, so that he may get well! Nowadays you only make a cross when someone has died, and people think nothing of it. But it should ivoh! mean: "In Christ I have fallen asleep! God grant that it may be put after the names of all who have died!

Wherever the cross appears in Christianity, in custom and art, in church and house and graveyard, it is a confession of the wood of the cross on Golgotha, on which my Saviour and your Saviour hung. Of this an old Spanish poet says:

A glorious wood, a wood of heaven's sows, With sweet fruit in its season
plucked, Will antidote for senes first dew, That death gave, while this
with life adorns.

For if by the tree of paradise, and the fruit thereof, and by one's disobedience, death entered into the world; by this wood of the cross, and the fruit thereof, the holy wounds, and by one's obedience unto death, life entered into the world. This is the mystery of the cross. Life came into the world - namely, because the cross was thrust into the head of death. For it would not look otherwise, said the ancients, as if the cross were the hilt of a sword pierced into the head of the old serpent. The head of the prince of this world is crushed with the cross on Golgotha. Henceforth all his power is powerlessness; henceforth all our powerlessness is omnipotence. And every cross that appears on earth is a sign of triumph that the prince of this world has been judged. And if the crosses have preached to us the sermon of mourning: O Lamb of God, innocent - they also preach to us the sermon of joy of the lion who has overcome.
(Christophorus.)

Passiontide.

Because the time has come when it is customary to sing and preach in church about the passion of our dear Lord Jesus Christ, let us leave it at that. For it is not a wicked order that this useful and consoling history should have its proper time.

that there is a certain time in the year when it is read to the people from beginning to end, from word to word in the church, and it is spoken of what it is good for us and how we should use it.

The one reason why we should be especially glad to preach and hear of the passion of our Lord Jesus Christ is that we may not forget such a benefit, since Satan is so fond of the word that he would dampen or hinder it. If we should not preach it for one, two, or three years, it would go out so purely that the common people would not know much about it.

The other cause is that our great need requires this. For we are here in the world, living in the flesh, and it clings to us like a millstone. Our hearts are weighed down with physical misery and our own wickedness, and finally with the thoughts of the devil. If we are not stirred up again and again by the word, by speaking, by singing, by listening to the sermon, so that we do not forget Christ altogether, and so that he is not extinguished in our hearts, it is impossible that our hearts should not sink and fall away from Christ. Therefore we need it very well that such preaching is always practiced, and that we hear and keep the word; for otherwise the Lord Christ is soon forgotten. (Luther.)

Terrible end to the carnival.

On February 19, 1753, a distinguished gentleman in Raab, Hungary, invited the most distinguished people of the town to the carnival festivities at his home, including the commissar of war, Joseph Treithofer. The latter had not long since fallen away from the Protestant church to convert to the Roman papist church, and now sought to ridicule the church he had disowned at every opportunity. Shrovetide seemed to him a welcome opportunity for this. He disguised himself to introduce D. Luther, and a young noble gentleman had to disguise himself as Luther's wife, Katharina von Bora. In this suit they both came to the carnival ball. The disguised Luther carried a large book under his arm, and on his arrival immediately made it known that he had come to hear confessions. The Catholic bishop present was the first to confess to him; others followed his example. Then the disguised man made a speech and gave absolution, at which the whole crowd of listeners burst into shameful laughter.

At last he concluded his taunts with the holy Lord's Prayer. However, when he came to the conclusion, "For thine is the kingdom and the power," he was moved by the blow, fell to the ground, to the horror of the merry company, rolled about, and foamed at the mouth like a mad dog. They were scarcely able to tear off his clothes and bring him home in his carriage at 12 o'clock at night. Every means was tried to help him, but all was in vain. After he had spent eleven days in great misery, he gave up the ghost on March 2 in his terrible condition. Soon after, the young nobleman, who had disguised himself as Katharina von Bora, fell ill and died on March 16, 1753.

Ash Wednesday.

Some readers have certainly wondered what this designation of the beginning of the Passion season actually means. I see the word in the calendar with large letters

printed, a proof that this day is distinguished before other days; but what the meaning is, I do not know. Well, this is the case not only with reference to this day, but with many other calendar days. To explain their meaning, we must go back to past centuries. How did the expression Ash Wednesday come into being? History tells us that Pope Gregory the Great, at the end of the 5th and beginning of the 6th century, added Ash Wednesday, or "Ashtray Day," to the usual feast and fast days and placed it at the head of Lent. According to ancient Christian custom, ashes were sprinkled on the heads of the blessed when they publicly confessed their sins. The use of ashes dates from Israelitish times, and was among the Israelites an image of corruption and vanity, a sign of mourning and penitence, whereby ashes were scattered on one's head, or one sat down in ashes; hence the expression, "having repented in sackcloth and ashes," Matt. 11:21, and similar other expressions which occur in Holy Scripture. Since the 12th century, in consequence of an order of Pope Celestine III, there has existed in the Roman Catholic Church the custom that on Ash Wednesday the officiating priest should sprinkle some of the ashes of the palm branches blessed in the preceding year, and then burned, first on his own head, and then on that of the laymen kneeling at the altar, saying, "Memento, homo, quia pulvis es et in pulverem reverteris." (Remember, O man, that thou art dust and shalt return to dust.) Usually, however, only the forehead is marked with a cross of ashes. In the Lutheran Church it then became customary in many places to begin the "Lenten Sermons" on Ash Wednesday, and to make the beginning of the commemoration of the Passion and Death of Christ.

Passion time in ancient times.

In the church book of a North German congregation the following can be read from the year 1680: From the week of Estomihi, the weekly services were changed from Wednesday to Friday, in order to remember the death of Christ. Some houses were closed because all the members of the household were in church. All adult members of the congregation went to Holy Communion at this time. In all the houses devotions were held, and to the same songs of the Passion were sung. A wonderful silence went through the whole congregation, so that one could perceive what a movement went through the hearts under the great deed of love of the Lord.

Today!

You say, "Tomorrow, tomorrow, I will be converted!" If then thou wilt not be converted until thou canst sin no more, sins have left thee, but thou hast not left them. He that forsook the time of grace here, shall find no more grace in eternity. There are things that suffer no respite, and by the same are only aggravated. Repentance, conversion, is such a thing: it is the beginning of life. Until you are clear about this, you should not have time for anything else. O that thou wouldest not let the Lord wait an hour longer! that thou wouldest speak with the Psalmist (Ps. 119:60): "I will make haste, and not delay to keep thy commandments."

Obituaries.

Again it has pleased the Lord to call away from the work so needed in His vineyard a faithful laborer in the strength of manhood and give him a day's work, F. W. Schilke. He was born April 22, 1864, at Bonduel, Wis. Showing Inst and talent, a few years after his confirmation he was induced by his pastor to enter the Lutheran Academy at Wittenberg, Wis. which was established at that time. The next year he then entered the proseminary connected with our theological seminary at Springfield. After several years of diligent study, he passed his theological examination here in 1889 and then followed a call as a traveling preacher to Mound City, S. Deck. where he was ordained and inducted on the 10th Sunday after Trinity. But the very next year he accepted a calling to the more important field of labor at Groton, S. Dak. Here, with much trouble, he labored with great fidelity for seven years. He then removed to the field of labor where he has again labored under much toil and hardship to his end, Effington, Minn. In the summer of last year he began to ail. He did not mind it, however, as he had always been quite healthy. Untiringly he held school and confirmation classes in his branch. The confirmation ceremony, however, was to be the last official work he performed in his congregations. He traveled to the conference the next day, but on his way home he collapsed and had to be taken to the hospital in Parker's Prairie. An inflammation of the pleura, which had set in long ago, but which he had not noticed, had made a terminally ill man of him. He was in great pain during the last weeks and longed heartily for death so that he could be at home with the Lord. The Lord granted his request. On December 11, 1906, as we confidently hope, he entered into the joy of the Lord. Since his body was to be brought to Wisconsin to be buried in the cemetery in Shawano next to that of his wife, who had hurried ahead of him almost seven years into eternity, a funeral service was held the very next day in the midst of his congregations and in the presence of several fellow ministers. The undersigned spoke on 2 Cor. 4, 8 in German and Fr. Ahrens on Hebr. 4, 9 in English. In Wisconsin, at the coffin in the house of the brother of the deceased, Fr. Rathjen Sr. spoke on Matth. 25, 21, and Fr. Selle officiated at the grave in the presence of several ministers. God keep his bones until the joyful morning of the resurrection of all flesh and be a faithful father to the bereaved orphans! The deceased brought his age to 42 years, 7 months and 19 days. He was an upright soul. May his memory remain in blessing!

-A. Bartz.

Fr. F. A. Ahner died on 28 January to the joy of his Lord. Born July 14, 1835, at Burgstedt in Saxony, he came with his parents to St. Louis in 1839. Instructed and confirmed by Blessed Professor Walther, he entered Altenburg College, passed the candidate examination in 1856, and was then pastor of the churches at Rock Island, Ill. (five years), Grafton and Cxdarburg, Wis. (two years), Frankentrost, Mich. (seventeen years) and Pittsburg, Pa. (sixteen years), and Beaver, Mich. (nine yahve). In consequence of a stroke he resigned his office in April, 1905, and has since lived with his children, first at Worden, Ill. and then at Amelith, Mich. To other infirmities of old age was added pneumonia in the last days of his life. But finely gentle, in the

Confession of his faith he fell asleep. In the graveyard of the Church of the Cross in Saginaw, Mich. his body rests beside that of his wife who preceded him until the day of the resurrection. Matth. 25, 19-21. Joh. Schinnerer.

Friedrich Christoph Wilhelm Walter, teacher emeritus, passed away at St. Charles, Mo. on Jan. 10, aged 68 years, 4 months and 11 days. He was born in Körner, Saxe-Coburg-Gotha, August 26, 1838. At the age of twelve years he immigrated and came to Detroit, Mich. There he was confirmed by the blessed Prof. G. Schaller. He studied at our seminary irr Fort Wayne for a time, and was then prepared and examined by Father Lernte for the school office. In 1863 he took charge of a branch school of the Immanuel congregation at St. Charles. To this parish he served in the school office until three years ago, with a brief interruption. On the 13th of January his mortal remains were given a Christian burial with a large attendance of the congregation, the school children and their teachers, and the two daughter congregations. The undersigned spoke on Heb. 13:7. The deceased leaves his sorrowing widow, two sons and a daughter. Jul. A. Friedrich.

New printed matter.

Paulus Gerhardt as a church song poet and confessor of the pure Lutheran doctrine. On the occasion of the 300th anniversary of his birth. By teacher H. J. H. Papke. St. Louis, Mo. Concordia Publishing House. 16 pages 7X5. Price, 5 cts; dozen price, 40 cts; hundred price, P2.00.

Another program for a Paul Gerhardt celebration with the school youth, which deals with the main events of Gerhardt's life in 78 simple questions and answers and introduces his wonderful hymns. This booklet is also highly recommended for such a celebration.

L. F-

Introductions.

Introduced on behalf of the respective District Presidents:

On the 1st Sunday, Advent: 15 L. I>. G. Daschner in the congregation at Alfreds Chaves, and on the 2nd Sunday, d. Adv. in Guapore, Brazil, by 15 E. Wegehaupt.

On the 2nd of Sunday, n. Epiph: Rev. J. H. D o s w e l l in Trinity Church (Negro Mission) at Springfield, Ill, assisted by Prof. Wessels of Prof. J. Heizer.

On sund. Septuagesimä: 15 R. Iank in the parish of Renault, Ill, by Fr.

Introduced as a teacher:

On the 1st of Sonnt, n. Epiph.: Teacher E. W a r i n a s head teacher at the Immanuel parish school at Tanville, Ill, by 15 E. Berthold.

Initiations.

Dedicated to the service of God were:

Churches. The new church (46X28X16 feet" of the Emanuel congregation at Athens, Ill, on the 1st of Sonnt, n. Epiph. Preachers, Prof. Wessel and 15 F. Brand (engl.I. Prof. I. Herzer delivered the valedictory address and said the dedicatory prayer. - The new church (24X36X12, steeple 40 feet) of Trinity congregation at Elgin, Nebr. on the 2nd Sunday, n. Epiph. Preachers: I!5 Muller, F. Sexton, and Bornemann (Engl.I. The dedicatory prayer was said by 15 F. Beside.

School. The new school (20X32X12 feet! of the congregation'in Lost P r a i r i e , Ill, on the 1st of Sonnt, n. Epiph. Preacher: 15 Brandt. The consecration act was performed by 15 H. E. Norden.

The new organ at Zion church, Little Falls, Minn. on the 1st Sunday, n. Epiph. Preacher: 15 F. J. Hhlert.



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No. 5.

At the hands of the Lord JESU.

After the seven Latin Passion Javes of St. Bernard, Paul Gerhardt composed "seven songs to the limbs of HERR JESU." Two of them are included in our hymnal: An die Füße des HERRn JESU (No. 91) and: An das Angesicht des HERRn JESU (No. "4). The five others have such titles: To the Knees of the Lord Jesus, to the Hands, to the Side, to the Breast, to the Heart of the Lord Jesus.

Hail, good shepherd, and you, O holy hands, Full of roses that shall be praised Till heaven's image. The roses that I mean all here Are thy marks and thy woes, Which in the end in thy hands At the cross are smitten.

You pay with both hands the noble red guilders
And bring the whole crowd through it out of all debt.
Ah! let me, O beloved, press my hands warmly to thee, And with the blood, which I have shed too well, refresh me.

How kindly thou dost approach And with both arms reach for all the world in love and rest To warm us eternally.
O Lord, see here with what desire I, poor man, come to thee! Be ready for me, and give me joy and comfort, for which I pray.

Draw all my spirit and mind to thee and to thy high place: Grant that my heart may ever after thy cross, Yea, that I may willingly bind myself to the cross with thee, And more and more death and destruction of the sin of the flesh in me.

I heart and kiss again From right faithful heart, thy hands, And say glory And thanks for their pains. Then I, being alive, in these thy hands give heart, soul, and body, And so remain.
I'll see you to the end.

Right contemplation of the passion of Christ.

Thou hast made me toil in thy sins, and hast given me trouble in thine iniquities. I will blot out thy transgression for mine own sake, and will not remember thy sins. Isa. 43, 24, 25.

Those who see the suffering are rightly concerned about it, so that they are sincerely frightened by it, and their conscience immediately sinks into despair. The fright should come from the fact that you see the strict anger and unchangeable seriousness of God over sin and sinners, since he also did not want to give sinners to his own most beloved Son, because he would do such a heavy penance for them, Is. 53, 8.

Imagine deeply, and doubt not at all, that it is thou that thus martyreth Christ; for thy sins have certainly done it. The Jews, though God hath judged them, and cast them out, have been the servants of thy sin: and thou art he that by thy sin hast slain and crucified the Son of God. Therefore, behold, where Christ the Lord is pricked with a thorn, more than an hundred thousand thorns shall prick thee. Wherever Christ's hands or feet are pierced by a nail, you will be pierced by such nails and by even worse nails forever, as will happen to those who let Christ's suffering be lost to them. In this point we must be very careful, for almost the whole use of Christ's suffering is that man may come to the knowledge of himself, and be terrified and crushed before himself; and where man does not come to this, the suffering of Christ has not yet been of any use to him.

When therefore a man has become aware of his sin, and is completely terrified within himself, he must be careful that the sin does not remain in his conscience, for it would certainly lead to despair; but just as it has flowed out of Christ and has been recognized, so it must be poured out on him again. But then cast thy sins from thee upon Christ, when thou shalt steadfastly believe that his wounds and

both your sins are, that he should bear them and pay for them, Isa. 53, 6; 1 Petr. 2, 24; 2 Cor. 5, 21. If we believe this boldly, they are dead and come to nothing, because they are swallowed up by his death, Rom. 4, 25.

So thy heart is made sweet toward him, and the confidence of faith is strengthened. Then go on through Christ's heart to God's heart, and see that Christ would not have shown you love if God had not decreed it in eternal love, to whom Christ is obedient with his love toward you. There you will find the Father's heart, and (as Christ says) thus drawn to the Father through Christ. Then thou shalt understand the saying of Christ: "God so loved the world, that he gave his only Son

Lovely and glorious, truly masterful, he sings of the great deeds of God for our redemption, which we commemorate on the feast days. He lives with his heart in the holy story and tells it with childlike simplicity. At Advent he greets the Saviour with the cry, "How shall I receive thee, and how shall I meet thee?" and then with the most beautiful words at Christmas time not only praises the infant in the manger, but also extols the cause and purpose of the Incarnation of the Son of God. There he first rejoices for himself:

Let my heart leap with joy
That time when all the angels sing for joy.
Hear, hear, how with full choruses
All the air cries out: Christ is born!

Then he invites the poor sinners to enrich themselves at the manger:

Ye that are poor and miserable,
Come near, fill your faith's hands
freely.
Here are all the good gifts, and the
gold, where ye shall refresh your
hearts.

What he calls for in the song "Come and let us honor Christ" he does himself and sings:

I stand at thy crib here, O Jesulein, my life, I stand, bring and give
thee, What thou hast given me.
Take it, it is my spirit and mind, heart, soul and courage, take it all
and let it please thee.

Because his heart is full of intimate love for Jesus, it does not enter his mind "that such a dear star should lie in the manger," therefore he continues:

Take away the straw, take away the hay, I will fetch me flowers,
that my Saviour's bed may be.
On roses and violas:
With tulips, carnations, rosemary Ali's fresh gardens I will sprinkle
him From above.

How joy and thanksgiving over the birth of the Saviour of the world fills his soul, we hear in the song "Schallt, schaut, was ist für Wunder dar?" where it says at the end:

This is the right time of joy.
Away, mourning, away, all sorrow! Despite the one who mocks us
further, God himself is man, we are reconciled.
O blessed, blessed all the world, Who clings to this little child!
Blessed is he that knoweth him aright, And believing calleth his
Saviour.
Thanks be to God who can give thanks, Who takes us so high, And
sends out of heaven's throne His Son to us, his enemies.

If one adds the other songs: "O Jesu Christ, your manger is my paradise" and: "We sing to you, Immanuel", both full of Christmas thoughts, in which every Christian can and should join in, it is difficult to decide which is the most beautiful.

Paul Gerhardt.

2.

Gerhardt was, as we have seen, a fighter and tolerator for the Lutheran Church of the Electorate of Brandenburg. However, he was not alone in this, but others at that time confessed, argued and tolerated with him and, like Gerhardt, let themselves be deprived of their office rather than acting against their conscience. Gerhardt proved his mastery in another field. God had endowed him with the wonderful gift of singing truly beautiful, melodious, sweetly comforting songs. To write poetry is only granted to those to whom it is given by God. Some have this gift, but unfortunately they do not use it properly. Gerhardt, however, put his gift of poetry entirely at the service of his Saviour, whom he loved with all his heart. His contemporaries did the same, e.g., Johann Heermann, the poet of the delicious hymn of faith, "O God, thou devout God"; Simon Dach, who wrote the beautiful hymn of death, "O how blessed are ye, ye devout ones"; Johann Rist, to whom we owe the herald's call at Advent: "Auf, auf, ihr Reichsgenossen", Christian Keimann, whose much-sung song "Meinen Jesum lass' ich nicht" we all know, Paul Fleming, who once with a pious heart sang the travel song: "In allen meinen Taten" and Georg Neumark, who in dreüßer Zeit daS helle Lied anstimmte: "Wer nur den lieben Gott läßt walten." They all tuned their harps to the praise of God and to the consolation of the souls of Christendom groaning in those terrible years of horror of the Thirty Years' War. But how few of their songs have remained! With Gerhardt's songs this is different. Each of his songs, with which he decorated the festive seasons of the church year or reflected on the various aspects of Christian life, is a shining jewel and has remained in the possession of the congregation. From this we may infer the position which Gerhardt occupies among the pious singers of the church. The fountainhead of hymn-singers is measured against Luther, the father of the hymn, and in this juxtaposition none stands with greater honor than Paul Gerhardt. After Luther, no one has so simply and so beautifully, so powerfully and so intimately refreshed and strengthened the Christian people with his songs as Paul Gerhardt, this prince among the church poets. That is why he, along with Luther, is the one who is most remembered and spoken of by Christians.

The feast of the Circumcision, at the same time the New Year's feast, our poet has crowned with two hymns, "Why make such pains?" and, "Now let us go and tread." In the latter nothing is forgotten which a Christian can ask of God for his fellow-Christians, and wish them good, whatever hardships they may be in.

Among the Passion hymns there are four without which we cannot imagine the Passion season. These include the three that place us under the cross of Christ: "O World, See Here Your Life," "Hail a Thousand Times," and "O Head Full of Blood and Wounds. In the fourth song Gerhardt sings so intimately:

The little lamb is the great friend
And Savior of my souls;
Him, God has made the enemy of sin...
And atoners want to vote.
Go, my child, and take hold of yourself
Of the children that I have brought to punishment and wrath.

To this the poet makes the obedient son of the father reply:

Yes, father, yes, with all my heart. Hang up, I'll carry it for you.
My will hangs on your mouth, My host is your say.

This makes the poet exclaim in holy wonder: O wonder-love, o love-power!

You can, what no man ever thought, deny God His Son.
O love, love, thou art strong, Thou stretchest him in grave and coffin,
Before whom the rocks leap.

To our singer the image of the suffering Saviour is deeply impressed, and he recognizes in the sufferer the Son of God who suffers for our iniquity. He grasps this Saviour in faith and soars with him over sin, death, hell and the devil into the kingdom of honour, speaking with confidence that God has wrought:

When at last I shall enter into thy kingdom's joys, This blood shall
be my purple, I will clothe myself in it.
It shall be my head's crown, In which I will go before the throne Of
the Most High Father.

For his Passion hymns, Gerhardt also brought out old gold from the treasury of the church and transcribed it into the language of the people. Thus he translated the seven Passion salvos, the hymns of Abbot Bernard of Clairvaux, with which he sang of the limbs of the suffering Savior. Among these salvos, that is, groats, is the well-known hymn, "O Head Full of Blood and Wounds." Many thousands of souls have sung this song for their edification and comfort. They have beheld with the song-writer in JEsu their Substitute, and have exclaimed with him:

Run, what you, Lord, endure,
It's all my burden:
I brought it on myself, What you have borne.
Look, here I stand, poor man, deserving of wrath: Give me, O
merciful one, the sight of thy grace.

Many a dying Christian has made the Schlutz stanzas his last sigh of prayer and spoken:

When I shall depart, then depart not from me; When I shall
suffer death, then come thou forth; When I shall be most
anxious for my heart, Then pluck me out of fears, The power of
thy anguish and anguish.

Appear to me for a shield, For comfort in my death, And let me
see your image In your cross distress. Then I will look to thee,
Then with faith I will hold thee close to my heart; He who dies
thus dies well.

Just as Gerhardt masterfully portrayed his Lord's suffering, he also praised the resurrection victory with true jubilant joy. Heartily humble and yet so blissfully victorious, he sings:

Up, up, my heart, with joy! Take note of what is happening
today - How, after great suffering, now comes such a great light!
My Saviour was laid where we are carried, When from us our
spirit has journeyed to heaven.

He was lowered into the grave;
The enemy made a great noise. Before he thinks and thinks,
Christ is free again and cries: Victoria!
Swinging merrily here and there His ensign as a hero, Who
keeps field and courage.

Then, after Gerhardt has set forth the fruit and benefit of Christ's resurrection in the following stanzas, he, according to his custom, sets his sights on the final goal and exults:

He brings me to the gates that lead to heaven, Where the rhyme
is read with golden words: He that is there with scorned, Is here
also with crowned: He that goes there with die, Will here also with
exalted.

Gerhardt also sings of the work of the Holy Spirit on the redeemed in the songs, "God the Father, Send Thy Spirit" and "Enter My Gates." He honors the entire Holy Trinity in the song, "Was alle Weisheit in der Welt."

This glimpse into Gerhardt's feast songs has shown us that they are Christ songs: The person and work of the Savior is the Alpha and Omega, the core and star. But this is also true of all Gerhardt's other songs. S

I give the next place and highest honor to musica after theology. and one sees how David and all the saints have put their godly thoughts into verse, rhyme, and song.
(Luther.)

From Australia.

I.

The "Evangelical Lutheran Synod in Australia" is united with our Synod in unity of spirit and faith. For more than 25 years candidates and pastors from our Synod have been called to Australia, and boys and young men from the Australian Synod have come over and studied in our institutions. The two Synods have become especially close through the visit which our blessed D. Gräbner made to Australia nearly five years ago in the interest of church affairs, and through the decision which our Synod took at about the same time to support the Australian church not only with teaching staff, but also with funds, in order to be able to carry on a particularly promising mission in Western Australia. It is therefore appropriate for us to report once again on our sister synod and especially on the mission we are supporting in Western Australia.

The Australian Synod presently numbers about 85 pastors and about the same number of parochial school teachers. The latter number is evidence of a keen interest in parochial schooling. Australian Lutherans are clearly concerned about the Christian education of their children. While, because of local conditions, sometimes two, three, and more congregations are united in one parish and served by one pastor, there are several teachers in such a parish, so that even the more distant children can enjoy the blessing of a Lutheran parochial school.

These 35 pastors, about half of whom are trained in our seminaries in St. Louis and Springfield, form with their parishes two districts, the South Australian District, in the state of the same name, and the Eastern District in the state of Victoria. Only a few pastors of the Synod reside in three other states of the country, New South Wales, Queensland, and Western Australia. The president of the South Australian District is Father Nickel in Endunda, who moved to Australia some years ago from our Wisconsin District; the president of the Eastern District is Father Darsow in Hochkirch. Both districts are united in the General Synod, of which Father Nickel is also president, and by which the foreign mission works and the training school for preachers and teachers are operated and maintained.

This educational institution, which formerly had its home as a private institution in Murtoa, Victoria, is at present in a stately building of its own in the large city of Adelaide in South Australia. The director and professor is P. C. F. Gräbner, who followed this profession more than three years ago from our Michigan district. He is now assisted as second professor by Father G. Koch, who also comes from our Synod, moved to Australia immediately as a candidate, and has so far presided over the congregation in Adelaide. The appointment as his successor in the pastorate in Adelaide was received and accepted some time ago by P. W. Janzow from our Iowa District. Concordia College at Adelaide is of the greatest importance to the Australian Church. In the foreseeable future it will be able...

to provide the necessary teachers for church and school. Until that time comes, however, the Australian Synod will have to rely on our Synod. In view of the present shortage of pastors in our own Synod, it is very gratifying to see that several young men from the Australian Church itself are studying in our institutions, who will then enter the ministry of their native Church after completing their studies. There is one Australian in our St. Louis candidate class.

The Australian Synod also has its own heathen mission among the Australian Negroes. The missionary E. Wiebusch, who was sent out from our St. Louis Seminary almost six years ago, is working in this mission. The mission station is located on the so-called West Coast (not Western Australia), a stretch of land of the State of South Australia lying on a bay. The blacks are employed on the station, with which is connected a large "farm" given over to a steward, and are brought under the sound of God's word in church and school. We have often reported heathen baptisms on this station. Only half a year ago Missionary Wiebusch baptized 8 Gentile children in one day, the first fruits of his mission school.

Each of the two Australian synodal districts is engaged in internal mission in its own area. Some pastors are regular traveling preachers in our American terms. The inner mission is also served by a Lutheran hostel recently established in Adelaide, with which a servants' bureau is connected, so that the young Lutherans moving to the big city and looking for work are properly counseled and also protected in ecclesiastical and spiritual respects from the various dangers of a big city. The most important inner mission of the Australian Synod, however, is in the province of Western Australia, which is far removed from its centre, especially in the large seaside towns and gold-mining districts there. It is for this very mission that our Synod has pledged not only the second missionary, but also his maintenance. The missionary work was begun about six years ago by placing Father E. Fischer, a native of Australia, educated at our St. Louis Seminary, in the great port city of Perth. Three years ago H. Mensing, a candidate from our Synod, took part of his territory from him, but after a year followed a calling to a congregation in the State of Victoria. All attempts to obtain a second missionary for the large field were in vain; even our Synod could not approve a candidate, as we ourselves suffer from such a great lack of candidates. In order to control the need to some extent, Father Hansen from the South Australian District was sent to the vacant mission field for six months, with the approval of his congregations, and a few months ago Father Walters, who as a candidate followed a call to Australia from our country some years ago, accepted the call to Western Australia and resigned his residence in Calgoorlie. Thus, at last, the need is to some extent controlled. And how things stand in this mission field, which is of special interest to us and which has some similarities with our mission in the mining towns of our country, we will describe next time according to the reports sent in.

L. F.

To the ecclesiastical chronicle.

P. A. K. Sagen, of La Crosse, Wis. president of the Eastern District of the Norwegian Synod, died February 9, having passed an operation twelve days before. He was personally known to many of the pastors of our synod, having studied at our seminary here, and having taken his examinations in Fahre, 1879. He reached the age of 56 years, and in his synod he had blessedly administered important offices.

L. F.

Christ's substitutionary suffering and death is the special subject of the sermons during these Passion Weeks. The doctrine of Christ's atoning death is the . The doctrine of Christ's atoning death is the consolation of all Christians in their anguish of sin and distress of conscience. But this very central doctrine of Christianity is not only grossly or subtly denied on all sides, but shamefully blasphemed. The case of Crapsey, which was reported in all the papers at the time, is still making a sensation. Crapsey was a preacher of the Episcopal Church at Nochester, N. V., publicly denied the doctrines of the supernatural birth of the Lord, of his vicarious atoning death, vou his bodily resurrection he. He was accused of these heresies and deposed after an ecclesiastical trial. But now he lectures back and forth, fuming his anger at his former church in particular, and at Biblical Christianity in general. In one of these lectures, according to the report of the "Lutheran Herald," he said the following: God had been guilty of an immoral act when, according to the belief of the Christian churches, he had inflicted on his innocent Son the punishments for which men were to blame. The doctrine of the Atonement is also immoral, for it teaches that a man need not do anything to be saved; his sins are forgiven him in vain. It is taught, then, that one can get something for nothing, and so the swindlers and deceivers do. And yet Crapsey still claims to be a Christian preacher! L. F.

The following sentences from *The Central Baptist* show **how even among the sects, which are** not advocates of the parochial schools, some people's eyes are opened about the free schools. In an issue of last year there is a lengthy article on the shortage of preachers. Among eight different causes why so few young men devote themselves to the preaching ministry, the first and foremost is given as, "The spirit of doubt in our public schools, which undermines, overthrows, and destroys the faith of the pupils in the Christian religion. Some of our public schools are veritable houses of pestilence, from which come forth youths and virgins, so inculcated with the poison of unbelief, that they never recover, but after a life without God, sink into the grave without Christ." What a rumpus there would be if a Lutheran spoke out in such strong terms about the Free School! The judgment is not too severe. Believe it, you Lutheran Christians, since it is pronounced by such as are decided friends and advocates of the State schools. Thank God that we not only have the same conviction, but also joy and courage to maintain and promote a Christian parochial school system in accordance with our conviction. Thank God that you have such schools, in which the spirit of Christ rules, not the spirit of unbelief, and in which your children are taught the kingdom of heaven.

Aug. Wilder.

Large sums of money have again been given and endowed during the past year for all kinds of educational and charitable purposes in our country, in all not less than \$106,000,000.

Of this sum 300 rich people alone have given \$51,000,000, and civar in contributions from \$5000.00 to \$8,000,000. Among these the well-known millionaires Rockefeller and Carnegie stand at the head. The bulk has again been given to universities and other institutions of higher learning, namely, \$32,492,000; to museums, art galleries, and other public institutions, \$16,849,000; to libraries, \$1,704,000; to religious purposes, \$5,443,000. But these sums do not include the money raised by the churches for missionary and educational purposes, nor the 32 millions just now given again by Rockefeller for educational purposes, especially for institutions of higher learning, and which denote the largest gift by any one man for any purpose at any one time. Considerable as such gifts may be, and therefore arousing wonder in many quarters, let us not forget two things: first, that for the highest purpose, the spread of the gospel in the world, the least is given; and secondly, that in the sight of God it is not the millions of a rich unbeliever that count, but the cents and dollars of believing Christians, offered for the love of the Lord's cause and the glory of His holy name. L. F.

In Brazil, which at present claims our special interest, about a dozen Protestant congregations are at work. In addition to our Brazilian District, which had 21 pastors at the end of the year, there is a Lutheran Synod there, which is connected with the Bavarian Lutheran God's Box and has 13 pastors; also the Lutheran (Uniate) Riograndens Synod, which gives us special opposition, with 38 pastors. The Northern and Southern Episcopal Methodists together number 40 pastors; zlvei Presbyterian bodies together have 70 pastors; two Episcopal congregations number 13 pastors; the Baptists 33 pastors; and besides these there are two smaller missions at work. L. F.

The penalty is on him.

Driving, Father Gurland relates from his experiences at the Mission among Israel, one day when I was in Dünaburg inquiring about the condition of an old Jewish woman, a distant relative of mine, her nephew told me that she had died six months ago. She was a wealthy woman and carried on the business of her late husband (who, being half a Reform Jew, had taught her the Russian and German languages to some extent) with admirable intelligence. As she was childless, her relatives vied for her favor. When I visited her four years ago on my way through, I found her house and heart very empty. She was a whimsical, suspicious nature. These qualities increased with age, and at last reached a distressing degree, in that, as a rich, childless widow, she found herself always surrounded by hereditary peasants. During the last few years she gave up her business, and lived quite secludedly with an old Christian maid, who had been in her house for eighteen years, and possessed her entire confidence. Then neither her nor her late husband's relatives were allowed to enter her threshold. Having renounced all right of inheritance, I succeeded in gaining admittance through the mediation of this maid, in whom I found a childlike believing soul. But the old lady was cold, dull, and suspicious in the highest degree. When I told her my reasons for becoming a Christian, she listened to me for a long time, shook her head between them, and at last said, "I know nothing of such learned things; it would be better if you remained a Jew." I gave old Marianne, the faithful maid, beside

In addition to other religious writings, I also received a small biblical story and a scripture, "The 53rd Chapter of the Prophet Isaiah," with brief notes, and asked her to read from the biblical story and this scripture to the old woman on occasion. Since then I had heard nothing from her. The nephew now told me how badly he had been thought of in the will of this rich aunt. "She is now with God," he said; "I will not cast a stone on her grave. She was sa also last meshugge (insane). Think of it, when the will was opened, what did they find? Her great fortune of 80,000 rmbel she had split into innumerable parts, every smagoge, every bethauS, every so-called charitable society got its partice. Even the old gravedigger she had well considered. Only we, the natural, rightful heirs, received next to nothing!" "Where did that leave old Marianne?" asked I. "Yes, that's right!" he replied, "that old Klawte (dog-soul) even received six hundred rubles."

I inquired about Marianne's present whereabouts and finally found her in the suburbs with a poor Jew whose sick wife she was nursing. She recognized me at once, and her wrinkled old face was radiant with joy. But when I asked her about the death of her old mistress, her eyes glazed over, and she told me the following in her simple, faithful way: "I always said," she began, sobbing, "my old mistress was good, even if she was a little evil. After all, her relatives cheated her so often, so she didn't want to see them any more. When she was so ill for weeks, I often read to her from the Bible and from the New Testament, and she loved to hear it. But what she liked best was to hear from the little booklet that you gave me at that time, from which I had to read to her several times a day. In spite of my poor memory, I finally knew it by heart, and I recited the chapter from the prophet Isaiah to her correctly and often prayed the holy Lord's Prayer with her. The relatives kept asking for admittance, but in vain; I had strict orders not to admit anyone. Once I told her about the suffering and death of our Saviour and noticed how she folded her hands, prayed and sighed. One day she asked me if I could write more to you and ask you to come here. But unfortunately I can't write; I learned it once as a child, but later I forgot it again. So I wanted to go to the pastor and ask him to write to you, but the old woman didn't want to, and that's how it stayed. On the last day, when she was already struggling with death, she often looked at me and wanted to speak, but it was difficult for her. I noticed that she was coming to the end, and knelt down to pray for her poor soul, when she began to speak again. 'Marianne,' she said, 'read me of the punishment I was startled, and did not know what she meant. 'Of the punishment!' she repeated several times, pointing with her trembling hand to the little booklet which lay before her from the table. I took the little book and began to read. There was a knock at the door; the relatives shouted and wanted to break down the door if I did not open it. I had to let them in. Many bystanders came into the room and with them an old man; they said that he was their rabbi. But then the dying woman addressed herself once more and said in a commanding voice that all the Jews should go away, and she did not want to know anything about the rabbi. After the Jews had all retired to the adjoining room, she said to me: 'Marianne, read me about the punishment! So now I read, 'Who will believe our sermon?' etc. But WHEN I spoke the words, 'Verily He bare our sickness, and took upon Him our sorrows,' she repeated them aloud word for word; then

she drew breath and spoke softly: 'But he is wounded for our iniquity and crushed for our sin. Punishment is upon him' (then she opened her eyes once more and looked up), 'that we may have peace!' That was her last word. I prayed an Our Father, and made the sign of the cross, squeezing her eyes shut, and weeping as at my blessed mother's death. The Jews rushed into the room and shouted that I should leave immediately. That had to be now," added the old faithful soul, drying her tears. (Dessert for the children of God.)

A beautiful confession.

There they sat together at the splendid table, the wife of the Great Frederick, Queen Elisabeth Ehrstine of Prussia, and her ladies-in-waiting. Just as the meal was about to begin in the castle at Schöuhausen, the queen was informed that the child she had wished to visit had arrived in Berlin. The little five-year-old girl was a relative of a gardener who was in the Queen's service at Schoenhausen Palace. With her father, a pious and excellent man, she had often come to Schöuhausen to visit uncles and great-uncles. The queen had seen her here and there in the garden and had enjoyed the pious and clever child. An express invitation had now been extended. When the child came, the queen placed her beside her on a chair, so that she could overlook the whole table. For quite a while it guffawed around in silence; with its large, shrewd eyes it looked at the costly dresses and the shining ornaments of the (castes present, as well as at the rich crockery from the laid table. But then the dear child folded his hands and prayed in a loud voice:

Christ's blood and righteousness, That is my
ornament and robe of honour; With these will I
stand before God, When I enter heaven.

This pious confession made a deep impression on all present. The queen drew the little girl to her in a great movement and kissed her warmly. One of the ladies of the court, however, said with tears, "O happy child! How far behind him we are."

Do you also, dear reader? Or has your Saviour's salvation, which he purchased for you when he died on the trunk of the cross, in truth become yours? Under the cross of Christ stood his enemies and his friends, the former with scorn, the latter with nameless grief. To His friends, even today, under His cross, the pain must not be unknown, the pain of the sin that brought Him to the cross. But through the pain penetrates the joy, the jubilant joy of the blessing of Christ's cross with the note of jubilation:

Christ's blood and righteousness, That is my
ornament and robe of honour; With these I will
stand before God, When I enter heaven.

The right sight.

In a large city hospital lay mortally ill a young girl who had formerly indulged in the vanity of the world, and now had to learn in herself: "The world perishes with its lust." Opposite her, in a corner of the hall, there was a beautifully selected doll, made from a thin pedestal, which in former times had been

for the entertainment of a sick child. But the sight of it hurt the Krauten, for it reminded her of her former life, when she had also lusted after trinkets and tinsel. "Please, take the doll away!" she asked the nurse one day. She did so, and what came to light behind it? A beautiful alabaster crucifix, for which the pedestal was actually intended. This was the right sight for the poor sick woman: the Saviour with his outstretched hands. And when her last hour came, the nurse prayed with her:

Appear to me for a shield, For comfort in my death, And let
me see your image In your need of the cross: There I will look
after you, There I will faithfully press you tightly to my heart.
He that dies thus dies well.

No Bible verse.

In a railway carriage sat a motley company, women with market baskets in the most eager conversation, opposite them a man wearing goggles and a couple travelling from Holland to the Rhine. The market women were discussing a particular case which made their tongues go like mill wheels. One of them in the village had committed an obvious wrong against his kinsman - but he had started it cleverly, that "was left to him - and that kinsman, judging by the tone of the reporter, was not exactly of the most amiable kind. The man with the glasses had listened attentively. Now he took the floor: "I mean, he of whom you people are speaking has done no great wrong at all in my eyes. For, as it is written in the Holy Scriptures, "Everyone is next to himself."

Then the gentleman, who had been sitting at the corner window and looking out into the landscape, turned with a flaming eye. "You are not very familiar with the Holy Scriptures, or you would know that this wretched saying is never written in them. It is written in quite another book."

"Well, in which one, then?" asked the false scholar of Christ, with a mocking smile.

"In the hearts of all selfish men, and, I am sorry to say, in yours just now."

The gracious God is misjudged!

A philanthropic landowner had heard that a poor woman was in distress, and he therefore wished to bring her a gift. He came to the isolated hut, but although ranch was rising from the chimney and the neighbours assured him that the woman must be at home, the door remained locked in spite of all the knocking. A few days later the landowner met the woman in the street and asked her why she had not opened the door for him. "Oh, it was you? You came to see me? When I heard the knock, I thought it was the bailiff (Presser).

Thus many a man shuts up his heart to God, thinking that God comes like a bailiff, with stern demands and evil threats. But he is the merciful one! He comes only to bring, not to rape! All enmity against God is essentially unacquaintance with God.

Small causes.

Some time ago an overseer in a silk factory in England found a pin which cost the manufacturer over 500 dollars. A worker had lost it from her cloth just as she was bending over the roller on which was stretched the first layer of a costly butt. It was a simple pin with a simple head, of which you can get a handful for a few cents. The point bored into the fabric, the head sticking out with a sharp edge, and when the roller made the second turn it pushed through again, and so on through many wound layers, always boring a small hole in the fabric. Then, as the silk was being wound on, the workmaster, to his horror, always found nearly the same little hole in the silk at intervals of about five feet, and it was not until he got to the beginning of the piece that he discovered the little pin. The whole bale was thus rendered useless.

How often does an evil influence, however insignificant it may seem, leave traces and spoil what would otherwise have been good!

Judas money.

It was no secret that the Frenchman [Ernest Renan](#), who had caused such great annoyance to the whole world with his notorious, ungodly "[Life of Jesus](#)", had written his works for Jewish money. On the occasion of his death a number of years ago, the French writer Alexander Dumas announced anew, which, by the way, Renan did not hesitate to admit publicly, that he had received no less than one million francs from the Jewish [Baron Rothschild](#) for the "Life of Jesus". Judas money!

Against suicidal thoughts.

A woman who was terribly tormented by suicidal thoughts was advised by her pastor that whenever the evil spirit tempted her, she should very slowly, solemnly and loudly recite the song: "O head full of blood and wounds," and this remedy proved to be effective.

Obituary.

On January 8, died in faith in his Savior at Milwaukee, Wis. aged 58 years, 10 months, and 1 day, Heinrich Christian Fischer, faithful teacher of the, Zion congregation there. He was born near Columbus, Ind. on March 6, 1848, graduated from our teacher's seminary at Addison in 1872, and then served from 1872 to 1893 in, school office at Zion parish in St. Paul, Minn. From, year 1893 until shortly before his, end he ministered in blessing a", the Zion church at Milwaukee. He served his Lord in life, and in his firm trust in him and his merit he passed away. Well be with him, he is with the Lord! On January 11, his earthly body was buried with great participation from the congregation, almost all colleagues in our city, as well as many Christians from other congregations. The undersigned preached on Joh. 12, 26. The deceased leaves behind his grieving widow, 8 children and 6 grandchildren. May his memory remain in blessing!

W. H. Matthes.

New printed matter.

Thirteenth Synodal Report of the California and Nevada District of the German Lutheran Synod of Missouri, Ohio and Other States. 84 pp. 9X6. St. Louis, Mo. Concordia Publishing House. 1906. price, 18 cts.

The synodal address of President G. A. Bernthal proceeds from Ps. 46:2: "God is our confidence and strength, a help in the great afflictions that have befallen us." It mentions it as a visitation from God that the California and Nevada Districts lost so soon after each other two Presidents blessed in their ministerial effectiveness; and it deals also with the great visitation that affected the District, chiefly San Francisco last year, by the terrific earthquake. How Christians, according to the word of God, are to regard such a punishment and chastening of the Almighty, as against the unbelieving world, which is smitten, but feels nothing, which never, never learns anything, though it has before it an illustrative primer in the largest format, and with the clearest Scripture, may be learned from this Synodal Report. It contains much historical material from those terrible days that should not be forgotten, but should be kept for posterity in praise of the mighty hand of God, which also protects and preserves the children of God, even when a thousand fall to the side and ten thousand to the right. Among the business transactions, the detailed report on the formation and first beginnings of the young Progymnasium in the district is particularly worthy of attention. - So always approach and read! If one still reads today what Goethe and other people who did not judge according to God's word wrote about the earthquake in Lisbon, let us read here what people who were eyewitnesses and who let themselves be guided in their judgment by God's word know to say about the days of terror in San Francisco.

K.

Proceedings of the 21st Assembly of the Lutheran Synodical Conference of North America at Chicago, Ill., August 15-21, 1906. 88 pp. 9X6. St. Louis, Mo. Concordia Publishing House. 1906. price, 18 cts.

The doctrinal discussions were based on a paper by Prof. J. Köhler of the Wisconsin Synod on the apostolic words: "Be diligent to keep unity in the Spirit! In three theses it is biblically discussed what unity in the Spirit is and what it is not: what should move us to keep unity in the Spirit; and how this keeping is done. There is also much material "from the meeting". From the report of the business meetings, those on the negro mission deserve special interest. On pages 80 to 88 is the Constitution of the Synodical Conference, together with its by-laws, a very thankful addition.

K.

Agnus Dei. A Lent Service. By *E. E. Ortlepp*. The German Literary Board. Burlington, Iowa. 88 pages bound in cloth with gilt title. Price: 25 Cts. Pulpit edition: 50 Cts.

In this booklet there is first an order of service for liturgical Passion services with the necessary notes, then 55 chorales and songs, also with accompanying notes, and finally Old and New Testament Scripture passages for the public lecture and the Passion story in seven sections. At the end, other Scripture passages appropriate to the lecture are also referred to, and an index of the songs presented is given. The order of service is quite different from the one we have in our churches, but among the hymns and chorales given are 24 of German origin, among them also the most beautiful Passion hymns. Admittedly, we cannot make friends with the mostly balanced rhythm presented here in the musical accompaniment, and wish not only, as the author does, the old Lutheran chorales, but especially also the rhythmic chorale in the English service. L. F.

Jesus lives. Osrer program compiled by Fr. A. Biel. St. Louis, Mo. Concordia Publishing House.

8 pages. Price: 5 Cts; Dozen price 25 Cts; Hundred price P2.00.

A suitable short German Easter liturgy for an Easter celebration with the parish school or Sunday school, which the author first compiled for his own use, but now has it published in print at the request of others. With regard to liturgy, choice of songs, etc., he leaves room for his own choice and local facilities. L. F.

Burrsxit. Ists Lesurrsotiou 8tor^. kro^rarn kor a Clildrcn's Korvico at Dastcr. American Cutlcran IKrblication 13oard, DittsbnrA, ?a. 20 pages 9X6. Price:

5 cts.; price per dozen: 50 cts.; price per hundred: P3. 50.

An English Easter Litrgy, from which those who need one can choose what they want to beniuzen, if the whole is too detailed for them. To the nine hymns interwoven, among which we find only one Old Lutheran chorale, the notes are appended. L. F.

Euphonia. No. 118: Man singet mit Freuden. Tbc Cord is m^ LtrcnAtb. By W. Nölsch. Six pages. - No. 114: The Lord is my Power. The Lord is my Strength. By C. Simper. 6 pages. For mixed choir. To be obtained from the publisher, Theo. F. Miller, 814 Vine St., Philadelphia, Pa. and also from the Concordia TublibbinA Hou86, St. Louis, Mo. price: 15 Cts. each.

Two solid compositions. No. 113, of barely medium difficulty, consists of a choral movement in E major, a magnificent alto solo in C and a final chorus. No. 114 offers no difficulties at all. Both compositions are highly recommended. F.

Paul Gerhardt's picture. Published by Paul Lecher, 296 W.

Water St., Milwaukee, Wis. Price according to size: 22X18 in.: P2. 50, 17X14: P1.00, 14X11: 50 Cts. and "Cabinct" size: 25 Cts.

An excellent picture of the pious song poet, produced by a photographer from one of our congregations in Milwaukee for the Gerhardt celebration, which we can recommend just before the end of this issue. It is an enlargement of the small picture that can be found in this year's calendar and in Lindemann's "Festbüchlein", made according to the "bromide process", finely executed and excellently done. It is certainly a beautiful ornament for a Lutheran Christian home and should be welcome as a wall decoration along with other pictures in our parochial schools, where so many of Gerhardt's songs are learned by heart. L. F.

Introductions.

In the discharge of the respective district presidies were instituted: On the 1st Sunday, n. Epiph: P. B. H. Shrine in the parish at Stanley, Wis. by L. K. C. Bubeck.

On Sun. Septuagesimä: T. F. Albrecht in the congregation at Sanborn, Iowa, assisted by T. Schalters of L. B. O. Judge.

On Sun. Sexagesimä; P. H. BartetS in the parish at Fort Smith, Ark. by P. A. H. Poppe.

On Sun. Ouignagcsimä: P. H. Thiede in the parish at Santa Rosa, Cal. by L. H. Haserodt. - P. H. Eick hoff in the parish at Staser, Ind. by P. O. S. Zimmcrmann.

Introduced as teachers in parochial schools were:

'On Sun. Septuagesimä: Teacher G. P. Wolf as teacher at the school of the parish at Lone Elm, Mo.

On Sun. Sexagesimä: Teacher M. H. Kasper as third teacher at the school of Trinity Parish at Oshkosy, Wis. by P. H. Erck.

Initiations.

Dedicated to the service of God were:

The new church of St. John's parish at W olscy, T. Tak., on the Feast of the Epiphany. Preachers: ?? J. Clöter, Käse u. Leyhe: the latter also said the dedicatory prayer. - The new church (24X36 feet) of St. John's congregation at Union Dp-, Kans. on the 1st Sunday, n. Epiph. Preachers: TU. Obcmolv and Berndt. - The new church (40X78, tower 121 foott of the Ehrstusgemeinde at Neunert, Ill, on Sonnt. Sexagesimä. Preachers: DU. Winkler and Fühler. The consecration prayer was said by P. G. H. Härtling.

The new organ of St. Paul's parish (? Frederkingj at E h i c a g o, Ill, on the 12th of Sonnt, n. Trin. Preachers: DU. Molthan, Wille and Brüggemann.

Confeveu;unreigen.

The Winnebago - Teachers' Conference will meet from Mar. 26 (8 p.m.) to 28; at Trinity Church, Sheboygan, Wis. Work: J. Practical: what is baptism? Baxmann. Hymnody: Kahnert. Biblical studies: Zantner. InvcrtinS tlrc Divisor ok Tractiions:



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No. 6.

At the knees of the Lord JESU

Hail, my crown, and king of all the pious, Who from thy throne come to comfort us poor sinners! O true man, O true God, A helper full of scorn and derision, Whom yet thou art not to blame. Alas! how poor, how naked and bare Thou dost hang on the cross, How heavy and great Is thy pain that thou dost endure!

Thy blood's stream is flowing with all its full heap, Thy body is all through thee with mischief. O unbounded majesty, how is it that thou art so miserable? This thy honesty and fidelity doth make.

Who thanks thee? Where is the man who, as thou hast done for us... To die for thee?

What more shall I give thee, my love, for this. That thy heart hath striven so high and so hard for my life? Thou hast saved me by thy death From more than one death's woe, And "avenges me to dwell in safety. Let hell and devil be evil; what harm? they must yet spare me and my soul.

With great love and holy delight, That thou may'st fill me. If I hold thee close to my heart and breast. And that's no disgrace to thee, to feed a heart so full of tears.

Alas! keep me cheerful and of good cheer, Till the rivers of thy blood have washed me clean.

Be thou my treasure and highest joy, I will remain thy servant,
And thy cross's heartache I will write in my heart.
Give me strength and power, that I may do what I have
thought. I may set to work;
Then, fairest, thou shalt delight my mind, And all that I have
and am, Unceasingly.

(Paul Gerhardt.)

The entry of the king

Behold, your King is coming to you!
Matth. 21, 5.

With Palm Sunday approaching, we enter the holy silent week, that all-important and serious time of the Church year. The ancient Gospel of JESU's entry into Jerusalem to suffer and die there for the sins of his people and the whole world forms the story of this day, and it is from the palm branches in the hands of the people, royally honoring their entering King, that Palm Sunday takes its name. In, as a king JESUS enters Jerusalem; we have it from his own mouth that he is nevertheless a king. Not a king of this world, I suppose, but a king nevertheless! A king in the likeness of a servant, who by suffering and dying acquires and takes his kingdom. A King of righteousness, who by his merit and death reconciles his people to God and gives them the righteousness that is before God. A King of peace, who took our punishment upon himself that we might have peace. A King of truth, whose word truly sets us free from the chains of sin and the devil. Greet this King, my Christ, in this holy time with holy reverence. Sing to him your hosannas, as the people who went before and followed at his entry. Shout to him with adoration what his enemies

and blasphemers scoffed: Hail, dear King, King in a purple robe and a crown of thorns, my Lord and my God!

And especially you young Christians, you confirmands, sing Hosanna to the Lord, like the children in the temple, Matth. 21, 15, and pay homage to your Lord and King. The day has now come for which you have been so long prepared, for months in special instruction, for years in the Christian school. On Palm Sunday, at your Confirmation, you will be strongly reminded of the Sacrament of Holy Baptism, which you received in early childhood, and earnestly pointed to the other Sacrament of the New Covenant, which you are now to receive for the first time, the true Body and Blood of your Lord and Saviour, Jesus Christ. Palm Sunday is an important day of your young life, my confirmand. Your parents, your godparents, your relatives and friends, the whole congregation pray for you, that you may rightly recognize your baptismal covenant and remain faithful to it, that you may always be a diligent and worthy guest at the communion table. In your baptism your Saviour made you his own, adopted you as his child and heir; in the sacrament of his body and blood he unites himself to you in the most intimate way, seals his grace to you anew and says: I have redeemed you, I have called you by your name, you are mine. Then put the vow of faithfulness into his hand again, and say, "O Jehovah Jesus, to thee I live; O Jehovah Jesus, to thee I die; O Jehovah Jesus, I am thine, dead and alive. Make me blessed! Amen." L. F.

Paul Gerhardt.

3.

Paul Gerhardt speaks of God's deeds for our salvation in his festive songs as, apart from Luther, no German before him or after him has done; the samples presented have shown this sufficiently. It would be instructive and edifying to explain his other songs, which have the Christian life as their subject, in the same way and to point out their beauties; but space does not permit it. Instead, a picture of the inner man of our poet shall be sketched from his songs, as far as they are contained in our hymnal; admittedly, it will not be an elaborate picture, but only a picture in its basic lines.

Gerhardt is a Christian through and through, a Christian of the pure and firm Lutheran confession, a true disciple of Luther and a faithful son of the Reformation. Therefore, the Word of God is for him the one foundation on which his faith stands, the element in which he lives and lives, the spring from which his songs flow. We hear this from his "Swing out to your God", where he confesses:

What are the words of the prophets and the letters of the apostles but a light in the dark place, torches that dispel the darkness of my heart and make the conscience finely certain and quite firm in matters of faith.

Now, on this holy ground
I'll build up my mind, I'll see the hound of hell rage against it;
Nevertheless, he must let stand,
What God raised up:
But shamefully must perish what he himself writes.

All the main and fundamental doctrines of our Church he confesses with all certainty; so the doctrine of the Holy Trinity in the song "Was alle Weisheit in der Welt"; the doctrine of the natural corruption of the human heart with the strongest words in his Tauslied:

Thou wast born before thou wast born, and sucked milk
before thou wast sucked, Thou wast damned, rejected, and
lost, Therefore, that thou wast drawn.
From thy parents' flesh and blood A kind that ever turns from
the highest good, The everlasting God.

How deep his consciousness of sin is, he indicates by the words:

I and my sins, which are as the grains of the sand by the sea,
Have caused thee the affliction that smote thee, And the army
of sorrow.

It is I who should pay, bound hand and foot in hell: The
scourges and the bands And what thou hast delivered, That
hath made my soul to die.

Equally clear and certain to him, however, is the redemption that applies to all people and all times. God is to him the holy and just God who must punish sin; but he has also, as it says in his song, "Away, my heart, with the thought:

a sense of fatherhood,
Our lamentation wails upon him,
Our misfortunes are his pains, Our deaths grieve his heart.

How God, out of pity for the lost world of sin, gave it his only Son "to be the Son of sin and the propitiation," how Christ's suffering was a substitutionary one, and how Christ's merit is now a fully valid one for everyone who appropriates it in repentance and faith, this is written primarily in the hymns of the Passion; and that the grace of God is greater than all the sin of the world, we hear from one of his songs of the cross and consolation:

Would be a thousand world' to find,
By the Most High, and thou hadst done all the sins that are
therein, It would be much, but far from so much, That the full
light of His graces here on earth could be extinguished
thereby.

This blessed confidence of his certain reconciliation through Christ's blood is the foundation on which he stands without wavering, since supreme treasure, against which the whole world counts nothing to him, the source of his consolation in all distress, his high joyfulness, his hearty humility, and his wonderful courage, which is

He is the seed from which sprouts the abundance of Christian virtues that make him an ornament to our church. His salvation does not rest in him, but in Christ alone. It is true that other hymn writers have also expressed this certainty of salvation, for example in the hymns: "I have now found the reason" and "I know in whom I believe," but the palm of all these hymns belongs to the hymn of certainty of salvation: "If God is for me, then all things are against me," a hymn in which the singer defiantly stands up to enemies and princes, the world and the devil. It also says:

The ground whereon I am founded is Christ and his blood: That maketh me to find the everlasting true good.
In me and in my life There is nothing in this inheritance, What Christ has given me, That is worthy of love.

With this Gerhardts gives the source from which his intimate, grateful love for God, his Saviour, flows, a love which so fills his heart that he can ask in a song: "What is it, O most beautiful one, that I do not have in your love?"

Give, that; nothing else in my soul
As your love dwells;
Grant that I may choose thy love as my treasure and crown.
Cast out all, take away all, That would divide me and thee, And not allow all my courage and mind To burn in thy love.

The certainty of God's grace makes his soul still, and in this patience he cries out to himself:

Command thou thy ways, and what grieves thy heart, To the most faithful care of him who directs the heavens.

He has lively intercourse with his Saviour through prayer. He begins the morning with: "Awake, my heart, and sing!" and he ends the evening with: "Spread out your wings, O Jesus, my joy!"

You, too, my dears, Shall not grieve today No misfortune nor danger.

In prayer he invokes happiness and blessing, for, he says: I know, my God, that all my doings and works rest in thy will;
From you come happiness and blessings.

Gerhardt's Christianity reveals itself according to the different sides of human life. The knowledge of the love of the Father in the Son made his eyes bright and his heart wide for the wonders of God in nature, as it finds its expression in the song:

Great is the Lord and mighty, Great is also what he does: He who is attentive and devout Takes care of his works, Has vain delight in them.
What his wisdom sets and orders, that delights and is very well done.

He rejoices in nature and in the gifts of the earth, but he keeps the chief treasure in his heart, which is "the Lord, who ruleth all ends with his hands. If he has that, he has enough. Yes, for the want of earthly goods he feels himself the richer in God; in the possession of heavenly goods he exclaims triumphantly:

Why should I be sorry?

I have Christ yet, who will take him from me?

As long as I have this one, I lack no gift: the riches of his bounty
Give me filling and fullness.

As he is in the right relation to his God, so he is in the right relation to the world. He knows the world, especially its vanity, and asks, "What are the goods of this life?" and answers, "A handful of sand, the sorrow of minds." He experiences the world's enmity abundantly, its malice grieves him deeply, but he prays:

When wicked tongues sting, My glamour and name break, I will tame myself; The wrong I will tolerate, The neighbour's debts gladly and willingly forgive.

If one wants to see his fatherly heart, one must only read the song at the death of his son: "You are indeed mine and remain mine." Nor is there a lack of songs that let us glimpse his domestic life, of songs in which he sings the praises of Christian women and sweetly paints the picture of a blessed married state before our eyes. That he is a good citizen and subject, who makes the distress of his fatherland his own, we conclude from his plea in his: Neujahrsliede:

Lock to the moorings
And let in all places On so much bloodshed The streams of joy flow.

In the song of Pentecost, he asks:

Arise, and prevent the heartache of the earth, Bring back and restore the welfare of thy flock. Let the lands, so devastated, The churches, so destroyed By war and fire blossom.

Finally, we should point out the trait in Gerhardt's picture that may be called the keynote of his heart and the most beautiful ornament of his being, namely his cheerfulness. He is joyful and cannot be sad. He is reconciled to God, therefore he has cause to rejoice and be glad. With such joyful faith all lamentation must be turned into praise and thanksgiving; therefore he exhorts, "Now give thanks all, and bring honor!" This cheerfulness he possesses in such a high degree as we do not often find. His songs of praise and thanksgiving bear witness to it. With his own example he leads the way in the song, "I sing unto thee with heart and mouth." When he contemplates God's acts of mercy, he begins, "Shall I not sing to my God, shall I not be glad to him?" The Christmas miracle he contemplates-

praying and exclaiming, "Let my heart leap with joy." When he feels so truly blessed in the enjoyment of God's love, he sings, "Farewell, my heart, sing and leap!" and when all is against him, it is with him:

My heart goes in leaps and cannot be sad, Is full of joy and singing,
Sees nothing but sunshine. The sun that smiles on me is my Lord Jesus Christ:
That which makes me sing is that which is in heaven.

From this it is evident that his state of faith is a state of joy. His joyfulness makes him eat kindly in his nature, that he willingly surrenders to God's wondrous ways. His cheerfulness makes him patient in great tribulation, so that he can look calmly on death and the grave and say:

Sin and hell may grieve, death and the devil may be ashamed:
We who embrace our salvation, cast down all our griefs.

And when sadness and gloom do come upon him, he picks himself up and sings the "Hallelujah with tears," "Arise to thy God!" - and cheerfulness is restored. This cheerfulness makes him everywhere prefer to dwell on the sunny side of life, as is especially apparent to us from his songs of the cross and of consolation. And this cheerfulness is found in the man who could say of himself:

What is my whole being
From my youth but toil and trouble? As long as I can remember,
I have spent many a morning, Many a dear night With sorrow and
with cares of the heart.

Paul Gerhardt lived in circumstances, someone has said, that he had much more cause to weep than to sing. Therefore, it becomes apparent here what 'true faith is and gives, how it and it alone makes people of God out of poor sinners already here on earth, in whom everything is joyful. And so Gerhardt stood there as a bright light in darkness, "undaunted and without fear," full of great joy and glorious courage, as a child of peace, as a manly fighter for his faith, and so, by God's grace, he still stands today.

For his only surviving son, Gerhardt left a will which he concludes with the admonition: "Summa, pray diligently, study something honest, live peacefully, serve honestly and remain steadfast in faith and confession, then you too will die one day and leave this world willingly, happily and blessedly. That he himself died in this way is testified to by the fact that, when he felt death approaching, he comforted himself and his own with the words:

No death can kill us, but tears our distant spirits from a thousand
woes, closes the gate of bitter suffering, and makes way for us to
go to the joy of heaven.

"He who dies like this, dies well!"

S.....

Southern District Assembly of our Synod.

From February 6-11, the Southern District of our Synod met in the midst of the congregation at Mobile, Ala. In the opening service, the General Vice-President, Fr. C. C. Schmidt, preached on John 6:59-99. The subject of the doctrinal discussions was once again the sixth petition of the Holy Prayer of the Father. The speaker, Fr. J. F. K. Schmidt, completed the work he had begun last year by thoroughly and doctrinally elaborating the last two sentences. These sentences read: "We ask in this prayer that God may preserve us from temptation and give us strength to fight and win in the same. Temptation to evil is under God's permission, and when overcome must serve his children for the best." The pastoral sermon was preached by Father E. W. Kuss on Jude 3.

In the synodal address it was pointed out that our district is celebrating its 25th anniversary these days, that the present synod is therefore a Jubilee Synod, and encourages us to praise and thank God. Yes, how much cause we have to "rejoice," that is, to praise and glorify God the Lord! The very fact that we can look back on 25 years of existence is cause for joyful thanksgiving to God. For what does this fact say? It means that God has planted, built, and preserved His Church, the Church of the pure Word and Sacrament, here in the South also; that the Gospel of Christ has been preached here too, taught in church and school, and also spread in books and writings; that thousands have also been helped here in the South, that they have come to the knowledge of the truth, to faith in our Saviour, and have been built up in the faith, fortified, and thus preserved for eternal life; that the Lord of the harvest has also for our Southern States again and again sent laborers into his harvest, and has given prosperity to their planting and watering. Yes, our Lord Jesus Christ has fulfilled his promise even here in the South, "Lo, I am with you alway, even unto the end of the world." "Where I will make a memorial of my name, there will I come unto thee, and bless thee."

But we cannot only look back on 25 years of existence of our synodal district. We must also speak of a blessed progress and growth. Twenty-five years ago, in February 1882, it was decided that at least one traveling preacher should be sent out to the great state of Texas. Since that day, the District has recognized its primary task in diligently carrying on the work of the Inner Mission. And it was not long before traveling preachers and missionaries were also active in the states of Louisiana, Alabama, Mississippi, and Florida. How the work of the Lord has progressed in Texas is shown by the fact that the congregations there could be branched off as a new district a year ago. Twenty-five years ago we preached in Texas in 18 different places, and in the States east of Texas in 11 different places, there by 11 pastors and here by 7, and in all about 4500 souls were under the sound of the Word of God. According to the last "Statistical Year Book" of 1905, there were 66 pastors in the same territory, laboring in 140 places, and ministering to a total of 22, 149 souls. Of this, the states east of Texas have 24 pastors with 55 churches and preaching places and 9224 souls. In addition, several churches and mission areas are currently vacant.

All this shows that the work of the church here in the South has not been in vain, but has been abundantly blessed by the Lord. If we also consider the particularly difficult conditions under which work has been done here and is still being done, we must look back on the successes of the past 25 years and exclaim: "This has been done by the Lord and is a miracle before our eyes. Praise and thanks be to God, who, in spite of all dangers and temptations, has preserved us to this day in the old faith and in the same spirit and mind!"

The above figures do not include the Negro Mission. From the beginning, however, there has been a close connection between this and our district. The history of the two almost coincides in time. Shortly before the founding of the Southern District, the first Negro missionary, Father N. J. Bakke, had entered upon his work. As he belonged to our district from the beginning, so do most of the workers in this mission, both pastors and teachers, belong to us today. Although this mission has received but little support from us in its richly blessed progress, we praise God that he has so closely united our Southern District with this work. In many ways this connection has been a blessing. Our brothers who work in the negro mission have served us in many ways with their gifts. So we rejoice on both sides and praise and thank God that he has promoted our work and that of their hands.

And finally, one more thing should be mentioned that directly affects our church work in the Southern District. It is the training of young men for the ministry of preaching and teaching. In the fall of 1901 our present Concordia College was opened in New Orleans, and has now been in blessed existence for nearly three years. At present the number of students is 21, 11 of whom are preparing for the teaching profession. Now it has been decided at our synod to establish a fourth class, and thus, of course, a third teacher will be necessary. But who should not be full of praise and thanksgiving to God that we have finally reached this goal we have been striving for so long. So there is indeed reason to celebrate a happy jubilee, in the sense and spirit that we consider ourselves unworthy of all the blessings we have experienced and ascribe all glory to God alone. And our thanks should not only consist in words, but should also be proven by deeds and manifested in the greater diligence and zeal for our God's work. We still have much, very much to do: many, even greater sacrifices will be necessary to continue our work. But this is also what we are all striving for, that the work of the Lord may continue to progress, grow and prosper. So let this also be our joy and desire to work, pray, and sacrifice for it. But may the faithful God strengthen this will, this resolution and determination, in us and give to the will also the accomplishment according to his good pleasure!

E. Scheibe.

From Australia.

II.

As announced in the previous issue of "The Lutheran", we would like to make a few announcements today about the mission field of our Australian sister synod in the state of Western Australia, for which our synod has also pledged financial support, which is therefore of particular interest to us and for which we have established the "Fund for Australia and New Zealand". We are basing this on a detailed report sent in some time ago by Praeses Nickel and adding some things from the "Lutheran Church Messenger for Australia" and from private letters. Praeses Nickel writes:

"When Blessed D. Gräbner returned from his trip to Australia four years ago, he wrote in his travel report on the church conditions in Western Australia thus: In Perth Fr Fischer is the only Lutheran preacher so far in the midst of a large and promising mission area. Perth and the neighbouring port of Fremantle are rapidly flourishing trading towns. ... There, too, I have met excellent people who are very concerned about the growth of the Church and who are willing to pay a fair price to build God's Kingdom among themselves. The pastor, who has to care for this large field alone, is expected to do almost superhuman things. Much work, little sleep, often little or nothing to eat because there is no time or opportunity for it, neither rest nor resting - that is his lot. In the first year of his work he covered more than 30,000 miles on his mission field, travelling back and forth from station to station - not three thousand, but really thirty thousand. It is true that progress is being made everywhere, but the work is becoming more and more. As soon as possible, at least one young, sprightly, and active person should take up the work, and if two could enter at the same time, none would be too many, P Fischer's nearest neighbour lives 1384 miles from Fremantle in Adelaide, which can only be reached by a sea voyage of four or more days. And if he were to get a co-worker for his missionary field, residing at, say, Kalgoorlie or Boulder, they would still be 375 or 380 miles apart. But where should the co-worker come from? From America, say the Australian brethren; and the Australian brethren are right. Of Australian Lutheran Zion, too, the psalm-word may and should apply, "Wish Iersalem happiness; let it be well with them that love thee!" (Lutheran 53, p. 390.)

"As you can see from this report, there was a tremendous workload on our: Missionary. Since the blessed D. Gräbner assured us that the Honorable Missouri Synod would send us a candidate for Western Australia and would also support the mission there, our commission turned to your esteemed Synod with the urgent request that it would send us a capable, faithful preacher and help to maintain him. The Honorable Missouri Synod did not let us make a bad request. In August 1903 she sent us Candidate Mensing, who took over the congregations of Kalgoorlie, Wagin and Katanning. This not only rendered a great service to our Synod, for which we are heartily grateful, but it also relieved Father Fischer of a great burden of work. Since he

You and every Christian stand as a warrior with his rifle in the field and at the pikes, and help to slit and shield the Christian church against the devil and the world.

(Luther.)

no longer had to make the long journeys to the goldfields near Kalgoorlie, he started a day school in Perth, which was attended by about 20 children. Ist Mensing was received with great joy by his congregations. Though his work was a difficult one, it was not without success.

"Unfortunately his effectiveness was short-lived. After serving his congregations for eleven months, he found it necessary, owing to ill health on the part of his wife, to resign his office at Kalgoorlie and the other congregations. He is now laboring in blessing at a congregation in the Eastern District of our Synod. His resignation, however, was a severe blow to our mission. The whole heavy burden of work now lay again on Ist Fischer; indeed, the work had increased, since he also had to hold school five days a week. It often happened that the missionary could only travel to Kalgoorlie, which is about 375 miles away from Perth, on Saturday evening, where he then arrived on Sunday morning at 10 o'clock, held church services and left again at 3 o'clock in the afternoon, in order to be back at school on Monday morning at the right time. That he could not do this tremendous work in the long run was obvious."

Here now follows in the report a lengthy notice of what efforts have been made in Australia and America to fill again the post of a second missionary in Western Australia. After many efforts, as we have already informed you, Ist Walters from South Australia has finally been called there. He was installed in Katanning on August 26th of last year and has been missioning from Kalgoorlie ever since. Before this, however, Praeses Nickel had travelled to the mission field for a visitation and now describes the individual missionary posts as follows:

"I have come to the conclusion that there should be at least three missionaries working in Western Australia. First, there is the Perth congregation, which takes up all the labor of a pastor. There are 500 to 600 Germans living in the Perth district, of whom about 230 are under the pastoral care of Ist Fischer. The congregation includes 33 families, 109 communicant and 21 voting members. The Perth congregation has a fine property. The land has been given to it by the government. The church, which at the same time serves as a school, together with the dwelling for the missionary, which is under the same roof, has cost about \$4000.00. Of this half has been paid, the other \$2000.00 still resting as a debt upon the congregation. The congregation, though but small, contribute diligently to the upkeep of the church and school. Their expenses last year amounted to about P800.00. The services are conducted in both German and English and are well attended. The same is true of the reading services. The congregation gives testimony to their pastor that he is working untiringly faithfully and conscientiously, and urged that help be sent to him as soon as possible, as he can no longer do the work. And this is true without question. The members of the congregation just now live widely scattered. The distance from Fremantle to Midland Junction is about 22 miles. And in these and the intervening towns - Perth being about in the middle - dwell our members.

"At Fremantle, the port city of Perth, the pastor preaches German and English every four weeks in the evening. Unfortunately, the congregation there has no church premises of its own, but holds its services in a lodge hall, for which it has to pay about \$150 each time it uses it. This is also a good opportunity for the missionary to do some seafarers' work. Constantly, often for months, sailing ships or steamers are moored in the Hare, and the missionary seeks out the seamen and invites them to come to church, which they often do. For Fremantle's sake alone, the missionary who lives in Perth should have no other congregations than these. The immigration is a fairly heavy one. According to the statistical reports, 3360 persons entered Western Australia in the first three months of the past year; among these were 71 who came from Germany. It is a great obstacle that we do not have our own restaurant in Fremantle, which could also serve as a sailors' home for the seamen lying in the harbour. Visiting the sick takes up a lot of time. In Fremantle as well as in Perth there are two large hospitals where Germans are constantly present. The missionary visits the hospitals three times a week, so he has to visit the sick every day. When we returned from Kalgoorlie, he was called three times in one day to Fremantle to see the sick. And this work of his is not without fruit. He has met many a faithful member of his congregation in the hospital, and he has been able to point some of them to Christ and prepare them for a blessed end. In addition to the hospitals, the missionary regularly visits the almshouses, prisons and insane asylums every week, and much time is also required for the teaching of adults, which he has to give constantly. The parish of Perth-Fremantle should therefore form a parish of its own. This has also long been the wish of the congregation, and they have repeatedly made an urgent request at the visitation that their pastor should be relieved of the other parishes, as he is fully occupied in Perth." L. F.

To the ecclesiastical chronicle.

America.

The confirmation of many thousands of Christian children is coming up again. We should neither overestimate nor underestimate it. It is overestimated if it is seen as a sacrament. The two sacraments of baptism and the Lord's Supper are divine endowments and ordinances; confirmation is only a human, an ecclesiastical institution. Unfortunately, many Christians think far too little of their baptism and elevate confirmation at the expense of baptism. In baptism the covenant was made between God and man, in baptism God adopted man as His child and excluded him into His Church. This covenant stands set and is perfect, needing no addition or confirmation by confirmation. Confirmation is only to remind the young Christians of their baptismal covenant and to show the congregation that they are now so far advanced in the right and blessed knowledge that they can be admitted to the enjoyment of Holy Communion. But if this is rightly considered and recognized, then

confirmation will not be underestimated or despised, but will be valued as a wholesome, beneficial institution.

L. F.

In the course of time all kinds of customs have become associated with **confirmation that have** nothing to do with it. One such custom is that the confirmands appear in new clothes on the day of confirmation. There is certainly nothing to be said against this; but the custom unfortunately becomes a bad custom with many through excessive finery and splendour of dress. Experience shows that for many children these outward things become the subject of thought and talk weeks beforehand, the thoughts are diverted from the action and its meaning, envy and jealousy are sown. Christian mothers should dress their daughters decently, but simply, for confirmation is an ecclesiastical act and not a show. Especially the well-to-do should set a good example and not a bad one, which is often followed by the poorer ones. It is most improper and disturbing when the confirmands come to the Lord's table for the first time in such finery, when vanity and arrogance are revealed in many at the meal which is to be humbly received. St. Peter's words about adult women should also apply to sung Christian women: "The adornment of which should not be the braiding of my hair and the covering of gold or the putting on of clothes, but the hidden man of the heart, unfeigned, with a gentle and quiet spirit, which is precious in the sight of God," 1 Pet. 3:3, 4.

L. F.

The number of children who will be confirmed on Palm Sunday within our Synod, if we estimate according to the last two years, will be about 22,000 to 23,000. Among these, after all, are about 10,000 boys. Should there not be many among them who possess aptitudes and other qualities that would enable them to study to become pastors and teachers? Certainly, and it is already time to recruit such boys for our ecclesiastical teaching institutions, to make them really want to devote themselves to the service of the church, and to try to persuade their parents to give up their children for it. The need for young preachers is great. All our missions suffer from the lack of workers. The Lord is in need of them. - Certainly there will be many among the confirmands, boys as well as girls, whose parents are willing and able to give them more training, whether it be that the children should learn more or that they should prepare themselves for a business career. Such we point out to our Lutheran colleges, and recommend them to them most earnestly. The Walther College at St. Louis, the Lutheran College at Milwaukee, the Lutheran Academy at Wittenberg, Wis. the Lutheran Seminary for Girls of the Norwegian Synod at Red Wing, Minn. all these institutions have been established for the very purpose, and are maintained at no small expense, of giving the confirmed youth a further education in Christian Lutheran Siun and spirit, and should therefore be diligently supplied.

L. F.

The unknown benefactor of our Negro Mission recently visited Treasurer Burgdorf again and not only handed him his usual annual gift of \$500.00 for the work of the actual mission for the tenth time, but also added another \$100.00 so that the necessary musical instruments can be purchased in the two Negro high schools in Greensboro, N. C., and New Orleans, La. We express our heartfelt thanks to the generous friend and brother who does not let his left hand know what his right hand is doing. The heavenly Father, who sees into the hidden, will publicly repay him.

L. F.

Abroad.

According to the parochial reports just published for the year 1906, **the Saxon Free Church** at present numbers 14 pastors, who preach in various places. The number of souls in the congregations at the close of last year was 3706, the number of communicant members amounted to 2332, and that of voting members to 813. The congregations are quite scattered throughout the wide German Empire, and are found in Saxony and in Prussia, in Schleswig-Holstein and in Alsace; some souls also reside in Bavaria, which could only be served twice a year.

L. F.

Paul Gerhardt's spiritual songs are the subject of many speeches, writings and articles throughout the Lutheran Church these days on the occasion of the tercentenary of the pious poet's birth. The "Lutheran" has also dealt in detail with the life and poems of Gerhardt, so that its readers may become quite familiar with this prince among the spiritual songwriters of our church and may be edified and refreshed throughout their lives by his immortal songs. It should not be forgotten, however, that the songs should not only be read, but also sung, and that it has not been of little help to the wide dissemination of the songs that they have found such excellent, genuinely ecclesiastical composers. The names of Johann Georg Ebeling and Johann Crüger are worth mentioning in the present celebration of Gerhardt. Both were contemporaries of Gerhardt, Crüger somewhat older, Ebeling somewhat younger than Gerhardt. Both were cantors at the Nikolaikirche in Berlin, where Gerhardt served as preacher for ten years, from 1657 to 1667, Crüger from 1622 to 1662 and Ebeling from 1662 to 1668. Ebeling's main work is "Pauli Gerhardt's geistliche Andachten, bestehend in 120 Lieder auf alle Sonntage" (Pauli Gerhardt's Spiritual Devotions, consisting of 120 songs for all Sundays), in which he prepared a melody with the necessary setting for each of Gerhardt's songs. The beautiful melody to "Warum sollt' ich mich denn grämen," which so finely fits Gerhardt's text, is by Ebeling, as is the fresh, delicious melody to Gerhardt's morning song "Die güldue Sonne, voll Freud' und Wonne," which is unfortunately not generally known in our circles. Even better known to all our readers are Crüger's chorales, which we sing in our churches to Gerhardt's songs: "Auf, auf, mein Herz, mit Freuden," "Fröhlich soll mein Herze springen," "Nun danket all' und bringet Ehr," "O Jesu Christ, dein Kripplein ist mein Paradies," "Wie soll ich dich empfangen," and "Zeuch ein zu meinen Toren. In each of these songs, Crüger invented a magnificent melody corresponding to the words of Gerhardt. But even in more recent times, Gerhardt's songs have inspired capable musicians to compose and have become even better known and loved by many through music. We only want to mention the musical Bavarian pastor Friedrich Mergner, who about thirty years ago presented "Paulus Gerhardt's Spiritual Songs in New Tunes" and with this work is one of the best among the newer composers of spiritual songs. His songs are not intended as chorales for public worship, but for Christian Hans, and will give pleasure to all who have musical taste. And because we have reason to believe that in many homes, in addition to the chorales of our church on the one hand and good secular songs on the other, the sacred song and the sacred folk song also have a place and are cultivated, we take this opportunity to mention the work that first drew our attention to Mergner's Gerhardt songs and that forms a rich and excellent collection, only in some texts in need of improvement, namely the "Geistliches Liederbuch für das musi-

knirsche Haus, edited by Karl Schmidt". It is to this work that we owe our closer acquaintance with Johann Wolfgang Franck's sacred songs, in which we have found incomparably beautiful Passion songs and other sacred songs. Of course, the great Johann Sebastian Bach also comes into his own in this collection. L. F.

Another songwriter's 300th birthday falls in this month. This is Johann Rist, who was born on March 8, 1607 in Ottensen and, after completing his studies, became pastor in the parish of Wedel near Hamburg in 1635 and remained so until his death at the age of 60. With great and untiring devotion he cared for this parish and was not moved to exchange his quiet parish for more brilliant positions. Although he does not stand as high as Paul Gerhardt as a poet, and although most of his 659 spiritual songs have fallen into oblivion in the course of time, some of them belong to the fixed inventory of every Lutheran hymnal and have become dear and valuable to many Christians. We name from our hymnal the lively Advent hymn: "Auf, auf, ihr Reichsgenossen," the Good Friday hymn: "O Traurigkeit, o Herzeleid," the Ascension hymn: "Du Lebensfürst, HErr JESu Christ," the communion hymns: "Tu Lebensbrot, HErr JESu Christ" and: "O JESu, meine Wonne," the well-known "gläubigen Abendsegen eines frommen Gemütes": "Werde munter, mein Gemüte," and the most profound Ewigkeitslied: "O Ewigkeit, du Donnerwort." Above the great Paul Gerhardt, let us not forget the lesser Johann Rist..

.. L. F.

The words of absolution.

At each main service, and after each confession, the preacher pronounces absolution to the congregation upon those who confess, saying, "Upon such confession of yours, I proclaim to you all, by virtue of my office, as a called and ordained minister of the word, the grace of God, and forgive you in the stead and by command of my Lord JESu Christ, all your sin, in the name of God the Father, God the Son, God the Holy Ghost. Amen."

What these words conclude in themselves has been beautifully set forth by the pious D. Kaspar Bienemann or Melissander, the poet of the faith-filled hymn, "HErr, wie du willst, so schick's mit mir," in his Confession and Communion Booklet. He states: "Well, dear brother (sister) in Christ, because I notice so much from your confession and interrogation held that you recognize your sin, fear God's wrath, and have remorse and sorrow for your sins, also desire God's grace and forgiveness of sin for Christ's sake, want to mend your life henceforth, and thereupon seek special absolution from me; Because I also know that thou art in earnest, I say unto thee in the name of JESUS Christ, the Son of God, and by reason of his church, to whom he hath given power to forgive all penitent sinners their sin, and to shut out heaven unto them: Be of good cheer, thou hast a gracious God, who by grace pardoneth and forbeareth all thy sin, chastisement, and iniquity, for the Lord Christ's sake, and will be thy gracious Father, as also his Son thy faithful Saviour and Brother. I am your witness on behalf of the whole Christian church, which has commanded me as its appointed servant to perform the office of the keys in its stead. By virtue of this command I hereby forgive you all your sins and absolve you from them in the name of the Father and of the Son and of the Holy Spirit, testifying before God and your heart that you are a child of God and a true member of Christianity. Believe this assuredly, and

do not doubt it. This is what God swears to you with a precious oath and has established such a precious covenant of grace with you in baptism, and his dear Son shed his own blood in his body for this purpose, so that he might also feed and water you in his supper as a public testimony to your blessedness. So also the Holy Spirit bears witness to you of this in your own heart with heartfelt! And all Christendom, by me their proper minister, doth herewith give thee a sure and attested testimony, which is written in thine heart by the finger of God with the precious blood of JESUS CHRIST, and sealed by the Holy Ghost; whereunto also all the prophets and apostles have signed themselves, and thereunto all Christendom, together with me, as their public notary, are offered to witness. This I will always confess to you before God instead of his church, that I have proclaimed and promised you forgiveness of sins and God's grace from his word.

"Believe all this, therefore, and against the accusation of the law, and the reproach of your conscience, and against all fear and dread of death and the devil, always comfort yourself, and rely firmly and with a merry heart upon this infallible, sealed, and signed, merciful charter, and so pass peacefully through this vale of tears into eternal life. This grant unto thee, and unto us all, the merciful heavenly Father, through his dear Son, our Lord and Saviour JESum Christum, highly praised for ever and ever! Amen."

That is why the pious poet Nikolaus Hermann sings: When the priest
absolves us, His office the KCrr Christ leads through him And
absolves us of sins ourselves: His instrument is the Tien'r alone.

And though the sin be great, We shall be freed from it By the power
of absolution, Which the Son of God hath ordained.

Whom now his knowledge bites and gnaws, Sin torments him, so that
he despairs, He turns to the throne of grace, To the word of
absolution.

The Confirmation Speech.

A pastor in Bremen was once visited by an emigrant, a man who had lost his wife and seen his small property fall into the hands of creditors and usurers. Now he wanted to go to America with his youngest child, a girl of six. The pastor thought he wanted to seek support for the trip from him. But the man simply said, "My pastor back home told me to turn to you if I needed anything. And I do need something, a Bible that is. I left mine for the big kids who stay at home. But now I dare not go on the water or into the foreign country without a Bible. I'd like to pay for it."

The pastor took the best Bible he had and gave it to him. Then the man pressed it to his heart and said: "So, now everything can still be good. But will you show me one more love? Show me where my confirmation verse is. I know it by heart. It says, "Jesus Christ, yesterday and today, and the same forever."

The pastor, of course, knocked the job out for him, too. The man put his index finger on it and read slowly,

Emphasizing word for word, "JESus - Christ - the same yesterday - today - forever." "Yes," he continued, "you have to believe it, and I want to believe it."

So the man went away with his child and his Bible, and JESus Christ, yesterday and today, will have gone with him into the far foreign land. -

A Silesian preacher traveled years ago from Upper Silesia to Greifswald. The train stopped in Pasewalk. At that time the station bells had not yet been abolished, and every train was rung off. At the station bell stood a young man in the uniform of the lower railway officials. The narrator noticed that the man was looking towards his compartment with an almost feverish excitement; he also looked familiar. No sooner had the official given the signal with the bell than he rushed at once to the preacher and said to him, "Pastor, I am, after all, the G. W. from Proschlitz whom you confirmed in 1863. At that time, you gave me the following word as my confirmation motto: "Hold on to what you have, so that no one will take your crown". I then married a pious girl and have three healthy children. The Lord JESus bless you for my Eiussegnungssprnch." Then the train rolled away.

But do, dear reader, reflect whether you still remember your confirmation-saying, and whether you have been as much consumed by it as this railway official. -

"Yes, there is something special about the Confirmation thought-saying after all," expressed a young man in a recent conversation. "I have always been troubled by my thought-saying until I finally gave it a right hearing. It is the word: .My bunnies hear my voice." "Certainly," affirmed another, and then related, "Our pastor had given one of my fellow confirmands the saying: 'How shall a young man go his way blamelessly? That same afternoon the mother came and demanded that the pastor change the saying. The word "blameless" had struck her. But the pastor said: 'gch have chosen the saying with good deliberation/ Only a few years passed, the son had not walked blamelessly, but had often received punishments, had caused his parents much heartache, had finally gone to sea and perished in intoxication." - Died - corrupted.

A real vicar's wife.

In addition to his church hymns, Paul Gerhardt also sang four wonderful songs about holy matrimony, two of which are in our great "Prayer Treasure", namely the "Wonderful Matrimony": "Full of Wonders, Full of Art", and the "Consolation Song of Christian Spouses": "How Beautiful It Is, HErr JESu Christ". Here some may ask what sort of wife Gerhardt might have chosen for himself, and what sort of a pastor's wife she might have been. If the woman is at all the man's honor and mirror, the pastor's wife usually shines back the pastor's image. Gerhardt's partner in life was, as the "Lutheran" has told us before, Anna Maria, the daughter of the Kammergerichtsadvokaten Barthold. At the age of forty-eight he entered into matrimony with the thirty-three-year-old and lived with her in happy wedlock for thirteen years. In praise of this right Lutheran pastor's wife nothing need be said but what she herself pronounces. At various times in her life she made inscriptions in her home Bible, from which her childlike, pious, humble spirit, her faith, and her faithfulness to the Lord are evident.

The "Lutheran" has already published excerpts from this Christian diary a few years ago. The "Lutheran" has already brought some years ago excerpts from this Christian diary and shares today only one entry from the most difficult time of Gerhardt's life, when he was dismissed from his office at the Nikolai Church in Berlin because of his faithfulness to the confession. On February 6, 1666, Gerhardt's wife wrote in her Bible:

"My dear sir has been deprived of his office today! Even this trial! My strength is weak, but the Lord knows how much I can still bear. Hold out, my Gerhardt, do not be ashamed of the gospel of Christ, and always bear good witness before many witnesses. I will follow you into misery, into the wilderness, into trouble and death. Do not be afraid of those who kill the body but do not kill the soul. - Gerhardt, I know you never boast, for you are meek and humble of heart; but now boast loudly and faithfully - boast of the LORD JESu Christ. Remain faithful, look not on me and our child; without God's will, after all, no sparrow falls from the roof-we shall not die of hunger. Hold on, my Gerhardt, until you have come to Mount Zion, and to the city of the living God, and to the heavenly Jerusalem, and to the multitude of many thousand angels, and to the congregation of the firstborn who are written in heaven, and to God, the Judge of all, and to the spirits of the perfectly righteous, and to the Mediator of the New Testament, JESu! - God bless you, my Gerhardt! Now I feel it how great thou art, and how lowly I am, thy poor handmaid!"

Blessed Dying.

When the pious Duke Johann Georg of Mecklenburg felt his end approaching in 1675, the verse from Johann Rist's beautiful Abendlied "Werde munter, mein Gemüte" was recited to him after he had received absolution:

Though I have departed from thee, yet will I rejoin thee, For thy son hath compared us Through his fear and anguish of death.

Then he said, "Let me pray the beautiful verse alone!" This he did then with tightly folded hands and with many tears. After receiving Holy Communion, however, he said to his confessor: "When I was still a boy, I learned my catechism. I have not yet forgotten it. In it are the words, .Where there is forgiveness of sins, there is also life and blessedness/ Now I have received forgiveness, therefore I also have life and blessedness, and from this I will die blessed." After a few minutes he gently passed away.

Christ's suffering an example for us.

If thy heart be confirmed in Christ, and thou hast become hostile to sins for love, and not for fear of punishment, let the passion of Christ also be an ensample of thy whole life: and now consider it in another way, saying, If thou art offended by pride, behold how thy Lord was mocked, and despised with the thieves. If unchastity and lust offend thee, remember how bitterly Christ's tender flesh was scourged, pierced, and pierced. If hatred, envy, or vindictiveness offend thee, remember how Christ pleaded with many tears and cries for thee and for all his enemies, who would have smelled himself more cheaply. If affliction, or any evil that grieveth thee in body or in spirit, strengthen thine heart, saying, Why should I not also

suffer little affliction, if my Lord sweats blood in the garden for fear and affliction? Gal. 5, 24; Hebr. 12, 3.

This also must be remembered, that his suffering is an example, which we ought to follow in our suffering. For though we are not saved by our suffering and cross, nor merit anything by it, yet we ought to suffer after Christ, that we may be conformed to him. For God has decreed that we should not only believe in Christ crucified, but also be crucified with him.

(Luther.)

Obituaries.

On Feb. 11, at the stroke of his son's home at Ripon, Wis. retired IX B. F. Zahn died believing in Christ. He was born Jan. 23, 1822, in what was then the kingdom of Hanover, and studied theology at Hermannsburg. In 1866 he came to America. Active in the preaching ministry he was until the year 1890. The fields of his effectiveness were: Rochester, Pa; Toronto, Kam; Portage, Wis; Elpiian; and Henderson, Minn. Since the fahre of 1890 he had been living with his children at Waterville, Minn. He was buried there Feb. 14, by the side of his wife, nee Ross, who preceded him. Rev. C. Albrecht preached in German on Phil. 1:23, and the undersigned in English on Phil. 1:21. On the Sunday following a memorial service was held in the congregation at Faribault, Minn. of which the deceased was a member. - Rest then, thou dear Father in Christ, until thou hear the voice of Christ, who was thy life here on earth, in the resurrection of life: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord

Again God has called away a worker in his prime working years: Teacher F. Otto Vieweg, since 31/2 Fahren teacher in the school of St. Matthew's parish at Chicago, Ill. He died Feb. 18 at (klauben to his Savior of a liver ailment, aged 46 fahren, 5 months and 13 days, and was buried to the earth Feb. 21 with great attendance. He leaves a lilting widow and six children.

H. Engelbrecht.

On February 26, W ilhe l m F. Fajen , since September 1906 student of theology in our local Concordia Preacher's Seminary, passed away in the Lutheran Hospital here after a long and severe suffering in faith in his Saviour, at an age of 22 years, 1 month and 16 days. On February 27, a funeral service was held iil the Seminary auditorium, at which D F Pieper delivered the address. The following day the faded body of the deceased was conveyed to New York by his parents, who had been at his sick and dying bedside for a week, and was buried there on March 2 by Father Köpchen, after a preceding funeral service. L. F.

This is cause for real joy. Whoever cares about our community school system will read and re-read this report with interest and benefit, and will also see to its further dissemination. And for the latter the best opportunity is now given by this cheap separate print. Let us take care of the right dissemination! The reading and discussion of this treatise in community meetings will also be interesting and bear good fruit.

L. F.

Homages before the Throne of Grace. A Collection of Short, Pleasing, and Easily Performable Ecclesiastical Choral Songs for Mixed Choir. Collected, edited and published by A. H. F. Breuer and H. F. Aubke. Vol. 2, issue 2. fm self-published. Brooklyn, N. A., and Alleghenp, Pa. 16 pp. 11X8. Price: 30 Cts; Dozenpreis: P2. 50.

This booklet contains six pieces: "Ich will dich erhöhen, mein Gott", by Breuer (choir, alto solo, solo quartet, choir): "Ich danke dem HErrn", by Aubke: "Herzlich lieb hab' ich dich, HErr", by Aubke (choir, alto solo, choir) "Sei mir gnädig, Gott", by Schenmann in Dresden (choir, solo recitative, solo quartet, choir): "Dein will ich sein und bleiben," by Bruno Stein, and "Herz, last dein Sorgen sein," by Nöthig, the well-known Leipzig cantor and excellent conductor of the Leipzig Soloquartett für Kirchengesang, whose singing will remain unforgettable to all who heard it in our country a few years ago. L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On the 2nd Sunday, Adv.: Kand. H. Gruell in the congregation of Rolante, Rio Grande do Sich Brazil, by L. R. Müller.

On behalf of the respective District Presidents were introduced:

On Sunday. Quinquagesimä: L. L. W. P l e h n in Trinity parish at Pleasant Hill, Nebr. by L. H. Erck jnu. - H. K e l m in the congregation at North Effington, Minn, by L. Th. Reuter.

On Sunday. Invocavit: O. H. F. R. S t e c h wood in the parish at Ridgewood, N. I., by P. A. Gurschke.

On sund. Reminiscere: L. F. L. Gchrs in the parishes at West Griswold and at Marion, N. Dak. and on the day following in Adrian by L. H. E. Vomhof. - L. F. G. Gundlach in St. Paul's parish at EChicago Park, Eal. by Ü. M. Küstner.

Introduced as a teacher:

On Sun. Sexagesimä: Teacher A. Ritzmanu as teacher at the school of St. John's parish near Wilcox, Nebr. by U. H. Hopmann.

Ginweihrrngen.

Dedicated to the service of God were:

The new church (30X60, tower 75 feet) of St. John's parish, Oxford, Nebr. on Sun. Reminiscere. Preachers: UU. Biehusen, Soldan lengli and Predöhl. The consecration prayer was said by L. L. A. Grotheer. Collection: tz177.NO. The new church of St. Jakvbigeimede at I ennings, Mo, on sund. Reminiscere. Preacher: I). F. Pieper and the UU. Sommer and Herzbcgrc.

Jubilaunr.

On Reminiscere Sunday, St. John's Parish in Orange, Eal. celebrated its 25th anniversary and in connection therewith U. Kvglers' 25 years of ministry at that parish. Preachers: UU. I. W. Theist, Hansen and Lustky (English).

New printed matter.

Our parochial schools. What in particular have we to look to, that they may be preserved to us, and be more and more developed? St. Louis, Mo. Concordia Publishing- House. 56 pages 9X6. Price: 12 Cts.

This is a separate reprint of the doctrinal proceedings of the Nebraska District of our Synod last year. The entire strong print run was sold out in a few weeks, and orders are still coming in.

Kanfevenf an;eigen.

The Winnebag 0 - Lchrerkonferen; will not meet from March 26-28, but from March 25 (8 p.m.) to March 27.

E. Schulz, Secr.

The teachers' conference of Buffalo and vicinity will meet, w. G., during Holy Week, from Monday afternoon, 1. 30, to Wednesday noon, at Trinity School (L. Senne). Work: Practical: Catechesis:



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Edited by the faculty of St. Louis Theological Seminary.

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St. Louis, Mo., March 26, 1907. No. 7

Easter

LORD of life, ICs" Christ, Death-bearer, Who is the true Saviour of all children of men:
Hail, that from the dark night of the grave, From the bonds of death you have risen glorious!

Death and hell are victoriously conquered by thee. And the sinful desire that held us bound; Eternal life, grace, and salvation are now blessedly ours, So that we never perish with death.

Thou thyself art in truth the life of all life: give me, O Lord Jesus Christ, right life.
Saviour, help with thy power, That I in sin's" vengeance may never succumb, But live and triumph.

Good Friday and Easter.

A festive contemplation according to Luther.

Christ hath redeemed us from the curse of the law, being a curse for us. (For it is written, Cursed be every man that hangeth on the wood.) Gal. 3, 13.

The false teachers take great pains to interpret these words in such a way that Christ may not be called a curse or a malediction. They say, no less wickedly than ungodly, that this passage of Scripture in Paul contradicts itself, which it does not do in its original place, and they say that the saying of Moses does not speak of Christ. This they seek to prove in this way: first, Moses does not have the word "every man," which Paul added; second, Moses has the words "with God," which Paul omits; third, it is quite evident that Moses is speaking of an evildoer or murderer, who deserves the cross by his evil deeds.

as Deut. 21, 22. 23 clearly testified. Therefore they ask how this How can this saying be applied to Christ, who is righteous and holy?

This would like to mislead inexperienced people who do not mean that the Holy Spirit has S'Mauluu^srAet. Therefore miNen..Mr^ regard what the AMchcklmh.: opinion of Pauli was. Now notice, it does not say par excellence, Christ has become a curse, butde add, "for us." On these words, "For us," lies the emphasis. For what his person, Christ is holy, innocent, undefiled, separated from sinners and higher than heaven, Hebr. 7, 26, and therefore should not have been hung on the cross. But he took on the poor human nature and came to us sinners to seek and to save what was lost, Luk 19, 10. Therefore he had to take the sins of the whole world upon himself and be counted among the transgressors, Is 53, 12, just as if he himself had committed all sins and was the greatest of all transgressors.

Therefore the general law of Moses includes Christ also, because it finds him among sinners and murderers, and so finds him having the sins of the whole world laid upon him, as if they were his own sins, as if he himself had committed them. For this was God's incomprehensible and inexpressible mercy and love toward us unworthy and lost men, that the merciful Father, seeing that we were oppressed by the curse of the law, and so held under it that even with our strength we could never have delivered ourselves out of it, sent his only begotten Son into the world, and laid upon him all the sins of all men, saying, Thou shalt be the person who did all the sins of all men; remember therefore that thou payest their iniquity and makest atonement for them. Therefore also the suffering Christ prays Ps. 40, 13: "Sorrows have surrounded me without number; my sins have taken hold of me, that I cannot see; theirs is more than hairs upon my head.

Head"; and Ps. 69, 6: "God, thou knowest my folly, and my debts are not hid from thee." In these Psalms the Holy Spirit speaks in the person of Christ, and teaches in plain words that Christ has sins. Now these are not words of the innocent, but of the suffering Christ, who had taken it upon Himself to stand in the person of all sinners, and therefore had become guilty of the sins of the whole world. When therefore the law came, it said, Every sinner is accursed and must die. Therefore if thou, Christ, hast become a surety for sinners, and hast taken upon thee the sins of all men, thou also art accursed, and must die: and so it assailed him, and put him to death upon the cross. Paul therefore rightly applies the general law of Moses to Christ: Everyone who hangs on a tree is cursed by God, Deut. 21:23. Christ hung on a tree, therefore he is cursed by God.

Therefore Paul's words are not empty: Christ became a curse for us, Gal. 3, 13, and 2 Cor. 5, 21: God made Christ, who knew no sin, to be sin for us. For although these sayings might be so interpreted: Christ became a curse, that is, a sacrifice for the curse; he was made sin, that is, a sacrifice for sins, yet it is better if the proper meaning of the words be preserved for the sake of greater emphasis. For when a sinner comes to self-knowledge in truth, he not only feels that he is a sinner and cursed, but it also seems to him as if he were sin and the curse itself; as also, when we wish to express in a particularly strong way that someone is a wicked man, we are wont to say, He is wickedness itself. For it is an exceeding great thing to bear sin, the wrath of God, the curse, and death. Therefore the man who earnestly feels these things, as Christ truly felt them for the whole human race, becomes wholly sin, death, and curse. There thou seest what the false teachers do: they darken the right knowledge of Christ, suppress the main doctrine of the gospel of the righteousness of faith in Christ, which righteousness they impute to their works, and utterly take away the sweet, blessed comfort that through Christ we have forgiveness of sins and a gracious Father. Wherefore be not deceived by the babblings of ungodly men, but stand fast upon this, "Christ hath redeemed us from the curse of the law, being made a curse for us." For now that this is come to pass, the whole world is cleansed from all sin, and made atonement for it, and so is delivered from death, and from all evil. If the world believed this, God would see nothing else in the whole world but purity and righteousness; and even if some remnants of sin remained, God would not see them before that sun, Christ.

Therefore the reason which Paul gives is exceedingly powerful, and the highest of all against all the righteousness of the law. For it contains this insurmountable and irrevocable contradiction: If the sins of the whole world are in this one man, Jesus Christ, then they are not in the world; but if they are not in him, then they are still in the world. Likewise, if Christ himself be guilty of all the sins which we all have committed, then are we absolved from all sins; but not by us,

by our works or merits, but by him. But if he be innocent, and bear not our sins, they only bear them, and shall die in them, and be damned. But thanks be to God, which hath given us the victory through our Lord Jesus Christ.

But now let us also see how in this person, Christ, two entirely opposite things come together. My sins, your sins, and the past, present, and future sins of the whole world assail him and condemn him to death on the cross; but he is also life itself and eternal, unconquerable righteousness. Therefore these two contend with each other: the highest, greatest, only sin, and the highest, greatest, only righteousness - death and life. Here one of the two must necessarily give way and be overcome, since they run against each other and clash with the greatest impetuosity. So the sin of the whole world rushes upon righteousness with the greatest impetuosity and fury. What happens? Righteousness, Christ, is eternal, immortal, and unconquerable. Sin is also an exceedingly mighty and cruel tyrant, who rules and reigns over the whole earth, and wears out the whole human race, all learned, holy, mighty, wise, and unlearned. This tyrant runs against Christ and wants to devour him like all other men. But he does not see that Christ is a person of unconquerable and eternal righteousness, who has life in himself. Therefore sin and death must of necessity be overcome and slain in this duel, and righteousness must triumph and live. Thus in Christ all sin and death are overcome, put to death, and buried, and righteousness remains victor and ruler and lives forever. Of this wonderful duel the church sings very beautifully:

Death and life at the same time have quarreled in Christ. Death overcame life, but life kept victory in hand, so that now death lies slain, and life reigns forever in God.

Therefore through Christ death is done away in the whole world, that now there is only a painted death, which, having lost its sting, cannot hurt those who believe in Christ, since this has become the death of death, as Hosea (chap. 13:14) sings, "But I will deliver them out of hell, and save them from death. Death, I will be a poison unto thee; hell, I will be a pestilence unto thee." Hallelujah. Amen.

L. E. K.

The right church discipline commanded by God.

1.

That a Christian congregation should exercise right discipline on its members, that is, that it should not quietly let a member who falls into sin and is in danger of losing his faith and thus finally falling away to damnation go his corrupt way, but should take care of him in heartfelt, merciful love and seek to bring him back to the right way, that, if this does not succeed, it should finally put such a public and impenitent sinner from itself.

That this is God's clearly expressed will is not in any way in question among us. Of this we are all convinced from God's Word. We also know how necessary and important it is for our congregations and for individual Christians that our congregations should not be saucers of their God commanded issue of heartfelt brotherly love, nor indolent and casual, but should be rightly zealous and diligent in it. We know how much depends on the right handling of church discipline if the life of faith in our congregations is not to be damaged or even wither away. We are all convinced of the necessity and importance of church discipline from God's Word.

But it is not only necessary that the members of our congregations be properly convinced of the necessity and importance of church discipline, but they must also know how church discipline is to be handled properly according to God's will. And the more knowledgeable members of our well-established congregations know this very well on the whole. But still, as experience has taught us again and again, it is not at all uncommon for mistakes to be made in individual practical cases, for this or that to be overlooked which, according to God's Word, is an essential part of church discipline, for wrong motives to creep in here and there, for wrong paths to be taken here and there. It will therefore certainly not be superfluous for us to remind ourselves from time to time how a congregation should handle church discipline. This is to be done in the following, as far as the Lord gives grace to do so. Let us first ask: Whom may and should a congregation discipline?

When we consider what is at stake in Christian church discipline, when we want to determine whom the congregation is to discipline and how this is to be done, we do not ask our reason, human wisdom and prudence or experience for advice. We do not sit down and ponder for ourselves who is to be disciplined, so that things may go well in the congregation, or how to proceed, so that everything may go well. Nor do we look around at all kinds of worldly associations and societies, or at the worldly courts, as they do, and then apply their principles and rules to the conditions and circumstances of our congregations. In doing this we would continually go astray. We ask God's Word, which is the light on our path. And God's Word does not abandon us here. The Christian congregation is not a human association, a society founded by men, but it is an association founded by God Himself. He specifies who the members of this association are, which people the congregation should admit, which it should exclude, and how it should deal with them. The Scriptures speak in several places of exclusion from the church and of the procedure that precedes it, of how the church and its members are to act when a brother sins. But first and foremost the main passage is Matth. 18, 15-20, which is well known to all of us. So first we ask: What does God's word teach, what does Matth. 18 in particular teach about whom a Christian church may and should discipline?

"If your brother sins", it says Matth. 18, 15. So we are talking about a brother, a Christian fellow brother. Only the one who still wants to be a brother, "who", as the apostle says 1 Cor. 5, 11, "lets himself be called a brother", who still belongs to the church and wants to belong, can be reported to the church and be disciplined by it. Whoever declares that he no longer wants to be a brother, that he no longer wants to have anything to do with the church, the church can no longer admonish him as a brother, cannot exclude him from itself. If it happens, as it is sometimes the case, that people refuse to appear before the church, to be admonished by it, if they simply declare that they no longer want to have anything to do with the church, the church cannot banish them, but should declare them to be those who have separated themselves from it, have gone out from it, and should treat them as those who are outside, with whom the church has nothing further to do, 1 Cor. 5, 12.

But who are the brethren who are to be disciplined if necessary? It is a view not at all uncommon in our congregations that only those who have joined the congregation as voting members can be disciplined. These are regarded as the true members. All others who are not entitled to vote, who do not take part in the government of the congregation, furthermore all young people, sometimes even all persons of the female sex, who hear God's word in the congregation in question and go to the table of the Lord, are regarded as "guests," as "supper guests," and the like. Here and there Mau also finds people who do not want to vote in a congregation for the very reason that they think they would be more free in their dealings with the congregation, that the congregation would not be able to discipline them, and that they could live more according to their own liking. We must firmly oppose these wrong opinions. Our brethren are all those who stand with us, with the congregation, on the same ground of faith and confess the same Lord, who hear God's word with the congregation and are edified by it, who go with it to the Lord's table. Through baptism, infants become members of the church, members of the local congregation. However, a congregation will not yet discipline children and minors. They are first and foremost subject to the discipline of their parents, whom God has commanded to bring up their children in discipline and admonition to the Lord. But when the children have been instructed by their parents, by school and church, in the main points of Christian doctrine, when the congregation, in confirmation, has declared them to be such as can now examine themselves and thus be admitted to the table of the Lord, the more and more they come directly under the discipline of the congregation. They become more and more, if necessary, the object of church discipline. It is not possible, however, to give the exact year and day when young people can be put under church discipline. This will be different in different circumstances and with different people. Christian wisdom and prudence must decide in each individual case. But we must hold fast to the principle that the right to vote is by no means a prerequisite for membership in the church. We will therefore say

must be: The objects of the church discipline of the congregation are, if need be, those who partake of holy communion with it, that is, who are in confessional and communion fellowship with it. All of them, whether they be men or women, young men or virgins, members of the congregation, whether they have the right to vote or not. And let the church beware lest it make a wicked distinction here, lest it be afraid to discipline even rich, respectable members, if need be.

G. M.

From Australia.

III.

We make a few more announcements today from Praeses Nickel's report on the Inner Mission of his Synod in Western Australia, which is supported by our Synod. After reporting on the congregations in Perth and Fremantle served by Fr Fischer, he continues:

"A second missionary parish in Western Australia could and should be formed by the congregations on the Southern Railway. These are the congregations of Narrogin, Wagin, Katanning, and Albany. The congregations have also unanimously declared that they could and would obtain their own pastor, and have urged that the Synod send them a preacher. Narrogin and Albany have hitherto been served from Perth by Father Fischer, and Wagin and Katanning from Kalgoorlie by Father Mensing. Albany is distant from Perth 352, Katanning from Kalgoorlie 468 miles. The distance from Narrogin to Wagin is 29, from Wagin to Katanning 32, from Katanning to Albany 115 miles. All four churches are on the railroad and can be easily reached. In addition, if the pastor lived in Narrogin, he could help serve the preaching places on the Bnnbnry railroad. Up to now, Fr. Fischer has served them. But now a railroad is being built from Narrogin to Collie to Bnnbury, there the churches can be served more easily from Narrogin. In Collie live many Scandinavians, who are unchurched. In Wagerup, also on the Bunbury railway, English services were held by Father Fischer, which were attended by an average of 25 persons. Wagerup is a harbour town. Ships constantly lie in the harbour here, loading wood. About 400 men work in the sawmills, which are located nearby. Unfortunately, this preaching place could only be served very irregularly and rarely lately, since Father Fischer had to serve the congregations of Father Mensing after his departure. In Narrogin, as well as in Wagin, Katanning and Albany, both German and English services are held, because there are always some English people at all the services and also some of our members are no longer able to speak German.

"At Narrogin is a small congregation of about 13 families, with 51 souls and 23 communicant members. The services have hitherto been held every six weeks, and in the evening, in a private house, about eighteen miles from Narrogin. In the town itself the congregation owns a piece of land given to them by the government. Recently Father Fischer also held a service in Narrogin itself. He reports about it: In Narrogin

I was not able to travel there until last Sunday, so I took the opportunity to hold a service in Narrogin on Sunday morning in the Agricultural Hall. There was an audience of 33. After the service I held a meeting and among others inquired if there were any present who had joined other churches. The result was that only two young girls had joined the Church of England because there was no Lutheran church in Narrogin; the rest of the audience were mostly from our churches in Victoria or South Australia. The listeners asked for frequent services. One listener paid for the hall, the other for the piano. The collection was over \$7.00. In the afternoon I drove twenty miles to Lange's house and held German and English services there in the evening, to which 54 listeners attended. The collection was over \$8.00. Brother Lange's house is getting too small for us/ So there is a prospect of two churches being formed at Narrogin. When I visited at Narrogin, several brethren had traveled eighteen miles to attend the service. Even then there was talk that Father Fischer would also preach in Narrogin itself. But the congregation expressed an urgent desire that the Synod send them a pastor of their own, and that they have the congregations in Western Anstralia visited at least once in three years. This request was made to the Synod by all the congregations. At Wagin, about thirty miles south of Narrogin, is a small organized congregation. This has been served every five weeks, weekdays. It consists of twenty-nine souls. The distance from Kalgoorlie, whence the parish has been served, to Wagin, is 436 miles. There can be no question of the congregation being properly served. The services are always well attended. English and German are also preached here. The congregation owns a piece of land, about a quarter acre in size, and intends to build a church in the near future. Hitherto the services have been held in a private house. Thirty-two miles south of Wagin, also on the railroad, is Katanning, a promising place. There we have a congregation consisting of 22 families, with 64 souls and 26 communicant members. The congregation has its own house of worship, a simple building, built of wood and iron, but tastefully furnished. The church is 28 feet long and 14 feet wide. It cost \$400.00 to build, of which about half has been paid. Attendance at the services here is also a good one. English is usually preached at the evening services. In Katanning the Baptists are particularly strong, and many a member of our Synod has fallen in with them, having been for years unchurched. As the government is selling lands on very favorable terms, and as many members of our churches in South Australia are moving to Western Australia to take up land there, it is to be hoped that all these churches in the so-called farm district will in time increase, provided, of course, we can go after the people and provide for them ecclesiastically. If, on the other hand, the congregations remain unserved, or are served very irregularly, it is to be feared that their members will join the sectarian churches, which are very active.

Both the Wagin and Narrogin and Katauning congregations stated they were able to obtain their own pastor. They promised to raise \$400.00 and provide free housing. With this a young man could get by, especially since the people, hungry for God's Word, would also provide him with some food.

"One hundred and fifteen miles south of Katanning is Albany, a very beautiful and healthy place of about 1000 inhabitants. Here the lodges are strongly represented, and it is therefore mostly women who keep to the church. The services have heretofore been held in a lodge hall. However, since the Lodge learned what position our Synod takes towards all secret societies, it has not allowed our members to use the hall for some time, and so the services here must also be held in a private house. About 47 souls, including 9 communicant members, are under Father Fischer's pastoral care.

"These four congregations, then, Narrogin, Wagin, Katanning, and Albany, should form a separate parish, and the pastor, if he resided at Narrogin, could also serve the preaching places on the Bunbury railroad, as already stated. But if the mission is to be carried on here with success, it is necessary that the pastor should seek out the people, who live very scattered, and invite them constantly to the services. Precisely because most of our members are beginners and are therefore very much occupied with the care of earthly things, it is necessary for the missionary to visit his people, so that they do not lose sight of heavenly things in their concern for earthly things. But if the congregations are served from Perth, or even from Kalgoorlie, there can be no question of actual pastoral care, if a sudden death occurs and the pastor cannot be reached, the English preachers are consulted, who then have the opportunity and seek to draw our members entirely to their church. The same is true when a young couple wants to be married. When we returned from the churches in the south, a young man had come from Menzis, which is about 460 miles from Perth, to be married by Bro. Fischer. He was expecting his bride at Fremantle. As we were going to Kalgoorlie the same week, Fr. Fischer had to get the young couple a special license, and while an ordinary marriage license only costs about \$1.75, the young man now had to pay \$36.00 to be married two days earlier. Is it any wonder that our young people are getting married by other ministers when our minister is not available right away?

"The third district in Western Australia was to be Kalgoorlie. Kalgoorlie is a mining town of about 60,000 inhabitants. Over 15,000 workmen are employed in the mines, prospecting for the perishable gold. And the greater percentage among them are churchless. In Kalgoorlie and simgegend there are about 500 Germans and about 2000 Scandinavians, who are more or less unchurched. So it is a large field, and there is plenty of material. But the work is hard, and the conditions are difficult. If the missionary wants to make a difference, he must constantly visit the people and must not tire of inviting them again and again to come to church. This takes a lot of time, since the people live very scattered, and it is also difficult to reach them.

and bitter disappointments. In Kalgoorlie there must be a man who is filled with heartfelt love for his Saviour and the souls he has bought at great cost, and who is therefore also ready and willing to take upon himself and suffer many a privation for the sake of his Saviour. The congregation at Kalgoorlie, when served by Father Fischer, numbered about 108 souls and 56 communicant members. It has since diminished somewhat, as several members have moved away. Although the lodges are strong in Kalgoorlie, yet the congregation has included in its constitution the provision that no lodge brother may become a member of the congregation. For this, of course, it must endure much hostility and ridicule. The congregation has its own little church. The land was donated to it by the government. The building is constructed of wood and iron and cost about \$650.00; it is debt free. The congregation, though only small, is very willing to sacrifice. She did not, when Bro. Mensing stood on these! areas and served them, not only raised A250.00 toward the salary of their pastor, but also paid \$3. 75 monthly for rent. Her annual expenses amounted to at least \$400.00. And although the number of members has diminished in consequence of various causes, yet the congregation agreed to continue to contribute this sum to the maintenance of her pastor. It desires and urges that a pastor of its own be sent to it as soon as possible." (We recall that for some months past Fr. Mensing's place at Kalgoorlie has been taken by Fr. Walters).

"The work of the missionary at Kalgoorlie is likely soon to become entirely English. Among those who adhere to the church are many who hardly understand German any more and are unable to follow a German sermon. The congregation itself therefore expressed the wish that more English services should be held, since all, including the Scandinavians, were proficient in English. A Dane told me that he was convinced that if the missionary worked faithfully, a true-believing, faithful Lutheran congregation would be able to maintain and build itself up in Kalgoorlie. Many other members testified to the same. However, the missionary must then live in Kalgoorlie himself. And this should be done for the sake of the many sick people who are constantly in the three large hospitals in Kalgoorlie, most of whom are unchurched, and among whom the missionary has a very favorable opportunity to work.

"Twenty-four miles southwest of Kalgoorlie is Coolgardie, also a mining town of about 6000 to 7000 inhabitants. Father Mensing has preached there several times. About 10 to 12 people turned out for the services. There has been no preaching there since the vacancy. The few who keep to the Lutheran Church come to Kalgoorlie. But this place was not to remain entirely lying down. - Ten miles northeast of Kalgoorlie is Kanowna, with about 800 inhabitants. Fr. Fischer visited this place and found there about 20 German families with at least 50 to 60 souls. Fr. Mensing preached there about three times, and about 25 people turned out for the services. - Eighty miles north of Kalgoorlie is Menzis, with about 3000 inhabitants. There are but few German families living here. The Methodists are strongly represented here. As there are also some members from

of our Synod have moved there, this place should also be visited from time to time. There are also Germans living in other places that could be served from Kalgoorlie, which have not yet been visited.

"So we need at least three travelling preachers in Western Australia: one for Perth and Fremantle, one for the churches in the south, and one for Kalgoorlie. If the missionary resides in Kalgoorlie and serves the congregations in the south every three or four weeks, these congregations must suffer without question, because the distance is too great and the pastor can only stay among them for a short time at a time, that is, he cannot do private pastoral work. If, on the other hand, the missionary lives in the south, there can be no question of proper missionary work in Kalgoorlie. Nothing can be directed there unless the pastor works steadily among the people."

So far the report of Praeses Nickel, which can give our readers, some of whom are also particularly interested in the Australian church, a good insight into the situation. Even though the greatest need has been met by Fr. Walters' joining Fr. Mischer in the work in Western Australia, it is clear from the description given that a third missionary is absolutely necessary there. There are also vacancies in the main area of the Australian sister synod which cannot be filled, since the Adelaide institution is not yet able to put preachers into the field. For the large city of Melbourne, for instance, a missionary has been wanted and sought for some time. The eyes of our brethren are therefore constantly turned towards America, and it is our conviction that if we help them for a few more years, this will not only be of great benefit and blessing, but will also make later help more or less unnecessary. In this conviction we are strengthened by a letter which recently reached us from Australia, and which concludes with these words: "It seems that for our mission in Western Australia not much has come in lately in America, at least not much is acknowledged in the 'Lutheran'. And yet we are in great need of it. May the interest for our cause remain active! If only I had the opportunity to talk orally with you and the other members of the faculty, I could talk for hours about the affairs here. To do it by letter is only impossible because of lack of time. One thing is certain, our plight is not recognized, that is, not fully. Now, now is the time to work here, and it lacks strength; what we neglect now can never be recovered."

To the Lord of the Church be this matter also commanded! L. F.

To the ecclesiastical chronicle.

America.

The "Statistical Year Book" of our Synod is now published, and we communicate from it the principal figures. The following table shows the state of our Synod at the close of the year 1906, and the total number of acts of ministry performed by its pastors during the year, and the second heading indicates by a plus or minus sign before the number the increase or decrease against the year 1905.

Figures for 1906: increase or decrease:			
Pastors:	1, 776	4-	25
Synodical congregations:	1, 321	4-	48
Non-synodical congregations:	1, 154	-	2
Preaching Places:	898	-	16
Souls:	819,049	4-10,	19 6
Communicators:	481, 242	4-	9, 213
Voting Capability:	113, 684	4-	1,995
Community Schools:	2,018	4-	35
School-Holding Pastors:	1,085	4-	2
Community School Teacher:	933	4-	29
Teachers:	215	4-	21
Schoolchildren:	96,964	4-	241
Baptized:	33, 264	-	423
Confirmed:	22,905	4-	630
Communicated:	872, 337	4-23,	490
Copulated:	9,992		399
Buried:	11, 266		118

From these figures it is evident that our Synod has again experienced growth in almost every respect. The decrease of 2 in the number of congregations not belonging to the Synod is explained by the fact that 48 such congregations have joined the Synod during the year; the decrease of 16 preaching places is partly due to the same reason, partly to the fact that due to the lack of preachers some mission areas are vacant and no report on them has been received, just as 15 pastors have refrained from sending in a report. - We thank the Lord God from the bottom of our hearts for all the blessings He has bestowed upon us in the past year! To Him is due all glory, to Him alone!

L. F.

The above figures of the "Yearbook" admittedly also show many things that should be different and better, and we must also mention this. The decrease of 428 in the number of baptized is an alarming sign in several respects, which Ivir has already pointed out several times. For this decrease is not, of course, due to the omission of baptism, but to the decrease in births and the rarity of families with many children. - A lack of proper zeal in the use of the sacrament, however, is shown by the number of those communicated. For if 481,242 communicants or those entitled to Holy Communion have become only 858,686 communicants who have actually partaken of the Sacrament, then on the average each confirmed member has not yet come twice in the course of the year to the table of the Lord. Now, since many have communed three and four times and more, there must be many who have come only once or not at all. And this is a very questionable testimony to their honorism. -- The total number of congregations connected with our Synod is 2475; but of these only the greater half, 1821, belong to the Synod in membership, 1154 have not yet joined it. And even if these are often new, small congregations in mission areas, there are also many that are neither small nor founded in recent times, which should have learned in the long years since they have been served by pastors of our Synod that the Synod is a federation of congregations, that the individual congregations have nothing to fear from the Synod, but that joining it will only be of benefit and blessing. May the congregations not yet belonging to the Synod take this right to heart and join the Synod, and may the 898 preaching places grow so strong outwardly and inwardly that they can be organized into congregations! - That we have parochial schools in 2018, in which 96,964 children are taught, is a cause for very special gratitude; but that in these schools, in addition to 933 teachers and 215 women teachers

The fact that 1085 pastors still hold school shows that in many places a reminder is necessary. In small and poorer congregations there is no other way than for the pastors to take over the teaching of the youth until the congregation has grown so strong that it can appoint its own teacher. And the large number of pastors who keep schools shows that this service is gladly and eagerly performed. However, if one takes a closer look at the individual parochial reports, it turns out that quite a few congregations count 60, 70, 80, 90 and 100 voting members, and yet still charge their pastor with keeping the school. Shouldn't there be some among them who could quite well have their own teacher? How much would this benefit the congregation itself if its pastor could devote all his time to the actual work of the congregation, and the school lessons would not have to be interrupted so often by the pastor, and could be given for a full five days, which is otherwise often not possible. - The "Yearbook" records 83, 264 baptized and 11, 266 buried during the past year. If we subtract the number of buried from the number of baptized, the increase of souls, apart from any other gain, which has undoubtedly taken place, should amount to 21,998 souls; but it amounts to only 10,196. This shows that every year a large number of souls are lost to our church, partly through exclusion, partly through departure, but mainly, without doubt, through apostasy. This is quite sad. We make the same perception when we note the number of communicants. 22,905 persons were confirmed in the past year, and thus became communicant members; if we subtract from this three-fourths of the buried as probably confirmed members, which should be about right, the increase in communicant members, apart from any other increase, should be 14,456, but amounts to only 9213. Many break faith with their Lord and His Church every year. - If, by the way, 1776 is given above as the number of pastors in our Synod, then only those are counted who hold an independent pastorate. To this number must be added more than 50 professors at our educational institutions, who are also theologians and often also serve as assistant preachers, and the number of pastors who have retired, are ill, or are otherwise out of office. The address list of pastors and professors of our synod in our calendar counts 2001 names. L. F.

The "Yearbook" also contains statistics on the various missions of our Synod, especially on the Inner Mission; unfortunately, no overall statistics can be compiled from this, since the commissions of the individual districts do not report evenly and completely. 5 missionaries work in our mission for the deaf and dumb, and 3 pastors who work in hearing congregations also help. The mission has 6 organized congregations and 31 preaching points in various states. In the Estonian and Latvian Mission there are 2 missionaries, one of whom serves the eastern area with 7 congregations and 6 preaching stations, the other the northwestern area with 6 congregations and 12 preaching stations; in the Emigrant Mission there are also 2 missionaries, one in New York and yours in Baltimore; in the Jewish Mission there is one missionary, namely in New York; in the Indian Mission in Wisconsin there are 2 missionaries and 1 teacher, who work in two stations and serve 143 souls, 30 communicants, 5 voters and 55 school children. In our East Indian Heathen Mission there are 7 missionaries, one of whom, however, is still in Germany on furlough, ministering in 4 wards. The mission has 25 white and 53 indigenous Christians and 14 schools, in which 687 children are taught.

The negro mission comprises 29 wards, with a total of 31 persons in missionary work, 12 white and 4 colored pastors, 6 white and 5 colored teachers, 1 white and 2 colored teachers, and 2 white students. The mission at the close of the year numbered 1829 souls, 830 communicants, and 225 voters; the weekly schools were attended by 1360 children, 125 persons were baptized, and 59 confirmed. - "Thy kingdom come!" L. F.

The following is to be reported about the **educational institutions and charitable institutions** in the district of our Synod: At the 9 teaching institutions of the General Synod, and the three district institutions, there are on the whole 1640 students and pupils studying, taught by 63 professors and 10 assistant teachers. This number is distributed thus: at the seminaries for preachers at St. Louis and Springfield there are 185 and 222 students; at the seminaries for school teachers in Addison and Seward, 225 and 107 seminarians; at the five high schools at Fort Wayne, Milwaukee, St. Paul, Concordia, and Hawthorne, 233, 212, 181, 148, and 83 students; the three progymnasias at New Orleans, Portland, Oreg. and Oakland, Cal. number 22, 12, and 10 students. The number of pupils at the two private institutions, Walther College, St. Louis, and Lutheran College, Milwaukee, during the past year, was 154 and 145. --24 charitable institutions are maintained in the county of maintained and cared for by the Synod, namely, 9 orphan asylums: at San Francisco, Addison, Indianapolis, Fremont, Nebr., Boston, Marwood, Pa., College Point, N.Y., New Orleans, and Des Peres, Mo.; 4 homes for the aged: at Arlington Heights, Ill, Monroe, Mich, Brooklyn, and St. Louis, to which must be added the asylum at Baltimore, where the orphanage and old people's home are combined; 8 hospitals: at Springfield, Ill, Granite City, Ill, Sioux City, Iowa, Denver, Cleveland, Fort Wayne, East New York, and St. Louis; finally, the deaf and dumb asylum at North Detroit, Mich. and the asylum for the feeble-minded and epileptic at Milwaukee. In addition to these 24 charitable institutions, there are 13 Children's Friendship Societies in as many states, which are concerned with the spiritual and physical care of orphaned children in Christian families. What blessings emanate from our educational institutions and from the preachers and teachers trained in them, and what spiritual and physical benefits are shown in this network of orphanages, hospitals, homes for the aged, and especially in the two institutions for the deaf and dumb and the feeble-minded, will only be made quite clear by the Last Day. L. F.

Of the other contents of the "Yearbook" we give the following details. The General Relief Commission reports that in: the past year 54 sick or infirm pastors and teachers and 280 pastors' and teachers' widows and orphans were supported. The General Church Building Fund has assets of \$12,775.77. There are 87 persons employed in the Concordia Publishing-House, and the most passable books were produced in the following numbers during the past year: 53, 564 hymn books, 37, 790 catechisms, 10, 451 Bibles and Testaments, 11,046 prayer books, 115,920 German and English reading books, language books, and arithmetic books, 50, 493 synodical reports, 7000 German and English Luther books, 8300 confirmation books. The "Lutheraner" is printed in 41,000 copies, the "Kinder- und Jugendblatt" in 61,500, "Lehre und Wehre" in 2600, the "Magazin" in 2300, the "Schulblatt" in 1500, the *Theological Quarterly* also in 1500, the *Young Lutherans' Magazine* in 12,000, "Für die Kleinen" in 16, 500, the "Missionstaube" in 25,000, and the *Lutheran Pioneer* in 6500 copies. - That the whole amount of bequests receipted during the year was \$57,355.13, and the whole amount of bequests made during the past year for non-parochial purposes was

The total amount of the receipted funds \$511, 333. 93 has already been reported in No. 4 of the "Lutheran". The latter total sum is distributed as follows: For the Synodical Fund \$23, 848. 77 has been received, for the Synodical Building Fund \$90, 984.00, for the Pastors' and Teachers' Widows' and Orphans' Funds \$24, 088.50, for needy congregations and individuals \$33, 520. 36, for the three European Free Churches \$4980. 70, for poor students \$56, 572. 14, for teaching institutions budget \$2085. 72, for the various charitable institutions \$81, 808.02, for German and English Inner Mission \$108,078. 51, for city mission \$8615. 48, for negro mission \$18,086. 32, for "church building fund" \$22, 128. 10, for Brazilian mission \$9723. 50, for mission to Australia and New Zealand \$842. 19, for heathen mission \$5770. 56, for Indiau mission \$3364.00, for Deaf and Dumb Mission \$8543. 14, for Emigrant Mission \$1208.03, for Jewish Mission \$1584. 75, for Estonian, Latvian, Polish, and Slovakian Mission \$2500. 25. Of these Mission gifts \$75, 731. 62 were collected at Mission festivals. All these funds have had increased receipts during the past year, only the City Mission Fund has fallen short by \$1759. 90, the Heathen Mission Fund by \$595. 54, the Negro Mission Fund by \$5540. 76, the Indian Mission Fund by \$432. 43, and the Anstalts-Haushaltskasse by \$1110. 57. Nevertheless, the total additional income for the year 1906 amounts to \$110,026. 49. - Thanks be also given to God the Lord for these rich gifts of our Christians, offered for the furtherance of his kingdom out of love for his church. May He be kind to us and promote the work of our hands with us! L. F.

The lying prophet Dowie has now also gone to his place, after he has already seen his reputation dwindle before his death and has had to experience the apostasy of most of his followers. The collapse of the whole sect he founded, which calls itself the "Christian Catholic Church," will probably not be long in coming. False teachers and blasphemers like Dowie and Mrs. Eddy only confirm Christ's warning against false Christs and false prophets, Matt. 24:24, and St. Paul's word of the powerful errors believed by those who have not embraced the love of the truth, but have pleasure in unrighteousness, 2 Thess. 2:10 ff.

L. F.

A tomb with inscriptions from the time of Christ.

Some time ago, in the neighbourhood of Jerusalem, on the estate of the Syrian Orphanage, a sepulchre was uncovered, containing manuscripts which in all probability dated from the time of Christ. The interesting burial cave, made in the soft, easily worked rock, was tightly closed with a large stone 63 centimeters high, 63 centimeters wide, and 42 centimeters thick. The joints between the closing stone and the grave door were carefully filled with stone fragments and earth mortar. The opening of the grave, 58 centimeters high and 62 centimeters wide, allowed access by crawling without difficulty. One first reached a chamber about a metre below, which tapered towards the depth. The chamber was empty; only tree roots as thick as fingers had found their way here from above and lay about like long snakes. A second chamber, 2-1/4 meters long, 2 meters wide, and 1 meter high in the middle, which was reached from here, contained two limestone coffins, 60 to 70 centimeters long, 25 to 30 centimeters wide, and 35 to 45 centimeters high, carefully closed with stone lids. Furthermore, five sliding graves went into the rock from here.

In two of them were found three stone coffins each, filled with decayed human bones and adorned on

the broadside with handsome decorations and rosettes. On three of these coffins there were Hebrew and Greek inscriptions, which were handwritten with the help of a sharp instrument and were still quite clearly preserved. The Greek inscriptions are written in uncial script (large letters) in forms mostly still in use today. They show us the names Papias, Salome, Ammia and Anin with the designation of their origin: the Scythopolitans, that is, those who came from the city of Scythopolis. The decipherment of the Hebrew writing met with greater difficulties, since it deviates considerably from the Hebrew forms of writing in use today. It succeeded, however, because the large, beautifully preserved signs reproduce in the main the same names as the Greek inscriptions, but in Hebrew. The name Scythopolis has been replaced by the Hebrew name "Besan," as the ancient Bethsean, situated to the north at the foot of Mount Gilboa, was later called. (Cf. Jos. 17, 11; 1 Sam. 31, 10.) The coffin of Anin contains still other small, indistinct, fleetingly thrown Hebrew writings, some of which could not yet be read with certainty. Their beginning reads Jehoseph, Bar Anin, that is, Joseph the son of Anin. The remaining four words have not yet been deciphered. They also seem to come from a later time, since the shapes of the letters differ from the others.

The tomb dates from a time when Aramaic and Greek were spoken in Palestine, that is, from the time between 300 BC to 600 AD. In that time falls the appearance of Jesus Christ, and in it the transformation of Palestine from a Jewish to a Christian country takes place. The question now is this: Do our tomb and its manuscripts date from its Jewish or from its Christian period? That they are Jewish tombs is evident not only from the use of Aramaic script letters and from the genuinely Jewish names, but also from the absence of any Christian sign in the tomb. Christian tombs usually have clay lamps decorated with the sign of the cross. The only lamp found in this tomb is plain and shows no characteristics. If the tomb is Jewish, it dates from the time before Emperor Hadrian (117 to 138 A.D.), for he drove all the Jews out of Jerusalem, and later only a few returned there. At any rate, the inscriptions date from a time when Greek was already quite at home in Palestine. This and other circumstances lead us to about the time of Christ. The tomb belonged to the Basani family, which had probably moved to Jerusalem from Besau, and hence had its name. It was a family tomb, which at any rate served for a long time for the burial of the members of the family. The stone coffins held the remains of not one but several bodies, as is evident from the inscriptions. We have in the Hebrew manuscripts the forms of writing with which our Saviour wrote, and in the tomb a tomb which had been similar to the tomb of Joseph of Arimathea, in which our Saviour is buried.

Against the fear of death.

While on the one hand those who want to despair in their distress wish for death and even seek well-being, they are also often overcome by a horror of death. This is natural to man. For death is something unnatural. Fear of death therefore dominates men on the whole, as Scripture says that "through fear of death they had to be servants all their lives," Heb. 2:15. And there is nothing on earth that helps to overcome this fear of death, for the defiance of death is the most natural thing in the world.

and iniquity, with which many, according to Agag's way (1 Sam. 15, 32), want to dispel the bitterness of death, is only self-deception: in the heart remains the fear of the king of terrors. Death remains a king of terrors even when he seems to come as an angel of peace. But that ray of light from above, which the Old and New Testaments send us together, namely the word: "Death is swallowed up in victory", Is. 25, 8 and 1 Cor. 15, 55, also illuminates the darkness of the hour of death. Yes, thanks be to God, who has given us the victory, even the victory over death, through our Lord Jesus Christ! Now all who believe in the Lord Jesus Christ, the crucified and risen Son of God, as their Saviour, triumph with Paul Gerhardt:

Undaunted and without fear a Christian, where he is, should
always let himself be seen;
Though death should wear him out, yet his courage...
Yet gnt lind fine stay silent.

Death cannot kill us, but tears our spirit...
To many thousand notes, sluices the gate of bitter woes And
makes way, since one can
Go to heaven's delight.

Scriver gives an excellent description of the different ways in which men look at death, saying: "The righteous, true Christians are real eccentrics, and quite different in mind from all natural men; what these desire they despise, what these despise they demand, and what pleases them grieves and disturbs them, but what grieves those pleases and delights them. All the world demands, seeks, and respects honor, wealth, lust, life; but Christians flee honor, they despise wealth, they are terrified by the lust of the world, and would rather die than live. . . . The natural man thinks that death puts him in the most miserable position, from riches to extreme poverty, from glory to misery, from majesty to depth, from happy society to loneliness; therefore one worldling was heard to say that death was too merciless and a ringleader over all robbers, for it would not let one take anything with him, not even a penny for the unknown road one would have to take. Now this is how it is; carnally minded men cannot speak and think otherwise of dying, nor will they find it otherwise than as they have spoken and thought; they will lose all they had in the world in the moment on which eternity hangs, and will not, not even a drop of water, have any more to expect in eternity. But it is far otherwise with a man of God, who is assured from God's word, which he glories in with all his heart, and which the Holy Ghost has sealed in his heart, that he never was richer, never more blessed, never more glorious, than when he dies. For death is a door by which he enters into the glory of the Lord Jesus, according to the words of the same: "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory," John 17:24. Death is a deliverer of the Lord, whom he sends to take the soul, his bride, out of the world, and to bring her unto him, and to deliver her into his arms. Death is a chariot on which the soul is led to its JEsu. Death consists in the exit and entrance, in the exit from the world (from time, from vanity, to the world).

of toil, out of sinfulness, out of mortality), in entrance into heaven, into joy, into rest, into righteousness, into blessedness."

Thus in believing Christians the fear of death fades away, and they can sing:

He on the cross is my love, Come, death, come, my best friend!
When I crumble like dust, My JEsus is united to me;
There, I behold God's Lamb, My soul's Bridegroom.
The one at Krenz is my love, Because I practice faith.
(Luth. Hausfreund.)

Faithful unto death.

About the time of Easter in the year 155 the city of Smyrna was in great agitation; for the aged bishop Polycarp was led to the stake. The Roman emperor had again inflicted persecution on the Christians; for the multitude of the Nazarene had grown wonderfully in spite of all oppression. The vitality of the Risen One filled hearts. Now the aged, highly honored Bishop Polycarp stands before the Roman judge. The judge wants to save him, though the people rage and rage. The Roman governor says to Polycarp, "Swear by the fortune of Caesar, and revile Christ, and I will set thee free!" But Polycarp did not sit still at the feet of the apostle John for nothing. He replied, "Eighty-six years have I served the Lord, and never has he done me any harm. How could I revile my King, who only gave salvation?" So he was condemned to death by fire. "Like a paschal lamb," says an ancient account, "he was sacrificed." But he prayed under the consuming flames, "O Lord God, Father of thy beloved and blessed Son JEsu Christ, I praise thee that thou hast made me worthy to be partaker of the number of the blood-witnesses, and of the cup of thy Son JEsu Christ unto the resurrection of eternal life." -- This was Easter triumph in death. The grain of wheat died; but it bore much fruit.

The Easter Lily.

On the coins of some Roman emperors the figure of a lily was embossed on one side; through this lily hope was to be represented. The lily itself is also often regarded as a symbol of hope and resurrection, which is why it is often seen at Easter time. For when the lily is cut off at the root and put into the water, it nevertheless blossoms forth, when it already has the appearance that it is now done with. So Christ is our only hope and the comfort of our hearts. When he died upon the cross, and was taken away out of the land of the living, Isa. 58:8, it seemed as if it had now happened unto him. For his strength was dried up like a potsherd, and he was laid in the dust of death, Ps. 22:16. But nevertheless he sprang up again in his resurrection and flourished gloriously. He overcame death, and brought forth the flower of righteousness in the sight of God, and eternal life: and as the unfading lilies of the grave spring up again, so shall our bones live again as the flowers.
(Johann Gerhard.)

I know that my Savior lives.

Early on Easter Day, April 1, 1548, King Sigismund the First of Poland, 81 years old, went with some court junkies to a beautiful chapel and looked there, pensive, at his marble tomb, which he had already had made during his lifetime. He felt that the hour was near when he would have to exchange the throne for the coffin, the king's robe for the death dress, and therefore sighed deeply. At last he said: "Well, I know that my Redeemer lives, who will one day surround me again with this skin of mine. He will raise me again from my chamber of rest; with these my eyes I will behold my Saviour, who to-day is risen from death."

Then he fell on his knees, and while he was still praying, the hour struck, the nearness of which he had foreseen; his soul swung over to the face of him who is the resurrection and the life.

An unexpected confession.

Two years ago a German captain lay with his sailor in the harbor full of Portland, Oreg. On Good Friday he hoisted his flag to half-mast. The reporters for the newspapers came and asked him if a prince or even a king had died, which they had not yet heard about. The captain was astonished at their question and gave the following answer: "On this day, whether I am in safe harbor or on the raging sea, my flag flies at half-mast in memory of him who on this day gave his life on Calvary for the redemption of the sinful world."

Right confession.

Christine, the Landgravine of Hesse, since the year 1598 wife of Duke Johann Ernst of Saxony, who had been brought up in the Calvinist faith, later made the following confession: "I abide by the words of my Lord Jesus and believe that, by virtue of them, I eat and drink his true body and blood; but how it happens I do not worry about, but let Christ, the most wise, almighty and true founder, take care of it."

Obituaries.

On February 22, at 9 o'clock in the morning, after a long and painful illness in Hastings, Nebr., Fr. Friedrich Wilhelm Flach passed away, as we confidently hope, in faith in his Saviour. He was born Dec. 19, 1815, at Rochlitz, Saxony, attended several preparatory schools in Germany, then came to America, entered our seminary at Springfield in the year 1877, completed his theological studies here in June, 1880, and took a calling from the congregation at Woodson, Kans. On February 5, 1882, he was united in marriage at St. Louis with Miss Berta Harnagel. Three children were born to this marriage. From Woodson Father Flach was called to Holyrood, Kans. in the year 1889, from there to Deshler, Nebr. in the year 1898, and finally in October of the year 1904 to Campbell, Nebr. But already in the following year he suffered a stroke of the brain, so that he had to resign from his office. In August of the same year he moved to Hastings, where he and his family were warmly welcomed by the congregation, so that he felt very welcome.

rejoiced that; he had taken up his abode here. He brought his earthly pilgrimage to 61 years, 2 months and 3 days. At his funeral Niemann officiated in the house 14, at the grave 14 Willens and in the church preached about Matth. 25, 21

G. Allenbach.

It has pleased God to call away teacher emeritus Karl Konrad Plumhoff by an unexpectedly quick death on February 27. He was born on 1 January 1841 at Brehlingen in the former Kingdom of Hanover. In Germany he also received his training as a teacher and then worked as a teacher for six years, partly in Hanover and partly in Bremen. In 1866 he came to America, and after he had been a guest teacher in Addison for a while, he became a teacher of the St. Trinitatis parish in Detroit, Mich. which he served until 1900. Then, on account of increasing infirmity, he resigned his office. He was not confined to bed, but during the last six years since his resignation he has borne much cross and pain, until the Lord finally delivered him from all evil. On March 2 he was Christianly buried with a large attendance of seldom his many former pupils and his former colleagues. He leaves his sorrowing widow, eight grown children, and several grandchildren. 1 Cor. 15, 55-57.

H. C. F. Otte.

On March 14, Schiller Gerhard Dorn, eldest son of Prof. L. Dorn in Fort Wahne, passed away in the Lord. The hard-working and God-fearing Sertan died at the age of 14 years, 1 month and 14 days of the insidious diphtheritis. Therefore, the faded body had to be laid to rest that same day by 44 A. Lange to be buried in God's field.

< M. Gap.

New printed matter.

Nineteenth Synodical Report of the Iowa District of the German Lutheran Synod of Missouri, Dthio n. a. St. 93 pp. 9X6. St. Louis, Mo. Concordia Publishing House. 1906 D Price: 20 CtS.

Those must have been richly blessed days, the ones of this teaching negotiation about the time and the miraculous works of the prophet Elisha. The speaker was 44 M. J. Von der Au. As one looks from a table, on which there was no lack of any good thing, with full satiety and satisfaction, so he who reads these doctrinal discussions, and does not come already satiated to this spiritual table, does not put this Synodical Report from his hand without saying: Thanks be to God, I have become full and rich: my soul has been strengthened and nourished; I have again gained desire and strength to continue to walk the path which God is leading me. One relives in spirit the days of Elisha; and there is no lack of rich application to our days. Even for the students at our colleges of higher learning, who in many ways are compared to the children of the prophets in Elisha's day, a portion falls away. - I am sure that this Synodical Report will be recalled more than once by those who read it.

K.

Proceedings of the Lutheran Synod in Australia, assembled September 23-27, 1906. 82 pages 8X5. Published by the Synod. Price: 30 Cts. To be ordered from Concordia Publishing House, St. Louis, Mo.

The last synodical report of our Australian sister synod, which, similar to our synodical reports, first contains a synodical address by Praeses Nickel on John 17:20-21, a detailed presidential report on the past three years, then a paper by Fr. Mensing on the topic: "In a well-established Lutheran congregation, God's Word alone has dominion", and finally, in great detail, the business negotiations, which relate especially to the institutional matter in Adelaide and the Inner Mission in Western Australia and Queensland. The report is thus

quite suitable to give an insight into the Australian Synod, and we are pleased to draw attention to it. Our publishing Hans is taking orders on it, but naturally some months will elapse before orders can be filled. L. F.

Homiletisches Reallexikon nebst Index Rerum von E. Eckhardt.

Blair, Nebr. issue 1. "Abbitte" to "Abendmahl". 64 pages 10X7. To be obtained from the author. Price: 25 cts.; price of the whole letter A: 75 cts. and 15 cts.

Postage.

What treasures of doctrinal exposition are laid down in our journals and books is known only to those who have looked into them. But who can remember where everything is to be found, or who has noted it all down? In order to make these treasures fairly accessible to many, the author, by the advice and request of his brethren in office, has undertaken the work now presented in its first delivery. He has worked very diligently and in detail, and by its publication will render an estimable service to many, even if they should otherwise disagree as to the arrangement and execution of the work. The work will be especially useful for the preparation of sermons, even for those who do not possess all of our journals and books, since it is not merely an Index Rerum, an index of the subjects treated there, but above all a real encyclopedia and thus treats the subject itself in detail. Let this first volume come to you, then you will see best what the author wants and offers. L. F.

Statistical yearbook of the German Lutheran Synod of Missouri, Ohio, and other states for the year 1906. St. Louis, Mo. Concordia Publishing House. 178 pages 9X6. Price: 35 Cts.

This yearbook, from which we make some announcements elsewhere in today's number, contains the following reports: The Annual Reports of the District Prefects, the Parochial Reports of the individual Pastors, filling just 100 pages, Statistical Reports of our Missions, Teaching Institutions, Charities, Children's Friend Societies, Church and School Dedications and Periodicals, the Report of the General Relief Committee, the General Church Building Fund, the Concordia Publishing House, the General Treasurer, the Compilation of Funds Received, Bequests, and the Dead List of the past year. The "Year Book" is commended to the attention of the readers. - As the "Statistical Year Book" is really the first Synodical Report of the new year, we would like to take this opportunity to say a few words about the printing, circulation, and reading of our Synodical Reports at all. Our Synod now counts 18 Synodal Deputies, and in the foreseeable, indeed, probably in the near future, it will become even more. Already, with the "Statistical Yearbook" and the "Catalogue of Teaching Institutions," there are 20 reports annually. This is almost too much, especially when the reports are detailed. The fact is that our Synodal Reports do not find the circulation in the large circle of the Synod that they could and should have, and that even where they are regularly received, they are probably not read as diligently and closely as would be the case if there were fewer of them. It is also generally felt to be an evil that the Reports do not appear until so long after the Synodal Assembly has been held. And yet this cannot be helped, if our Synodal Reports are to be sent by the mail as a periodical, and not as books, as otherwise the postage would be hundreds of dollars more, and our publishing house would work at a still greater loss on the Synodal Reports. For the fact that 20, with the negotiations of Synodical Conference 21, Synodical Reports, some of which are voluminous, cannot be supplied for \$2.00 - that is the subscription price of the Reports and the Synodical dues of the pastors and teachers - is obvious, to say nothing of other incongruities now. What is to be done? A double way seems to be open. One way would be that which our sister synods of Wisconsin, Minnesota, and Michigan have long since adopted, and which our Wisconsin district also entered upon for the first time last year: the Synodical Report is distributed free of charge to all congregations in the district concerned, according to the number of voting members, and each congregation takes up a collection to cover the cost of printing. Those outside the district who desire the report shall pay for it the price assessed. In this way the report reaches the congregations of the district economically, and experience shows that the printing costs are easily covered. Another, admittedly somewhat radical way, would be to refrain from printing each synodal report at all, and instead publish especially valuable papers either in our journals or in pamphlet form. The au

The reports on the Synod's activities and the like could then appear in a second "Yearbook" at the end of the year, or could be combined with the "Statistical Yearbook" and in this form would provide an overview of the state and work of the entire Synod in all its districts. It does not occur to us to make any specific proposals herewith, we only believe that in the interest of the whole we should annually stimulate the consideration of this matter so that it can be acted upon at the next Synod of Delegates. There also any other proposals about this matter would have to be brought in. L. F.

Introductions

Introduced on behalf of the respective District Presidents:

On sund. Reminiscere: I*. T h. F r e s e in the parishes at Lawrence and at Rosemont, Nebr. by P. O- Matuschka.

On sunday. Lätare: P. E. Runge in the parish at Blackburn, Mo. assisted by IN Fr. Rohlfing. - IN A. Lobitz in the congregation at Union, Ill, assisted IN Pöllot by IN A. E. Staats.

On Sun. Judica: IN K. Krotke in the churches at Adams Eonnty, Wis. by IN W. Gieselmann.

Introduced as a teacher:

On Sund. Sexagesimä: Lehrer F. Reuter als Lehrer an der vierten Klasse der Schule der Bethlehemsgemeinde zu Ehicagv, Ill., von IN E. Reinke.

Ginrueihungen

Dedicated to the service of God were:

The new church of the Emanuelsgemeinde near Brazilton, Kans. on sund. Reminiscere. Preachers: UU. .tzildebrandt, ,harre, Hansen, and H. Müller (English); the latter also said the consecration prayer. - The tranSportable church (22X55 feet) of the Concordia congregation at New Port, N. P-, on Sund. Oculi. Preachers: UIN Halfmann, Nösener, Schiller, Schoenfeld and H. Pottberg: the latter also said the dedicatory prayer. - The new church (34X54, tower 92 feet) of St. Paulsgemeinde on L v v n Lake, Minn. on Sund. Lätare. Preachers, UIN Bartz and Sugar (English). The dedicatory prayer was said IN O. E. Richter. - The new church of the Immanucls congregation at Milton, Nebr. on Sun. Lätare. Preachers: UIN Cholcher and Soldan (engl.i. The dedicatory prayer was said IN W. Bäder.

Conferencing

The B a l t i m v r e - Pastoral Conference will meet, w. G., April 2-4, at IN Kühus church at Baltimore, Md. labors have Ul'. Guckenberger, Meuschke, Steffens. Preaching: IN Schooff (IN Bähre). Confessional address: I*. Verwiebe (IN Winter). Registration with the pastor.

N. E. Franke, Secr.

The North W i 8 consin - Teachers' Conference will meet, w. G., April 2-4, at Shawano, Wis. Work: . 4. practical: Biblical history: Ananias and Sapphira: IN 8th Illi'torv: Illustrative lessons, with use for essay: H. Gehner. IN Theoretical: health care in the school: R. Dobberfuhr. DiSziplinarrcgcln and disciplinary punishments: E. Garste. Application desired.

The Eliuto n and S cvtt Evuntn coufercn; assemblies, w. G., April 3, at L. Grimm's church at Lyons, Iowa. Sermon: IN Lorraine. Confessional address: IN A. D. Greif. Timely registration is requested u g o G r i m m .

The O r e g o n Conference will meet, w. G., at IN Engel's church at Salem, Oreg. on April 3 and 4. Papers: The origin of the Formula of Concord: IN Splice. Art. 1 of the Formula of Concord: IN Stüb. Sermon on the Critique: Fr. Engel. What may we learn from the introductions to the apostolic epistles? IN Dobberfuhr. Paragraph 2 of the Pastoral: Fr. Kvlb. Homily: Prof. Sylwestcr (IN Engel). Confessional address: IN Splice (IN Beyerlein). Timely registration requested.

The Illinois Valley special cvnference will meet, w. G., April 3 and 4, at IN Ebcrhardt's church at Arenzville, Ill. sermon: IN Hallerberg (IN Schwagmeher). . Confession: IN Traub (? . Steger).

The Northeastern Nebraska Pastoral Conference is meeting, w. G., at IN J. Frese's home in Omaha, Nebr. on April 3 and 4. Brethren are requested to "sign up. Let his work not be forgotten!

R u d. Norden, Secr.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 63.

St. Louis, Mo., April 9, 1907.

No. 8.

The grace of JEsu.

For the Sunday Misericordias Domini.

You came looking for me because I was lost,
Thou went'st after me on my sinful ways, Thy shepherd's heart
ever yearned, On thy faithful armpit to lay me.

You found me, I hardly know how today, Only I know that I heard
your voice, Which gave heavenly peace to my spirit, After the wilk
beguiled me, oh, so ludicrously!

Today I am yours; with joyful mouth I will sing of grace forever, I
will make known your love of salvation, your life, fighting, enduring,
death-wrestling.

Help, O Lord, and tune our strings; let them sound for thy glory;
Be our song in the wandering and at the goal lind let us sing of
grace forever!

J. W. Th.

Right Vigilance.

Watch, stand firm in faith, be manly and be
strong! 1 Cor. 16, 13.

In the past feast days many thousands of young Christians have been confirmed in our congregations, have made a confession of their faith before the public congregation, and have come to the table of the Lord for the first time. In many congregations a special service has also been held for those confirmed in earlier years, in which they have been reminded of their baptismal covenant and their confirmation vows, exhorted to faithfulness to the Lord and to the Church of the pure Word and Sacrament, and exhorted to proper watchfulness in the dangers and temptations of youthful age. Such exhortation and encouragement to the boys and girls who have just been confirmed and

to the young men and virgins who were confirmed five and more years ago is necessary, urgently necessary. Whoever thinks that he has no need, that he will remain faithful, knows neither himself nor the terrible power of seduction. Therefore the call goes out to our confirmed youth: "Watch! He who wants to stand, to stand in the faith, to remain in the faith, must watch, must not sleep spiritually, must be sober, alert, vigilant. He who does not watch, but falls asleep, sinks down and lies on the ground. Each one of you must be prepared for grave temptations and great trials. They come from without and from within. It is not easy to do otherwise than the great multitude of your contemporaries, not to run along with the many into the desolate, disorderly being. For in you also dwells the earthly-minded heart, which desires the world, and the flesh, which lusts against the Spirit. There it is said, "Be ye manly, and be ye strong," yea, strong in the Lord. Get the weapons for battle from God's Word, my dear young Christian; read, listen, learn diligently, and strengthen yourself by daily, believing prayer. Resist the beginnings! The more yielding you are, the wider you make your conscience, the harder and more hopeless will be your struggle. In the joyfulness of youth, to which God's word gives you the right and which no one should take from you, allow yourself only such pleasures with which you can stand before God and not be disgraced in his judgment. You, God, see me! This word keep thee from all sinful pleasures. And seek also such friends as will help thee to stand in the faith, and renounce all fellowship and society which hindereth thee.

But the parents of the newly confirmed and of the young men and women who are growing up should also exercise proper vigilance. Their confirmed children are and remain no less bound to their souls than their children who are still minors. It is a very foolish, though not uncommon, opinion that when a child has attended Christian school, has received confirmation instruction, and has been confirmed, he or she may now

The child who is confirmed must be fully educated, spiritually mature and independent, and must therefore be able to resist all dangers and temptations victoriously. The confirmed child, too, still needs, yes, especially needs, Christian discipline and education because of the special circumstances into which he often enters after confirmation, and the special dangers which threaten him in these circumstances. Right vigilance, right wisdom is necessary. Adolescent youth wants to be, and may be, cheerful, but cheerfulness is not chastisement, not carnal lust and worldly frolic. When parents care little for the doings and doings, the whereabouts and company of their confirmed children; when they think and say that youth must frolic, and, like Eli, do not even look sourly to the wilder: Doing of their growing children, they must not be surprised if they soon have to complain of disobedient children, of lost sons and daughters, who probably even bring shame and disgrace upon them, and so shamefully cheat themselves of their youthful days. Therefore Christian parents should keep their sons and daughters away from the: Places of worldly lust and give them their own home, family and: Therefore Christian parents should keep their sons and daughters away from the places of worldly lust and make them love and value their own home, the family, and the company of Christian peers.

And finally, the congregation with its pastor should show proper vigilance and faithfulness in caring for the confirmed youth. After all, their own future depends on their preservation and maintenance. The confirmands of this year, the confirmed youths and virgins of the last years shall form the stock of the congregation in ten, twenty and thirty years. Of these noble young forces, therefore, not one shall be lost to the church. For the church, too, the right means for the care and preservation of the confirmed youth is and remains the word of God, the word of teaching, of exhortation and of encouragement. But what can then be done outwardly to keep the youth under the: But whatever can be done outwardly to keep the youth under the sound of the Word and to protect them from corrupting influences and evil company, whether it be the organization of instructive lectures or proper entertainments, whether it be the founding of youth clubs or singing choirs, this should also be done and carried out willingly and gladly and in the right way on the part of the congregation and with their help, as the local situation and the various circumstances make it seem desirable and profitable.

Give me, O Lord, discipline, honour, and fidelity, And love to thy word;

Keep me safe, O Lord, from false teaching, And give me here and there That which is for my salvation; Turn away all unrighteousness In all my life.

Yes, God wants to be asked, if he is to give what, He demands our shrine, if we want to live And through him our mind, enemy, world, flesh and sins powerfully overcome.

L. F.

The right church discipline commanded by God.

2.

We have:: seen the last time that the brother, the fellow believer, and of course the sister, if need be, are subject to the discipline of the church. We ask further, In what case? The Lord says, "Does thy brother sin?"; then, therefore, when they sin. The sinning brother is subject to church discipline, he who commits sin. What is sin? John says 1 John 3:4, "Sin is unrighteousness," is that which departs from the law, from the divine law, which is contrary to God's law. Only then, then, can church discipline occur when it is a sin, a transgression of a clear divine command. Transgressions against human laws and ordinances, transgressions of congregational ordinances, for example, do not result in church discipline. A congregation cannot put a member under ban because he has not observed this or that paragraph of the congregational order, however salutary it may be in and of itself. In this respect a congregation differs from human associations and societies. The latter justly exclude all those who do not wish to submit to the laws and statutes of the association; they can determine at their own discretion whom they will recognize as members and whom they will not. It is different with the congregation. The church is an association established by God Himself. God Himself has determined in His Word who shall belong to this association and who shall not: Association shall belong and who shall not. The church can only accept as a member those who: God wants to have admitted; nnn it can exclude from itself those whom God has already excluded from his church. The church proclaims nnn the divine judgment. The church, according to God's will, is a church of believers. Only those can receive the church as its members who confess the same faith with it and do not take back their confession through an ungodly life, but live and walk according to their faith and confession. Only those may she exclude and put under ban who, according to the judgment of the divine word, are no longer Christians, of whom she can prove that they are to be regarded as heathens and publicans. This, however, can only be done if the offence in question is a transgression of a divine commandment, a deliberate, wilful, continued act against God's clear will, revealed to us in his word.

It is of great importance that a congregation see this clearly and act accordingly. There are still congregations, and even more individual members within our congregations, who are much more zealous in upholding their human laws and orders than in upholding the divine commandments, who are quickly ready with exclusion if it is an offence against the constitution of the congregation, and on the other hand often want to know little about exclusion if there is a transgression of a clear word of God: Exclusion often little want to know, if there is a transgression of a clear word of God. And yet every church discipline is wrong and sinful from the start, if the congregation cannot put its finger on a clear word of God against which the brother or sister has sinned.

It is true, however - and this too is well to be noted - that in the transgression of a human, a

The fact that a brother sins against God's word and will is sometimes clear and evident from the ecclesiastical order and institution. But even then the brother is not to be disciplined for the sake of transgressing human order, but for the sake of his sin against God's command. Our congregations, for example, establish Christian schools for the purpose of giving parents in our midst the opportunity to live up to the will of God, that parents may bring up their children in discipline and admonition to the Lord. If a member does not send his children to the church school, which is in itself a church institution, it may come to light that he does not bring up his children in a Christian way, but lets them degenerate spiritually, and for this sin, if he does not want to listen, he is to be taken into church discipline. The situation is similar when a congregation has to deal with a member because he has joined a lodge or a secret society. God's Word says nothing at first about secret societies, but God's Word does say this: "Do not pull on a strange yoke with unbelievers," etc., 2 Cor. 6:14-18. The church must convince such a brother in its discipline proceedings that he sins against this and against similar clear passages of Scripture, and for the sake of such sin, if he will not listen, finally exclude him from itself. It must always be a sin, a transgression of one of God's words, for the sake of which a member is put under discipline.

"Sin thy brother," saith the LORD. He is not sawing: Do you mean, or do you believe, are you morally convinced, that your brother sins, but the HErr simply states the fact, "Sins your brother." From this we learn this for church discipline: The brother must really have committed the sin for which he is disciplined, and the church must be able to prove it and really prove that he has committed it. It is not enough for the congregation to think and believe that they are morally convinced that the brother has committed the sin for which he is charged, but the proof must be clear and evident to all the members of the congregation. For example, if a brother is accused of the sin of dishonesty and lying, the proof of his guilt is not yet established by proving that he has here and there spoken the untruth in a gross manner; it must rather be not only assumed and conjectured, but proved that he has done it knowingly and wantonly, against better knowledge and conscience, out of a false heart. It is not easy to prove this in every case, but then there can be no question of actual church discipline, much less of banishment. To this belongs the clear proof that the brother has committed the sin in question and that it is such that as long as he does not repent of this sin he cannot be and remain a Christian. This piece is also of great importance. It happens again and again that congregations want to act according to their moral convictions, especially in times of great excitement, or when it concerns persons who have often caused the congregation much distress and worry, whom one would like to be rid of, and the like. It should be added that many a member of our congregations does not know the difference between a clear proof of the deed and a moral conviction which is

The idea that the guilt of a brother may impose itself on a Christian is by no means always so clear. There are many faithful Christians who are easily carried away by their zeal for God's word, and who take many imprudent steps in this matter. It is therefore necessary for the congregation to be careful that everything is in order in this matter as well.

"If thy brother sin," saith the Lord. It must be a sin, a transgression of a divine commandment, for the sake of which a member is disciplined. But church discipline need not follow from every sin of a Christian. If this were the case, a congregation would have to continually discipline its members without exception and keep them in church discipline. We Christians sin daily and hourly in our thoughts, words, and deeds. Before a Christian knows it, he has often fallen into sin because of the weakness of his flesh, or because of his haste, etc. Apart from anything else, it would be purely impossible to put all such sins of weakness and haste under the discipline of the church. The Lord Christ also says it clearly enough in his instruction on church discipline that he does not mean all and every sin. After instructing his Christians that they should first deal with a sinning brother alone, in private, and punish him for his sin, he adds, "If he hear thee, thou hast won thy brother." Church discipline, then, is a matter of winning the brother. If he is to be won, he must be lost, or ever in great danger of being lost. So church discipline is not about the daily sins of weakness and haste of Christians. A Christian repents of these before his God in daily repentance. The Christian confesses them daily to his God and asks for grace and forgiveness for Christ's sake. It is rightly said in Volume 12, page 154 of the "Lutheran": "Your neighbor may have a bad temper, a defect of temperament, things that come from the sinful nature and are interwoven with sins, but which belong to the weaknesses that still cling to even the most righteous Christian, because he has not yet completely taken off the flesh. For such infirmities thou mayest do him: mm well a brotherly remembrance; but a matter for church discipline they are not. If one were to put every word, every expression, on the gold scale, there would be no end of petty quarrels, of splitting hairs and making consciences. Let that go. The more seriously you take yourself, the easier it will be for you to find the right measure with others." What must be done to the brother in such cases comes under the apostle's word: "If any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual. And look to yourselves, lest you also be tempted. Bear ye one another's burdens, and ye shall fulfil the law of Christ," Gal. 6:1, 2. Church discipline is about those sins where faith cannot stand, where the brother is on the road to destruction, where he is in danger, if he does not repent of this sin, of finally being eternally lost. The apostle Paul himself lists a number of sins for the sake of which he who calls himself a brother is to be put out of the church if he does not repent. He writes: "If there be any man that repenteth

If any man call him a brother, and he be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber, with him ye shall not eat. . . . Put out of yourselves them that are evil," 1 Cor. 5:11, 13. This, of course, does not exhaust the sins that can be subject to church discipline. For example, there are: Negligence and slothfulness in the use of the means of grace, obstinate adherence to and defense of a fundamental error, enmity, continued irreconcilability, etc. It is not possible to list all the individual cases. The brother belongs to church discipline who lies in a wanton sin which must destroy his faith, which throws him out of the state of grace; with him it depends precisely on his being won over.

G. M.

News from the East Indies.

Some news from our East India Mission will again be welcome to our readers and mission friends. It is true that we have no great outward successes to report. The work is hard, the ground is hard, our missionaries experience many disappointments, and even their joyful experiences are often nibbled away with worries and fears. How they would like to see more outward success, to baptize and incorporate into their little Christian congregations many old and young heathen with whom they come in contact and to whom they preach the Word. But they work on confidently and joyfully, scattering the seed of the divine Word in the church services and in private pastoral care, in the schools and in other ways: Instruction, and also in actual evangelism or preaching to the Gentiles. They commend the matter to the HErm and keep his promise that his word shall not return void.

We are sending some personal news ahead. Missionary Mohn is on leave in Germany, while Missionary Kellerbauer returned to India in: Autumn and has taken over again his station Barugur, which was cared for in his absence by Missionary Förster. His health has greatly improved, so that the doctor allowed him to return to India, indeed, advised him to: He was advised to stay in the warm India. Of course he must still take care of himself and not overwork himself. Missionary Förster has moved to Vauiyambadi, Missionary Freche's station, where the Mission has two houses, and from there helps in the nearby station of Ambur, where the work in the community and especially in the schools exceeds the strength of a missionary, so that the preaching of the Gentiles cannot come into its own: Rights can come. In Ambur itself, the station of missionary Mohn, missionary Hübener has been standing since Mohn's absence. In Krishnagiri, finally, Missionary Naumann has been working since the death of the blessed Missionary Näther. There is also the youngest missionary, Nau, who is still busy learning the Tarnulian language, but has always been active in the actual mission.

Missionary Hübener writes in his last report from his small Christian congregation in Ambur, among other things, the following:

"In the parish, small as it is, many things occur that cause much worry and work. Especially at Christmas there was a lot of trouble. Lying and cheating, in particular, are too deeply rooted in the flesh. It is not possible to tell all this in detail. David in particular is quite a worrier. Much patience and exhortation is necessary. One must also always be careful of the young teachers. They stumble and slacken very easily. But now and then one has joy in them again. When Devasachayam's elder brother was suddenly carried off by cholera, Devasachayam steadfastly refused to follow the pagan customs that fell to him as a brother at and after the funeral, which resulted in a storm of hostility against him. When Njanamuttu was requested by his father to perform in Devasachayam's place the ceremonies to be held on the tenth day after the funeral, he likewise refused and was thrown out of the house by his father. He now lives in the small mud house on our property with the gardener."

About his schools Missionary Hübener remarks: "In the Pariankuppam School Brother Forester has taken over all and in the Lower Secondary School part of the teaching in the lower classes. This is, of course, a great help for which I am very grateful." He then goes on to write, "A very great defect was and is that we have no proper place for our services. In fact, we cannot invite the heathen to our services, because our school in the compound (mission yard) is so full of the congregation and the Pariah school children, and now also of the heathen class on Sundays, that there is absolutely no room for other people, especially from other castes. Some time ago I read in the 'Lutheran' that a deceased pastor, if I am not mistaken, had bequeathed a thousand dollars for one or more churches in the Gentile Laude. Couldn't we get a part of that?"

In his last but one report, missionary Hübener told us that a pagan teacher in a village near Ambur had offered him his school. He also took it over in order to bring the word of Christ to the Gentile children in this school. He writes: "We have three Christian para-teachers, two of whom teach in the compound school. One of them - I have chosen Njanamuttu - can very well leave twice a week to give religious instruction in Vinnamangalam (that is the name of the village). We must, after all, use our Christian mission servants as much as possible in the service of the Word. Since Vinnamangalam is four miles from here, Njanamuttu goes there only twice a week, but then stays there all day, giving eight to ten religious lessons a week. This is enough to teach the children: Bible history and catechism. Njanamuttu has made quite a good start with zest and willingness, and if in this way the truths of salvation can be presented to the children, I think that the expense for the new teacher (\$1.50 monthly) is justified."

Missionary Hübener writes about his present heathen class: "Of the workers forming the heathen class, some left at the end of December. When they realize what is at stake and when their earthly desires are not fulfilled, most withdraw. God grant that of the rest some may yet come on and remain faithful. I am not without hope that the HErr has also prepared good land for the Tomen of the Word." And finally, at the close of his report, he says, "That I may come to preach to the Gentiles more this year than heretofore, is my ardent desire."

Missionary Freche has often gone out preaching to the Gentiles in the past year and has preached the Word of Life to many Gentiles. He is accompanied by his two boys, two teachers and some students, in order to attract the heathen through singing and music. What hopes he has, but also what difficulties he faces in this missionary work, he says at the end of one of his last reports. He describes his companions in the preaching to the heathen, who do not belong to the Pariahs, the lowest class of people, but to the Sudras, a higher caste, and raises the question:

"And what is the prospect among the heathen? Will none come to Christianity? The teacher Sesachallam, who beats the drum at the heathen sermon, a Sudra, attends our services very often. He wants to become a Christian, but his wife does not want to yet.

"The other one from Sudrakaste is the assistant teacher Ramasawmi in Vepumpattn. He comes to worship. He asked me to be allowed to tell the pagans the revival stories of Iairi Töchterlein, of the young man at Nain and of Lazarus at a pagan sermon in his village and in the neighbouring village of Kallipalli. I was astonished at this courage. I allowed him to do so. But afterwards I called him to me and had an in-depth conversation with him alone. Why do you still resist the water', I asked and told him, 'since you are not afraid to confess Jesus' name publicly before the Gentiles? Now imagine that you yourself still belong to these Gentiles to whom you testify to Jesus; now it is time for you to be baptized yourself/ One will be curious to know what he had to answer to that. The man answered nothing. He is so terribly quiet, there is little to get out of him, at most one hears him say 'yes' or 'no'. But that was not the only such conversation with him. It is always strange for me that after each such conversation he avoids church for one or two Sundays - then he comes again.

"The third Sudra is the farmer's son Muruchan from Nikundi from my first pagan class, who now awakens a hope in my heart. He has already come to me several times and always says that he intends to hear God's word again and to become a Christian later on, that he has not celebrated a pagan festival for a long time, that he has seen the whole nullity of paganism. I always refer him to Sundays, when he should come to the service and hear God's word. But he was never to be seen at the service. A few days later he came again. I said to him: 'Well, Muruchan, what do you bring?' He: 'I want to hear the word of God. I said: 'I have told you so many times that you are there at the

I just think that you are really looking for work, and what you say about wanting to hear the word is more talk from you: Wanting to hear the word is more talk from you/ He: .It's not like that, I have work; I would have come to church too, but now I haven't been home for several weeks/ I: 'Well, I repeat: Come to church on Sunday; if you want to be baptized over, just say so, because then you have to be taught again; for that, or better for this time, I'll give you work, we have work enough from our compound/ He agreed to that and left. Muruchan has a very pleasant, friendly face. The hardest question for me is always how to treat such people who are already inwardly devoted to Christianity, waiting or urging. Neither seems right. By waiting too long they lose the hour of grace, and by urging a soul may feel printed. After the whole languid, contemplative layout of the Tamulen, however, I think a little urging is good - urging, of course, with God's Word. - Help to pray for these persons here mentioned. O if they would be baptized! O if we could get a Sudra church, a church of such peasant sons, of such settled people! Oh, Lord, how so long!

"A visit to the Brahmin, the headmaster of the school at Vaniyambadi, of whom I have written in the previous reports, showed me quite all the fanaticism of the Brahmins (the most distinguished class of people). We came to talk of caste. I told him that Christianity did not require them to marry outside their caste, nor did it require them to eat with lower castes; on the contrary, it respected the castes to a certain extent; only the sinfulness of the castes had to fall in Christianity. On this the Brahmin said: .Can I not be a Christian inwardly without baptism alone?' I: 'No; Christ saith, He that believeth and is baptized shall be saved;' and, 'Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.'" He: 'Yes, but with what water shall I be baptized?' Me: 'You can bring your own water from your own well. He: "Yes, but whose hand can baptize me? Me: .Allow me, my hand is pure, and even if a pariah washes his hands properly, he has as pure hands as you. And if you are so fanatical in your caste, then indeed your whole caste cannot stand with Christianity; I did not think it would be so bad. 'You have,' I went on, 'no other flesh and blood at all than the pariahs, and God treats you just like the pariahs; he gives you no other sunshine and rain, no other food, no other entrance into and exit from this world.' O this fanaticism! May God have mercy on these poor, deluded heathen!"

L. F.

† Fr. John Her. †

1.

"He maketh the upright to prosper," it is said of God, Prov. 2:7. The Lord did the same in the case of Father Her mentioned in the heading. He made him succeed in getting out of the fiusteris of rationalism to the blessed light of

The Lutheran Church is the only church in the world that is able to move from the ambiguity and indecision of unionism to clarity in the knowledge of the truth, to the firm and decisive stand of the Lutheran confession. For the glory of our God, to whom sincerity is pleasing, as well as for the strengthening and edification of our Lutheran Christians, a few traits from the life of the long-time and faithful servant of Jesus Christ mentioned in the title are given here.

Johannes Her was born as a twin child at Klingen in Rhine Bavaria on October 28, 1821. He was so weak that it seemed like a miracle of God that he was able to live. This child, who was barely able to live, later became a tall, strong man; but he remained weak as a boy, so that he often thought he would not live to see confirmation. The thought of an early death made him a serious, introverted boy who cared little for youthful boyish games.

In those days, sad rationalism or reasonism prevailed almost throughout Germany, and Rhenish Bavaria was no exception. The people lived, as Her writes in a curriculum vitae he himself drew up, "in the fog of the crassest rationalism, and had nothing more of pure doctrine in their pulpits than the text of the Bible and the Lord's Prayer." A genuine rationalistic catechism was needed in school, with not much more good in it than the Bible verses and the main bits of the "Little" Catechism. Thus young Her heard and learned much about virtue and piety, by which man must make himself pleasing to God and go to heaven. Since God had given the boy, as they say, a pious mind, and since he also believed that he would soon have to die, he soon decided to practice virtue and piety and to love God above all things. But even then he found that he did not succeed as he would have liked. This often made him sad and depressed, for he did not yet understand the consolation of a Savior of sinners. But in school, and even more so in confirmation classes, he had to learn many a wonderful Bible verse and the main passages of the catechism; and behold, in the midst of the darkness of rationalism, the Word of God, under the guidance of a pious mother, proved to be alive and strong in the boy's heart: Boy's heart alive and strong, and drew him to the crucified Saviour. The confirmation and even more the first time he enjoyed the Holy Communion made a deep impression on his soft mind and powerfully touched the serious-minded boy's heart. He writes: "In this I attained peace and great comfort. Newly strengthened and determined, I now sought to watch and pray."

After his confirmation, the boy stayed in his parents' house and learned his father's trade. At the same time, in accordance with his intention, he read the Bible diligently, for he wanted to be a pious child of God. Nevertheless, the adolescent youth was drawn more and more into the generally prevailing worldly life, dancing and card playing. What a wonder! Were parson and teacher preceding the blind folk in merry dance and play! "Not a word did I hear," he writes, "either from pastor or teacher or parent, that it was objectionable." Whoever did not join in was considered by old and young to be a

Peculiarity. While the young man "joined in," he had no peace in his heart. In the midst of his revelry, the suffering and death of his Saviour often came before his eyes, or the Holy Spirit called words of Scripture to his memory, such as these: "The world perishes with its lust. He that loveth the world hath not the love of the Father in him"; and then it was said of him, "Thou hast made it thy purpose and resolution to love God above all things. Now thou hast broken thy vow. O God, reject me not; give mercy for justice! I will purely renounce the devil, the world, and my natural carnal will, and be reformed."

This was his honest will to do. But the serious-minded young man did not succeed as he would have liked. He writes: "To love God with all my heart was my deepest desire, and love of the world was in my natural nature. I felt that this could not be done, and prayed for the grace to live wholly to the Lord; but the more I did this, the more powerfully the love of the world stirred." After he had kept away from the places of worldly interest for several years, he had to experience once again, to his deep sorrow, what a terrible power of seduction the world exerts with its lust even on serious-minded young Christians. One Sunday afternoon he passed a dance hall where the lively dance music was playing merrily. It made such an enticing impression on him that he involuntarily stopped and listened. "The Lord will not count it a sin for me to watch a little, for I have my crucified Saviour before my eyes," he thought. Soon the desire stirred in him to join in the dance, and - he danced along. But it was not a happy dance. Fear and terror soon seized him to such an extent that he hurried away deeply ashamed and, like Peter once did, went out and wept bitterly. "Now I was in the valley of darkness," he writes, "and therein I must remain until Good Friday of the next:: Year; there famish under the cross of Christ comfort and peace."

The youth stood quite alone in his Christian sentiments until about his eighteenth year. "Until then I had never met anyone who meant what I meant," he wrote. If he dared to say anything to his comrades about what his heart was full of, it was probably said, "Harmes is becoming nonsensical!" Others said, "We can see nothing nonsensical about him: what he wills and what he says is true; but if it be taken as strictly as the Bible teaches and as he believes, no man or but few will be saved." Then one day he met with a man who appeared to him to be a believing Christian. He told him: of people in his place who held meetings every fortnight, and were served by an evangelist whom a missionary society had employed. Our Lord went and found a numerous congregation. What he saw and heard pleased him; singing, prayer, exposition of the Scriptures, all did his heart good. He went again and again. One Sunday the evangelist stayed away. One of the audience was supposed to pray. No one was found who dared to do so. At last the young man took courage enough to say the prayer, and he did it in such a way that one of those present said to him afterwards, "Dear brother, you must become a missionary."

This was entirely in accordance with the wishes of his heart. Through the intercession of the aforementioned evangelist, he was soon after admitted to an asylum at Neuhoef near Strasbourg. After a stay of nineteen months in the institution, he was advised to refrain from his plan to become a missionary, since his weak body did not allow him to devote himself to this profession. So he returned to his homeland, very depressed, but nevertheless devoted to God.

The young man was faithful and serious about his Christianity and his heart clung to his Saviour with fervent love, even though his knowledge was still very unclear and many a perverse thing got mixed in, as was and is so often the case with the assembly people. For example, when young Her saw someone laughing, he said, "This is also a frivolous person and does not have Christ in mind. On Good Friday he fasted until evening, and at 3 o'clock in the afternoon he took vinegar, so that he might suffer with his Suffering with his Saviour. He often got up at night and prayed and suffered much inward temptation because of his sins and outward temptation because of his faith.

Returning home, Her began to hold meetings. Little by little more and more people joined in. This annoyed the priest, although Her had first spoken to him about it and he had made no objection to it, but only warned him not to found a little church in the church. Now he publicly warned against attending the meetings, and when they were held after all, a policeman appeared one day and wrote down all the names. Now Her and others were summoned to court. When questioned, however, the priest had to testify that the people were diligent churchgoers, and the mayor testified that they were peace-loving people, and otherwise gave them the best testimony. Upon this one of the assembly asked, "Judge, is it then forbidden to read God's word and to pray?" Her and his were acquitted, but they had to stop the meetings, "since such conventicles had already occasioned much evil." This happened in the first months of 1845.

He did not get off so lightly in another case. In January of the same year he visited a "dear brother" in Erleubach. Several other like-minded people were there. They conversed with each other from God's Word and strengthened each other in the faith of their Saviour. At about 9 o'clock Her was called upon to hold the evening service. They sang from Hitler's treasure chest:

World, if the song of Christ our King is sung too much to thee,
thou doest the contrary, thou singest it too little.

No sooner had they sung two verses than they were attacked by the police. Her and another were arrested and taken to the guardhouse, where they had to spend the night. The next morning they were brought with closed hands before the judge, who sentenced them to prison with a number of common wood thieves. This is what happened in Germany in the month of January, 1845!

H. H. Walker.

To the ecclesiastical chronicle.

America.

Our English sister Synod, according to its statistical reports of the close of last year, **numbers** 55 pastors standing at churches, 84 congregations and preaching places, 18,979 souls, 12, 547 communicant members, 2347 voting members. In the synod there are 63 Sunday-schools, with 685 teachers and clerks, and 7687 pupils, and 13 parochial schools, in which 6 pastors and 7 male or female teachers teach 443 children. 1143 persons were baptized during the past year, 972 confirmed, the number of communicants was 19, 519, 384 couples were married and 317 persons buried. For the synodical treasury \$1994.06 was raised by the congregations, for Inner Mission \$3072.71, for charity \$3121.15, for the congregation's own necessities \$80, 838. 59; to which are then added a number of other items, so that the total amount of money raised for congregational and annexed purposes is \$100,948.31. In addition, the Sunday-schools have collected \$9368. 99. L. F.

That the college fraternities are reprehensible, just as dangerous as the lodge, can be easily recognized by a Christian from God's Word. Whoever wants to join such a **fraternity** must also take an oath contrary to God. It is certainly worthy of notice when one hears voices outside our circles that declare to this effect. J. C. Hoopes, a distinguished lawyer of Kokomo, Ind. whose son was recently accused of theft in a large city, and who also belonged to such a fraternity, thus expresses himself: "I believe that college fraternities are of evil. The members protect each other, and it is difficult to get revelations of fact from them. The boys are sworn not to reveal their secrets, and they stick to each other like blood urchins." May our students, who are devoted to their studies in secular universities or colleges, beware of joining such fraternities!

E. T. L.

Abroad.

From the Danish Free Church, Praeses Michael writes: "With heartfelt thanks to God, I would first like to state that the Honorable Missouri Synod has so far faithfully kept its promise to support the Danish Free Church. Especially since Father Rosenwinkel has been in Denmark, we have promptly received the funds from abroad which we lacked for the operation of the orthodox church work so necessary in Denmark. Will you, please, express our heartfelt thanks to our dear American fellow believers for this. - Then I have another request today. Summer is approaching again and with it the hope that one or the other of the dear fathers and brothers in ministry in America will undertake a journey to Europe. I ask you to work towards a visitation of the Danish Free Church on such an occasion, or whatever else one wants to call such a visit. Father Rosenwinkel heartily agrees with this request. For our own sake, we would like to hear the judgment of a theologian from among you about our work and our entire church situation. The Hon. Missouri Synod, too, can only be glad, in the present great need of preachers in its own church body, to get and keep a general view of the works which it supports with funds and men. -- Finally, I will remark that it is still necessary to put in a word for the support of the Danish Free Church. The other day our synodical treasury was again about \$75.00 under 0. This is not a large sum, to be sure, but in small circumstances, after all, presses

also a small deficit. We were therefore very happy when so much money arrived again that we were not only able to cover this shortage, but will also be able to get by until April 1 without incurring new debts. By the way, we are confident that God will continue to provide for us, the God who wants to bring souls for His kingdom not only from the West, South and East, but also from the North. - We would like to add the following comment to these messages: Just as it is always a great joy for the pastors and congregations of the Saxon and Hermannsburg Free Churches when our pastors and members of the congregation who are traveling in Germany visit them and their church services and meetings, and thus cultivate brotherly fellowship, so it would certainly also be a benefit and blessing for both sides if someone from our midst were to become more closely acquainted with the Danish Free Church during his visit to Germany. And for one who touches such cities as Hambnrg, Hanover, and Berlin, where Free Church congregations are located, it is not a long journey, in American terms, to also visit the two Danish congregations in Elsinore (Fr. Michael) and Copenhagen (Fr. Rosenwinkel).

L. F.

The number of Gentile Christians in India who bear the Lutheran name, according to the most recent data, is 161,289. Of these, the largest number, namely 66,695, comes from Gotzner's mission on the Ganges and among the Kols; then follows the mission of the American Geueral sunode in Gnntur with 64,053 Christians, the Leipzig mission among the Tamuls with 21,516 Christians, and the mission of the American General Council in Rajahmundru with 12,833 Christians. The remaining Lutheran Gentile Christians fall to seven other missions, among which ours among the Tamuls is the smallest. These 11 missions maintain 13 missionaries. - The Paul Gerhardt Jubilee has also had enough significance for the Gentile mission, for Gerhardt chants have been translated into no less than 29 languages of the Gentile Christians in four parts of the world. In the tamul hymnal of the Leipzig mission there are 27 songs by Gerhardt. Especially popular, as the "Leipziger Missionsblatt" informs us, are the passion songs, and the verse: "Wenn ich einmal soll scheiden" is the valet blessing of many Tamulcnchrists.

L. F.

The well-known missionary John G. Paton, the "Apostle of the New Hebrides", died in Canterbury, Australia, at the end of January at the age of 82. He devoted his whole life to missionary work among the man-eaters of the aforementioned archipelago, and did great things among a people who not only still lived in the most unbroken paganism, but were also constantly challenged to acts of vengeance by the outrages and acts of violence of white traders. Now there are 18,000 Christians in the New Hebrides. In his account of his life, Paton confesses it as his "unalterably firm conviction that missionary work is the highest, noblest service to which a child of man can devote himself, and that if I had my life before me once more, I would, without even a moment's reflection, commit it to the Lord, that I would hasten again to those who have never heard the name of the Saviour."

L. F.

Rev. Schneider in Elberfeld, the editor of the "Kirchliches Jahrbuch" (Church Yearbook), makes interesting statements about **the conversions from the Roman Church to the Lutheran Church** and from the Lutheran Church to the Roman Church. Since such conversions are officially recorded, a very exact calculation is possible. According to it, 76,239 Catholics have now converted to the Protestant Church in the whole of Germany in the fifteen years from 1890 to 1904, while in the same period only 10,091 Protestants have become Roman Catholics. Pastor Schneider be

comments on the number of converts from the Roman to the Protestant Church: "That is more than twice as many as the Los von Rom movement in Austria has brought to the Protestant Church. We actually have in Germany, since 1890 approximately, a latent (hidden) Los-von-Rom movement. The historiography of a later time will perhaps better appreciate this interesting process, of which the contemporaries themselves are little aware, and yet well fitted to damp the Roman arrogance, than it does today. Rome is indeed losing her old-fashioned attraction for the masses."

L. F.

God's word a God's crast.

In the prison at Vechta in the Grand Duchy of Oldenburg, an old woman died last December who experienced like few other people that the Gospel is the power of God to save all who believe in it, Rom. 1:16, and in whom the word came true: "Where sin has become powerful, grace has become much more powerful," Rom. 5:20. Of the nearly 82 years of her life, she spent more than fifty years within the prison walls. The first thirty years of her life were a life without God, a life of sin and devil worship. Yes "shuddering and horror," her pastor reported in the funeral sermon he delivered to her, "at the greatness of human sin still seizes us today as we look back on that life and such dates more than fifty years behind us." Envy, hatred, covetousness, and avarice were the particular sins which had early settled upon her, and which at last gained such a hold upon her that she assaulted the lives of those who were nearest to her. She put away her sister out of envy, because she was supposedly preferred to her, her father out of hatred, because in her opinion he tormented her, and her brother out of greed, in order to take up his inheritance, by poison. And these grievous sins she increased by her obstinate denial. When she was accused before the secular court because of her dates, yes, afterwards still, when she was sentenced to life imprisonment for the second time on February 7, 1854, and even when she already wore a chain and a bullet in prison, she insolently denied to the face of everyone who asked her about her crime. She swore with a thousand oaths that she was innocent of the death of her relatives. She blasphemed God and cursed the people who did not believe her protestations and would not help her. She wanted to add a fourth murder to the three she had committed by making a futile attempt to take her own life. In this alone, however, she was continually tortured and tormented by the accusations of her conscience. "But I did not want to listen to my conscience, which was accusing me; I did not want to confess, I did not want to be the murderess that I was," she herself later confessed.

God found this sinner and glorified His grace in her. After she had been taken into custody and the prison preacher had been given the opportunity to speak to her conscience, what is written in the 32nd Psalm was first fulfilled in her: "Because I wanted to keep it quiet, my bones faded away through my daily weeping. For thy hand was heavy upon me day and night, that my sap was dried up, as it is withered in summer." She collapsed bodily under the oppressive weight of her heavy guilt, so that everyone believed, including herself, that she would soon die and perish in her sins.

But things turned out differently. In a church service, in which she had to participate according to the rules of the institution, he was proclaimed who came to seek and to "avenge what was lost, who was given for our sins and raised for our righteousness. This word fell upon her heart and proved to be a power of God to her soul. It would not let her go. She, who otherwise had only rolled on the ground cursing and screaming, began to bend her knees before God and confess her guilt to Him. And it was not long before she was also ready to confess her guilt before men. But in faith she laid hold of him who also for her sins gave his life unto death, the Saviour of sinners, her Saviour. The longer the more her The longer she believed in the mercy and grace of God in Christ Jesus, the more her faith grew, until it became an undoubted certainty to her that Christ Jesus had come into the world to save sinners. Admittedly, she still felt physically weak and ill for some time, and the pain for herself and for her crimes did not seem to want to lose its smchel for a long time. But again and again she lifted up her contrite heart with the word of comfort: "This is certainly true and a precious word, that Christ Jesus came into the world to save sinners, of whom I am the chief," 1 Tim. 1:15.

And now her life became a life of love and thanksgiving to the God in whose grace she knew herself to be safe and secure. For more than fifty years God gave her the opportunity to prove that her life of faith was true and that her change of heart was thorough. She felt a need to occupy her free time with God's Word, and in a natural, unsought way she shared with those with whom she met her knowledge gained from God's Word and her experiences in Christianity. She knew how to comfort in a truly motherly way. "He who is my Saviour, my light and my strength, let him also be your Saviour!" with such and similar words she could uplift and point to the right path. She rejoiced heartily when Holy Communion was distributed; the celebration was always a special hour of blessing to her. It is true that the memory of her crimes gripped and shook her from time to time, but she always remained certain of the forgiveness of all her sins for the sake of Jesus Christ.

It was a great joy for her to be able to work and care for her daughter and later for her grandchildren and great-grandchildren even from prison. "How happy I am," she once said, "that I may at least do them some good for the disgrace I have brought upon their names." To her daughter she clung with great love, and next to her sin the good has been her greatest pain in her life, that two years before her own end she lost her daughter by death; but she bore this pain in patience and in looking up to God. - Rest and repose she knew not, even in the last years of her life, except on Sundays and feast days. "I cannot thank God enough," she used to say east, "that I can still work." Her last joy was that her never-tired, industrious hands were still allowed to work on the gifts she wanted to give each member of her family for Christmas.

But no, her last joy was the grace of God. She praised it in her last hours. The night before her death she said, "God has been gracious to me all my life"; he will "take care also for his Son's sake." In this joyful assurance she fell gently and quietly asleep a few days before Christmas.

The division

One finds ost that brothers and sisters are at odds and no longer look at each other. If "ran, why," the answer in many cases is: It comes from the division. "You have not yet divided either," said someone, not entirely without reason, when another mentioned in praise how well he stood with his brothers and sisters. The man knew the human heart. Brothers and sisters go to the cemetery behind the coffin of their father or mother in unity and suffering. But no sooner has the grave closed than the quarrel breaks out, and at the "division" not only possessions and goods, but also hearts are divided and separated, often for life. Sometimes the parents themselves are not entirely without blame. They favor one child over another, giving him more than he deserves. A son or daughter is sold or awarded a house or a piece of land for half its value. This enrages the others, and even if the other brothers and sisters might be silent about it, the sons-in-law and daughters-in-law are not silent about it. Parents should be as fond of one child as another; they should be careful not to tarnish and darken their own image by injustice in the hearts of their children. If they give an appropriate reward to the child they care for and wait for in old age, no one will blame them. But it is well for them to speak openly about these things, and also to listen to cheap objections; frankness prevents your quarrel.

But it is certainly true that a hundred times and a thousand times it is not the parents who are to blame for the quarrels and strife, but only the shameful greed and unbrotherly envy of the brothers and sisters. Each fears to come short, or wants the best part for himself. Over a few clods of land, a few hundredweight of hay and straw, or an old bed, they part in hatred and anger. In sharing, one can see how much money blinds the mind: every sensible person sees how unreasonable and unjust are the demands and claims that are made; only he who makes them does not. Many a heart's thoughts are thereby revealed, and often quite differently than one would have thought. Many a halo gets a hole there. And others again, from whom one had rather expected the opposite, behave beautifully and unselfishly. It is not only the case with the poor, but also with the rich. In some of them, the division brings out the avaricious nature that lies behind the outward tinsel. In matters of money, they say by way of apology, there is no comfort. Yes, if it were only the comfort! But love and all consideration also cease, and naked sinful selfishness comes on the scene.

Eill Christian should remember that a division will put him to the test. He should be afraid to bring shame to his Lord and God. It ill becomes him to turn out to be an earthly-minded covetous man. How often is one of the brethren more needy than the others. In general, a Christian should show that he would rather take too little than too much, that he would rather suffer injustice than do injustice, and that in truth he places his trust not in money but in the living God. Nor should he think that for the sake of his children he should let nothing pass him by. We see every day that money does not make them happy.

The Bible tells us a glorious division story in Genesis 13. "Abram said to Lot, "Let there not be strife between me and thee, neither between the pure and thy shepherds: for we are brethren. Is not all the land open to thee? Separate thyself from me, my son. If thou wilt go to the left, I will go to the right.

On the right hand; or if thou wilt be on the right, I will be on the left." Though Abraham was the elder, though God had promised the land to him and not to his nephew Lot, yet he leaves the privilege to the latter and takes for himself what remains. This was right thought and right action. Let us learn from this. With such a mind one comes out of the divisions with an unharmed conscience.

Real, not painted misery and deffen remedy.

About 25 years ago in England, a young painter stood at his easel and worked diligently on a painting which he hoped would find a place at the Exhibition. The subject of the picture was a wretched woman wrapped in rags, with a small child in her arms, alone, forlorn, and in dark rainy night, struggling against storm and weather in a street of houses whose doors were firmly shut. The picture was to be entitled "Homeless." The young man was completely absorbed in his work. Vividly the object of his artistic creation came before the eye of his soul. He felt the misery he was about to paint. Suddenly he put down his brush and cried out: "Help me, O God! Why then do I not seek out the poor and the lost, instead of painting pictures of them?" The sigh was followed by action. He entered Oxford University and became a preacher. Then he worked for two years in the city mission of one of the largest port cities in England, combating misery and vice in all their manifestations as few had done before. Then he became pastor of a parish. But he said at once to his brother minister, whom he found there, "I shall not be long here with you; I want to go to a country where the people are most miserable; I think East Africa is the country where I belong with my work"; and really, one day the great "Church Missionary Society" inquired of him whether he would be willing to lead a missionary expedition into the interior of East Africa to Uganda. Joyfully the call was accepted, and now the former painter is Bishop of Uganda, it is Bishop Tucker who has stood in that country for years, and has ordered and directed the evangelical church of that country.

Easter Hope.

Several years ago, in an attic in Berlin, a young girl who had been confirmed by a devout preacher was dying of consumption. She had remembered nothing from her confirmation lessons except Paul Gerhardt's beautiful evening hymn: "Now all the woods are at rest. When her friends, who often visited her, once pointed out to her the consolation of her youth, of the vitality that must still be in her, she sang out once in the midst of the talk:

Spread out both your wings, O JEsu, my joy, And take in your little chick!

Then she looked kindly at her friends and sang on: "You, too, my dear ones, shall not be saddened today by any accident or danger!

When at last the doctor openly declared to her that he no longer hoped for recovery, she joyfully exclaimed: "Oh, then I shall enter into eternal life, of which our Lord Pastor has told us so much! Oh, I thank thee, O Lord, that I have heard of it in the lessons; I have never been able to tell what I have felt, when so sometimes just eternal life was spoken of; but

I often felt as if I were no longer alive." When she was asked if she was not afraid of death, she replied, "What do you think? I believe in the Lord Jesus Christ and go to him. I would disgrace my dear pastor, who told us that we need not fear death if we had the Saviour. He is much, much stronger than death!"

A martyr.

Theodosia was a pious virgin from the city of Tyre in Phoenicia, raised in the Christian faith from childhood and devoted to her Lord and Savior with all her heart. In her eighteenth year she stayed in the city of Caesarea, where at that time the cruel governor Urbanus was most zealously persecuting Christians. He had resolved to exterminate the Christian name from Palestine. Many Christians were seized and martyred to death by him. In the tender virgin Theodosia dwelt a heroic spirit. She did not allow herself to be deterred by fear from approaching her martyred brethren, partly to strengthen her own faith by their joyful confession, and partly to bring comfort to the martyrs in their difficult journey by the grace and power of God which filled her. This sacrifice the guards considered a crime, and brought the Virgin before the governor. Her heroism, which she showed during the interrogation and the subsequent torture, was considered by the savage Urbanus to be a mockery of his judicial power, and he ordered that the torture be increased. The weak maiden, however, endured the most dreadful tortures without a complaint or even a sigh passing her lips. Her face shone with serenity and heavenly peace, and she said to her judge: "Your cruelty leads me to eternal happiness. But to God I give thanks from the bottom of my heart, that he has made me worthy of such grace." When Urbanus saw that the virgin still did not die in spite of her terrible wounds, he caused her to fall into the sea. This happened in the year 308.

A child of peace.

After Elector Frederick the Wise of Saxony had received Holy Communion on the day of his death, May 5, 1525, he turned to his surrounding councillors and servants and said: "Dear children! I beg you for God's sake, if I have offended any of you, whether by words or deeds, you will forgive me for God's sake, and will you ask other people also for God's sake to forgive me also for God's sake; for we princes do all kinds of trouble to the people, and that is no good." When his chaplain and secret scribe Spalatin asked him, in his increasing weakness, whether he felt any trouble, he answered cheerfully: "The soul is well, only the body feels pain!" After these words he passed away so imperceptibly and gently that the personal physician Heinrich Stromer exclaimed, "He was a child of peace; and peacefully he passed away!"

Reason and Scripture.

Reason also is a light, and a fair light. But the way and the foot that should go out of sins and out of death unto righteousness and life, it cannot shew.

nor meet, but abideth in darkness. As our waxen lights lighten not the heavens, neither the earth, but the narrow places of the houses: but the sun lighteth the heavens, and the earth, and all things: so the word of God is the right sun, which giveth us eternal day to live and to rejoice.

(Luther.)

Obituary.

On 22 March Ist Wilhelm Friedrich Hitzemann passed away in faith in his Saviour. The deceased was born July 17, 1848, at Stemmen, Principality of Schaumburg-Lippe. When the lad had reached the age of nine years, his parents emigrated to America and settled in Horse Prairie, IN. He then later entered our seminary at Springsted, ivo he passed his examination in the fall of the year 1878, and then answered a call from the congregation at Long Prairie, Minn. Here principally, according to God's will, he was to serve his Lord in his vineyard, and this he did faithfully, according to the ability which God provided. For twenty-eight years he scattered the seed of the divine Word and as a diligent missionary founded a number of churches. In 1879 he entered into matrimony with Miss Christine Benn at Monnt Pulaski, Ill, to which 11 children have sprouted, one son being engaged in the preaching ministry, and another in the school department. In the summer of last year the deceased was called to the congregation at Silo, Minn. but was to minister here only three-quarters of a year; yet even here during this short time he won the love and confidence of the congregation. - He died of Bright's kidney disease. At his funeral Father Herwig officiated in the Hanse, Ist A. Klaus held the funeral oration on Luk. 2, 22-32, Ist Nickels gave consolation on the basis of Hof. 6, 1 and the undersigned read the curriculum vitae of the blessed brother. Ist Walther officiated at the graveside.

I. Brewer.

New printed matter.

Drafts of catecheses on Luther's Small Catechism. By Geo. Mezger. Second revised edition. St. Louis, Mo. Concordia Publishing House. 1907. V and 301 pages 9X6 bound in half-frank with gilt title. Price: K1. 25.

It will hardly be necessary to say much about the recommendation of this work. For when a book like this is out of print after five years, and has seen a second edition, therein lies the proof that it meets and really relieves a need, and that is the best recommendation of a book. It has proved to hundreds of pastors and teachers to be what it intends to be, a guide to interpreting Luther's Small Catechism in church and school for the use and blessing of Christians old and young. We therefore only call the attention of those who do not yet know the book and yet have to deal with the Catechism on a daily basis to this new edition and encourage them to acquire the work and to use it diligently; they will not regret it. However, this second edition is not a mere reprint of the first, but, as the title says, a "reviewed", i.e. at the same time improved. L. F.

Rejoice, all you Christians. Festive song for mixed choir by H. B. Pröhl, 3616 pp. Wood Str., Chicago, Ill. 7 pp. 11X7. Price: 15 cts.; price per dozen: \$1. 75 postage paid.

Chorus, Duet for soprano and alto, Quartet, Duet for tenor and alto, Chorus. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On sunday. Lätare: Is E. Bieg yours in the church at Jennings, Mo. by L. C. F. Obermeyer.

On Sunday. Palmarum: Ist E. Hahn in the parish at Eden Valley, N. P., assisted Ist Frankensteius by Ist H. A. A. Dorn. - L. Th. Sieving in the parish at Manito, Ill, by Ist C. Heidtmann.

Initiations.

Dedicated to the service of God were:

The new church (28X50, steeple 60 feet) of the Zion congregation at H u f smith, Tex. (? C. W. Niche), on Sun. Judica. Preachers: -1'4'. Fischer and Biermann.

The new organ at St. Paul's parish, Rand all, Minn. on Sun. Invocavit. Preacher: Ist F. J. Lhlert. - The new pipe organ of Immanuelsgemeinde zuPomeroy, Iowa (Ist T. Meyer), on Sonnt. Judica. Preacher: List Nickels and Hanser (Engl.).

The new tower and bell of St. James parish at Honey Grove, Tex. on Sun. Judica. Preacher: Is F. W. Lammert.

Conference display.

The Saginaw Valley Special Conference will gather, w. G., April 16-18, at Ist Storm's church at Frankentrost, Mich. Works: Spruchcrklärung: Ist Speckhard. Catechesis (Fr. 17 to 22): Teacher Dreß; Fr. 29 to 34: Teacher Bcrnthal. Exegesis on Joh. 6, 38-66: Ist Bohn. The miracles of the apostles; Ist Umbach. Sermon: Ist Hofmann (Ist Budach). Confession: Ist Potzger (? Wilkeuing). The local pastor asks for timely registration. Th. Wuggazer, Secr.

The Illinois District

of our Synod meets, D. v.. May 22-28, within Bethlehem Church, Chicago, Ill. subject of doctrinal discussion, "Israel in the Desert." By April 30, everyone should apply to Uov. Is Umnko, 755

VVoock 8t., IlbriorAO, Ill., filed.

F. P. Merbitz, Secr.

Display and invitation.

The new educational building of St. Paul's College at Concordia, Mo. stands completed. It is, though not a prnnkful building, yet a beautiful one, fit for the purpose. On Sunday Trinity, May 26, God willing, it will be solemnly dedicated, having been in use for some time, after a short private ceremony. The celebration will begin in the morning about 10 o'clock. A festive service will be held both in the morning and in the afternoon. All friends and patrons of this institution are hereby cordially invited to this celebration.

On behalf of the Supervisory Authority

G. Möller, Secr.

Correction.

Not teacher Krentz, as unfortunately reported as a result of an oversight in the necrology of the "Statistisches Jahrbuch", but teacher K reutz died on January 8, 1906. G. H. Büsche r.

Proceeds to the coffers of the Atlantic District:

(February.)

Synodal treasury: comm. of UU.: Renz \$3.00, Beyer 9.00, v. Lauge

10.00. Income from an account 41. 28. (S. \$65. 28.)

Mission to New Pork City: Ist Sieker v. etl. Gl. 22.00. Ist Renz's S.-S. 5.00. (S. \$27.00.)

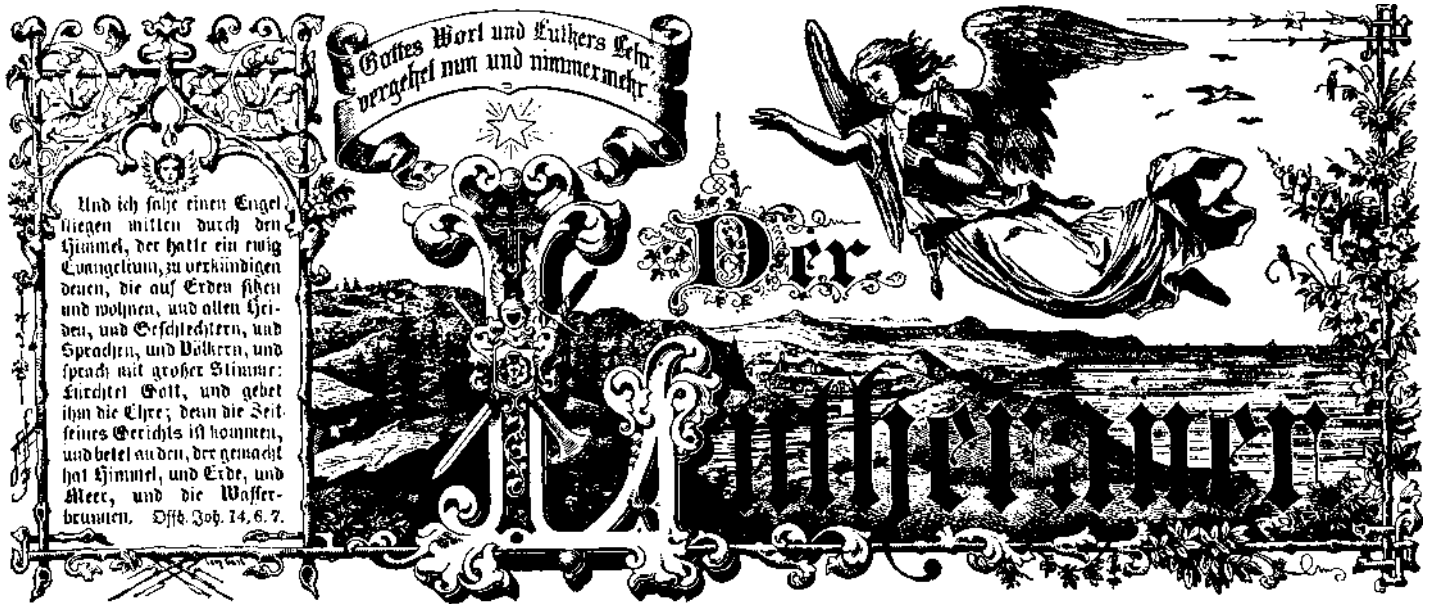
German Free Church: Gemm. d.: Merkel 10.00, Holthusen 5.00. (S. \$15.00.)

Mission to New Jersey: Is Böhling v. etl. Gl. 3. 75. Is H. F. R. Stechholz v. etl. Gl. 6. 75. Is Engelders Gem. 6.00. (S. \$16. 50.)

Asylum for the feeble-minded: Is Siekers Gem. 50.00.

Sanitarium near Denver: Is Thomas'Jugdv. 6.00.

Unter st ützungskasse: Ist Holthusens Gem. 15.00.



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No. 9.

An exemplary synod.

"They were received of the Spirit. ... It befell well the apostles and elders, and the whole congregation."

Apost. 13, 4. 22.

All over our Synod, in these weeks and months, people are beginning to talk of and prepare for forthcoming Synodical meetings. As this issue of *The Lutheran* comes into the hands of its readers, the Eastern District will begin its meetings, the Southern District having already met in February. And then in rapid succession follow the 15 other districts in our country, until the Western District closes in October. These are, as we know and hear again and again, important meetings, which should claim the interest of all of us.

Yet there are still many who do not understand and understand synod correctly, and who misjudge synodal assemblies. Many think that the synod is an ecclesiastical authority composed mainly of pastors, who make all kinds of laws and regulations at their meetings, which the congregations and individual Christians then have to obey. For this reason some congregations do not want to join a synod, because they fear that by doing so they would place themselves under an ecclesiastical authority to which they would then have to be obedient. By joining a synod they would lose their freedom and independence. By joining a synod they would lose their freedom and independence. But these are quite wrong thoughts and ideas. Synod actually means a common going together, a common way, and a true synod is nothing else than a federation of congregations, brought into being for the purpose of promoting and maintaining the one, pure confession of the truth, and of doing and extending together the works of the kingdom of God.

Such a union and covenant of congregations, though not expressly commanded by God, is in accordance with the word of God, and has the example of the apostolic churches

for itself. For when the apostle says, "Be diligent to keep unity in the Spirit through the bond of peace," Eph. 4:3; when he exhorts, "that ye always speak one word, and let not divisions be among you, but hold fast one to another in one mind and in one opinion," 1 Cor. 1:10; and when he warns "that ye watch for them which divide and cause offence, beside the doctrine which ye have learned, and depart from the same," Rom. 16:17: all this can scarcely be done better and more effectually than when the individual churches join together, make common cause, to cultivate unity aright, to confess the truth faithfully and clearly and decisively, and to control and ward off all error. And if the various gifts that God has given to His church are to be used for the common good, 1 Cor. 12:7, then this is done in the most excellent way, so that the congregations consisting of individual Christians unite again and together with their diverse gifts put into action and carry out what an individual congregation could not accomplish at all or not in such a comprehensive and accurate way. Thus, even in the apostolic era, the Christian congregations in various places were closely united with one another through the bonds of faith and love, as is evident from the Acts of the Apostles and the Apostolic Epistles. Yes, in the year 51 A.D. they already held a larger meeting, of which more details are written in the 15th chapter of the Acts of the Apostles, and which we would call a kind of synodal assembly. This was an exemplary synod.

In the church of Antioch, which mostly consisted of Gentile Christians, a doctrinal question had arisen that deeply moved the church. They had been told by fellow Christians from Judea that they could not be saved unless they were also circumcised after the manner of Moses. After lengthy discussions, the congregation decided to send some of their number to Jerusalem to meet with the local church.

mostly Jewish Christians to discuss the question. The church of Antioch did not only send Paul and Barnabas, their preachers and missionaries, but also several others from their midst. And when these deputies came to Jerusalem, they were received and welcomed not merely by the apostles and elders, but by the church. On both sides it was church business, and the churches acted in it. Now in Jerusalem the controversy was looked at and carefully discussed and debated. Peter spoke, James the younger spoke, both were preachers and leaders of the church in Jerusalem, Gal. 2, 9; Paul and Barnabas spoke, the delegates of the church in Antioch; still others spoke and still others listened, as it is expressly said once that the whole crowd was silent and listened to Paul and Barnabas when they told about their missionary work among the Gentiles. Finally, with one accord, the question of controversy was decided, and it was determined by a resolution that the law of circumcision should not still be laid upon the Gentile Christians. By grace, for Christ's sake, through faith alone, without works of the law, both Jews and Gentiles are justified and saved in the sight of God; and this resolution was again communicated, not only by the apostles, but by the whole church, to the Gentile Christians at Antioch and elsewhere, by a despatch and a letter, and was received and heard by those churches with great joy. Thus proceeded the council, the church meeting of the apostles of circumcision and justification, as the heading in our German Bible says; thus was held the first synodal assembly in the Christian church.

Is it not very similar in our synodal assemblies? There we come together, preachers, teachers and congregational deputies, all as representatives and delegates of the congregations. For our synod is a federation of congregations, and things that concern the congregations are discussed there. We discuss doctrinal matters at our synodal meetings. If a doctrine is especially controversial among us or otherwise in the church, it is especially considered and treated; if this is not exactly the case, we otherwise delve into the truth of the Scriptures. And it is by no means necessary or desirable, in doing this, always to expose a new subject, since in that case it is easy to get into subjects which are somewhat out of the way. The great truths and main articles of reconciliation and justification, of Christ's person and office, of conversion, of the church, of the last things, etc., are always necessary and timely, and negotiations on them are also always interesting, wholesome, and beneficial. In this we also hold to unanimity, and unanimously pass those resolutions which concern doctrine. We cannot simply say, as the Fathers did at the Council of the Apostles, "It pleases the Holy Spirit and us," for that assembly was under the direction of the holy Apostles, the chosen witnesses of the truth, the infallible teachers of Christianity, who were guided by the Holy Spirit into all truth. And yet we too can decide every doctrinal question, and establish truth in opposition to all error. For every doctrine must be drawn from the clear, inerrant word of the apostles and prophets

only that which agrees with Scripture is accepted, while error is rejected. The Scriptures are God's Word, and God's Word decides. - Just as the missionaries Paul and Barnabas proclaimed to the other apostles and elders in Jerusalem how much God had done through them among the Gentiles and had adopted a people from among them for His name, so also in our synodal meetings the work of the mission in its various ramifications is dealt with in particular. Reports are given, the missionaries themselves are heard, and counsel is held as to how the great work of spreading the kingdom of God can be carried on, promoted, and maintained in all directions. This purpose is also served by everything else that we have to discuss and arrange at our meetings, the various synodal affairs that are necessary for an organized body such as our synod, and which we do not want to mention all now. But one piece may be expressly mentioned. From the first half of the second chapter of the Epistle to the Galatians we see that on the occasion of the Apostles' Council a kind of private negotiation took place between Paul and Barnabas on the one hand and Peter, James and John on the other, and at this meeting it was not only agreed in the interest of the mission that the two first-named should preach among the Gentiles, but the other three among the Jews, but also that the wealthier Gentile Christians should remember the poorer Jewish Christians with gifts of love. Yes, the various works of support which are discussed at our synodal meetings also have their model in apostolic times. - And when the days of the meeting are finally over, our pastors, teachers, and deputies return to their congregations, report to them verbally or in writing what has happened and been discussed at the synod, inform them of the doctrinal discussions, awaken and strengthen their interest in the affairs and works of the synod, and fill them with joy over the course of God's word and the spread of his kingdom.

May God bless our synodal assemblies, which are about to begin, with the grace and gifts of his Holy Spirit! May he bless the delegates of the congregations and let the blessing flow back from them to the congregations! May all that is spoken, acted upon, and decided at the meetings be for the glory of his name, for the salvation of the congregations and of individual souls, and for the furtherance of his glorious kingdom! L. F.

The right church discipline commanded by God.

3.

§

We have become clear about which people, if any, are to be brought under church discipline and when this case occurs. We now go on to ask: Who are they, or what kind of body is it, that is to exercise church discipline? The LORD says, "Tell the congregation." The congregation determines the Lord

as the body which shall finally deal with the sinner and bring the trial to pass. The Lord has given the judgment into her hand, and that the last judgment. The Lord has not set a body over the church to which the disfellowshipped person could appeal and whose decision the church would have to hear. And when the Lord adds at the end of His instruction on church discipline: "Where two or three are gathered together in My name, there am I in the midst of them", Matth. 18, 20, he is saying that he, the Lord himself, wants to be with his church at all times, even when it admonishes and punishes a brother and finally excludes him, that he himself, the Lord, through his church, which acts in his name, admonishes and punishes the sinner and finally, when everything is in vain, pronounces judgment on him that he is a Gentile and a tax collector.

But what is the church that the Lord is talking about here? By the congregation, church, the Lord does not mean the church as a whole, not the general Christian church, the totality of all true believing Christians who are scattered all over the earth. The LORD here speaks of such as become one with one another, for what they should ask, v. 19; he speaks of such as gather together in his name, v. 20. But this cannot be said of all Christians on earth, of the church in its entirety. How then should we say anything to this church also, say what our brother has sinned? The Lord understands by the church the local church, the Christians who confess the Lord in a certain place and have established the ministry of preaching, the ministry of the keys among themselves. The local church here means the Lord, which in its outward appearance still has many unbelievers, hypocrites, and sometimes even the obviously ungodly mixed in, but which nevertheless, for the sake of the believers who always gather around the preaching of the Word, is the true church and congregation of the Lord. To the local church, however small it might be, if it consisted of only two or three members, v. 20, the Lord has given the supreme, final judgment in the church; to it the sin of the brother is finally to be told and denounced, it is to deal with the sinful brother. It is not the pastor, not a special position in the church, but the church itself that has received this power from the Lord. For this reason the apostle Paul also wrote, when it was a matter of that incestuous man in Corinth: "Though I am not present in body, yet I am present in spirit, and have already decreed that I am present over him who has done these things: In the name of our Lord Jesus Christ, in your assembly, with my Spirit, and with the power of our Lord Jesus Christ, to deliver him up to Satan for the destruction of the flesh, that the spirit may be blessed in the day of our Lord Jesus", 1 Cor. 5, 3-5.

But now how does the matter stand with us? We do not say the sin of the brother to the whole congregation, but to one: Committee of the congregation, the so-called congregational assembly, the assembly of those members who have obtained in the congregation the right to vote, the hot, the right to take a direct active part in the government, management, and administration of the congregation. It is true that the assembly of the voting members is not the whole congregation, but it represents the whole congregation and constitutes the whole of the congregation.

such an assembly, which is well suited for the performance of church discipline. It is clear from the outset that children and minors are not yet capable of participating in this trade. A certain degree of Christian knowledge and a certain maturity of character are necessary. The Lord Himself, however, has excluded women from public speaking and voices in the congregation. And so the custom has developed among us of giving the male members of the congregation, when they have reached the age of twenty-one, the right to vote, and of placing in their hands the government of the congregation and also the handling of church discipline. Yes, it happens that the execution of the exhortation at the third stage is also entrusted to a narrower circle. This is especially the case when it concerns a person of the female sex, who would shy away from appearing before a larger assembly of men. In a smaller circle the purpose of church discipline, to win the sister, is usually much better achieved.

But whether it be a larger or a smaller group, the matter concerns the whole congregation, and every member of the congregation should be given an opportunity, if not in his own person, at least through others, to raise any objections he may have to the exclusion. Therefore we have the custom in our congregations that after the exclusion of a sinning brother has been decided, this exclusion is not immediately announced publicly. One usually waits for the next congregational meeting to confirm the verdict. Only then is the ban announced. In this way the sentence can be made known to the whole congregation, so that each member has the opportunity, for example by reporting to the pastor, to bring forward his concerns. Thus it is the congregation that punishes and excludes the sinner.

To the congregation, the local church, God has given the highest and final judgment in the church. It is to discipline the sinner, to punish him, and finally, if he will not listen, to exclude him from itself. But this does not prevent a congregation, especially in difficult cases of church discipline, in cases where it is not quite clear to the pastor and the members how to proceed, from calling in other experienced and proven men of God, such as neighboring pastors, or the visitator and president of the synod, to their negotiations, in order to hear their opinion, their advice, or to give their opinion by letter. This is not only right and wholesome, but also highly recommended, especially when the congregation is still young or its preacher still inexperienced. How many a congregation would have been saved from taking wrong steps, which they later had to take back again, in all kinds of church discipline cases, if they had first heard the advice of proven Christians and pastors. And the congregation does not in the least forgive the right entrusted to it by God. She hears the well-considered advice of such men, and follows it well, but it is she who brings the matter to a decision, who at last passes sentence. Therefore our Synod also warmly recommends this procedure to its congregations, when it says in the "Synodal Manual" (p. 148): "The Synod asks and exhorts all congregations and preachers quite cordially not to want to act alone in the case of an occurring banishment case, but to

to enlist the help and advice of either the district presbyter concerned or other older and more experienced brethren." A congregation should follow this good advice even if it has come to all kinds of disputes and factions within it, perhaps precisely for the sake of church discipline. If the church is torn by factions, deeply agitated by all kinds of disputes, it is hardly able to carry out this trade according to Christ's will and precept with the firm intention of winning the brother. Human passions and prejudices then only too much hinder the members and cloud the clear judgment. Man's anger and passion do not do what is right in the sight of God. Yes, it can happen that in such a case the congregation has to suspend the church discipline procedure altogether and wait until tempers have calmed down again, until peace and unity have returned. There may be times in the congregation when it is unable or incapable of carrying out a church discipline case.

Our congregations have joined together in a synod according to free human, ecclesiastical order, among other things also for the purpose that the congregations and preachers watch over one another and see to it that every member of the synod remains in right doctrine and sound practice by God's grace. Our synod has now also made the arrangement that specially appointed men, the presides and the visitors, visit the individual congregations in order to see for themselves how things stand in the individual congregations with regard to doctrine and practice. And it is by no means contrary to the principle that the congregation is the highest, final court in the church, when the synod instructs its visitors: "The visitors should in any case regularly inquire during their visitations whether cases of banishment have occurred, and inspect the relevant protocols. (Synodal Manual, p. 145.) The Synod did not make this provision in the opinion that the procedure and judgment of the congregation only existed and had validity when it had been examined and confirmed by the Synod. The synod only wants to put into practice what it was founded for, the mutual supervision of the congregations and pastors in doctrine and life. And a righteous congregation will gladly allow the visitor to inspect its records in cases of church discipline. A congregation will and must, after all, allow anyone who is interested in the matter to see its church discipline proceedings. It must justify its procedure before other Christians if its legality and validity should be contested. Indeed, a congregation will be glad to have a man familiar with such matters, as the visitor is, examine its proceedings. A congregation is aware that, even with the best intentions and the greatest care, it can still err and make mistakes, sometimes great mistakes. Therefore it serves to reassure it when the synod also examines the case through its president or visitor, and it is also gladly willing to make amends for any errors and oversights that are proven to it from God's Word. At the same time, the congregation always knows that it is the congregation that actually has to judge and adjudicate the matter, and that it really does judge and adjudicate. G. M.

Our emigrant mission in New York and the Lutheran Pilgrim House.

Also in 1906 our emigrant mission in New York has continued under God's visible blessing. The missionary, Fr. Restin, has regularly visited the emigrant station on Ellis Island in order to be able to approach and greet the immigrants. Wherever he had a job, he distributed calendars, church bulletins, tracts and other Christian writings to them. He has been able to minister to many with encouragement from God's Word and with wholesome Nat. He especially attends to those immigrants who are specifically referred to him. In this way he has been able to render valuable services to many on behalf of their relatives. A few examples may illustrate this. A boy who wanted to travel to his uncle in Iowa was excluded because he was not yet fourteen years old. Through the agency of our missionary, who appealed from this decision to the higher authority in Washington, the boy was enabled to land. -- A man of sixty-three, who wished to go to his children at St. Louis, Mo. was excluded, because he was too old and might be a burden to the country. The children were desirous of providing for their father; so the necessary steps were taken by our missionary, and the subsequent appeal obtained admission. -- A Connecticut woman had paid for her eleven-year-old, one-armed son to come to America in 1905. When he arrived, he was excluded as a cripple. In vain the Hungarian Society endeavored to prevent the execution of the sentence. The boy was sent back. In July 1906, however, he arrived in New York for the second time. Again he was expelled. Now the mother turned to our Mission for Nat and succor. Friends were willing to stand surety, and so our missionary appealed against the sentence of exclusion, with the result that the boy was admitted, to the great joy of his mother. In this and similar ways the interests of the immigrants have been successfully represented in 31 cases. In more arid ways, too, our mission does Samaritan work. Deaths occur, or illnesses arise, or one or the other suffers some other severe affliction. How needful then is the comfort of God's Word to refresh the afflicted! - For charitable purposes \$281.72 was spent. The poor received 275 meals free of charge at the Pilgrims' Home and 225 nights' lodging, together with provisions for the onward journey. In our mission, what is written in Deut. 10:17-19, "The LORD your God loveth the stranger, to give them meat and raiment. Wherefore ye also ought to love strangers: for ye also were strangers." Therefore, may our dear Christians not grow weary of letting a few crumbs fall from their earthly blessings for this godly work.

But it should not be overlooked that our Christians can also support and promote this work in other ways. Our pilgrims' house also does business. Here ship tickets to and from Europe, powers of attorney, passports, foreign banknotes (*checks*) are sold.

and money shipments to all parts of the world with the assurance of complete security and at the lowest prices. The service is prompt and reliable. Those who wish to make a visit to Germany will find in the Pilgrims' House a Christian home and good quarters during their stay in the great metropolis, and all the advice and assistance they desire. Therefore, dear Christians, use the services of the Pilgrims' House and make your friends aware of it! All the profit will go to the Synod, whose cause this work is.

The stations in Hamburg and Bremen are maintained from the Pilgrims' House. The two missionaries, Mr. W. Vopel in Hamburg and Mr. F. Gillhoff in Bremen, have also worked faithfully in the past year in the service of our mission as much as they could.

The missionary of the Norwegian Synod, Fr. E. Petersen, who is connected with us, is particularly concerned with the Scandinavian immigrants, but also does us a lot of good service. His wife, who has served the house as house administrator for twenty years, has unfortunately seen herself compelled to resign from her office at the end of the year. God bless her for her many years of faithful service! The gap has been filled by our missionary moving into the house, and his wife taking over the management of the house.

May the Lord our God continue to be kind to us and promote the work of our hands among us.

For and on behalf of the Commission

I. C. Borth, Secretary.

† Fr. John Her. †

2

In the previous number we followed the life of Blessed ? Her until the year 1845.

After his parents had died, he emigrated to America in May 1852 with his family, consisting of his wife and three children. He had long since been encouraged to do so, also from America, especially by a man who had written to him that in America he could feed on the gospel and become useful to many souls. His destination was Monroe Co., O., where this man lived. From his journey thither he had to wait in Mansfield, O., about Sunday. He asked for a German church, and learned from the pastor that the man from whom Her had received the letter had become a Methodist. However little Her was grounded in doctrine at the time, especially in the doctrines of distinction, he did not want to become a Methodist. So he stayed in Mansfield for the time being on the advice of the German pastor. The latter had him preach for him in his three churches, and then took him to a country church near Liverpool, O. There he was provisionally "gedingt" for a year. In September he was examined, and on October 24, 1852, ordained in his congregation by the president of what was called an Ohio association. Soon after this he was visited by ? St., who was a member of the Missouri Synod. From these! Her learned that the people he was ministering to were a redneck mob, who had driven out the Rev. R., also a member of the Missouri Synod, and that the Ohio Association was a united

community. Now Her received his first teaching on Union from Father St. and was admonished to get the Book of Concord and study it diligently. Her did so; he writes of it, "The more I read in the Book of Concord, the more I wanted to read, and found that the same purely and clearly confesses God's Word as it reads." He now no longer felt at ease with his people. When he was called to Mansfield the next year, he accepted the call. He soon found, however, that great evils prevailed in his new congregation. He asked counsel of his presbyter, and brought the matter before the synod. The counsel, however, which he received, "did not agree with my Book of Concord," as he writes. He held himself bound in conscience to act according to Matt. 18, and did so. The congregation, however, took up the cause of manifest sinners, and Her declared that under such circumstances he must resign his office. He was now recommended to another congregation in Monroe County, which admittedly was also Uniate, and went. But he felt the longer the less satisfied in the united association, because he realized more and more how little exactly the people basically took it with God's word. He had already become too good a Lutheran in knowledge and attitude to feel comfortable in a community that actually declared truth and error to be on an equal footing. He demanded his dismissal from the Uniate communion and joined the Ohio Synod. He served congregations in various counties of Ohio and Indiana, and in 1866 came to Lansing, Mich. He had progressed in knowledge, however, so that he now refused to admit lodgemen, for example, into the congregation. This did not earn him any praise, but much hatred and opposition.

For years Father Her had become acquainted and friends with pastors of the Missouri Synod. In them he recognized his fullest brethren in the faith. With joy, therefore, in the early seventies of the last century, he accepted a call from a congregation of the Missouri Synod, of which he now became a member. At three congregations of our Synod he still faithfully served the Lord with the gifts and powers bestowed upon him, namely, at Martinsville and Cohocton, N. Y., and lastly at Kingsville, Baltimore Co., Md. where he ministered from 1879 until he finally resigned his office on account of infirmity of age in 1896, after having served his Saviour in the holy preaching ministry for 44 years.

Since 1879 Schreiber was a member of the same conference with Fr. Her, and we met almost every month. Her was a diligent visitor to the conferences, although he had a rather arduous journey. He was held in high esteem by all who came to know him because of his heartfelt, sincere humility and modesty, but even more because of his firm, childlike faith and because of his intimate, faithful love for his Savior. He seldom had anything to say, but was always ready to listen and to learn. But when the talk turned to the Lord Jesus and his great love for the sinner, his heart warmed and his otherwise silent mouth became eloquent. Just in this he was a great blessing for his younger brothers.

The intimate love for the Saviour, which was a prominent trait in his nature throughout his life, was evident from his youth. How the Lord in the midst of the

If in the darkness of the papacy there were faithful souls who clung to him in sincere love, so too in the midst of the sad darkness of rationalism. Her mother seems to have been one of these faithful souls. Even into his old age he often thought with touching gratitude of his "dear godly mother" who had told him so early about the dear Saviour, and often imagined with tears what it had cost to save him from his sins. Schreiber knows how indelibly deeply this had impressed itself on his son's heart from the many private conversations he had with the blessed Father Her. One occasion in particular remains unforgettable to him. Schreiber was with Father Her for the visitation. When everything had long since gone to rest, the venerable old man allowed his much younger brother priest to take a deep look into his heart and into his past life under the starry night sky and concluded with praise of God's undeserved grace, which had been bestowed upon him in such abundance.

This free grace of God in Christ remained his glory as the day of life drew nearer and nearer to an end; it remained his certain, firm consolation as the hour of death approached. After he had resigned in: 1896, God gave him a little more than nine years of rest after the burden and heat of the day. During this time he made his home with his son-in-law, the now deceased Father C. Gross in Fort Wayne, where he was carefully cared for by the loving hand of his daughter: Hand of his daughter, he was carefully cared for. "Lord, I wait for thy salvation," was also the cry of this life-weary aged man. He waited with eager desire, but also with great patience. And patience was necessary to him. He had to experience the infirmities of old age in abundance. After he had already been bedridden for five months, the Lord put him back on the sickbed after some time, where he had to wait for the call of his Lord for thirteen months in great physical weakness. There his gold of faith was still quite tried in the furnace of affliction. But as God was with him, so was it with the silent sufferer. "I have only cause to thank God," he often said. Some little verses, which still stuck firmly in his memory from his youth, were often heard from his mouth:

Soon it is overcome, Only by the blood
of the Lamb, Who in the hardest hours
performs the greatest miracles.

And:

Soon it's finished, Yes, then
I'm there; Above they sing a hallelujah.

When Fr. W. Moll had prayed with him on the evening before his death, he himself added the words from Revelation 7:12: "Amen, praise and glory and wisdom and thanksgiving and praise and power and strength be to our God forever and ever. Amen." Asked during the night if he would cheerfully die on the faith he had preached to others, he answered with a loud "Yes." The next morning at 6 o'clock, November 25, 1905, his soul finally entered the heavenly home, after his earthly career had lasted 84 years and 27 days. The tired body was buried as a ripe grain of wheat in God's field on November 29.

sown for the joyful resurrection to eternal life. Fr. Moll preached on John 12:26: "Where I am, there shall my servant be also."

Of twelve children only five survive the father, namely four daughters and one son, who serves the Lord in holy preaching: HErrn also, like the father, serves in: holy preaching office. H. H. Walker.

To the ecclesiastical chronicle.

America.

It is the custom in the **Swedish Lutheran Augustan Synod** that when there is a synodal assembly, the assembly is commemorated in all the congregations of the synod at the general church prayer. The following words are added to the church prayer: "Bless them that are now assembled to deliberate the good of thy church, that their resolutions may promote thy glory and the building of thy kingdom among us!" It need not be done exactly in this way, but it is certainly right and well done if the individual congregations, say on: the Sunday before the Synod meets, are asked to include the assembled in their intercession, as is done in many of our congregations. Every synodal assembly is such an important event, the matters dealt with at these assemblies have such great significance for the church, the synodal members need so much wisdom, strength and grace from above for the proper direction of their work in general and in particular, that earnest, fervent, fervent prayer is necessary, so that everything that is spoken and decided may be pleasing to the Lord: to the glory of the Lord "and to the benefit of the commonwealth". Let us therefore not refrain from such intercession publicly and privately, but practice it faithfully!

L. F.

The election of deputies to the synod is often a problem for our congregations. Some congregations find it difficult to find a man who will accept the election, because many of their members cannot or will not devote the time required to attend a synodal meeting, and some members do not consider themselves suitable to represent their congregation at the synod, and yet it is so important that each congregation be represented not only by its pastor, but also by a deputy. It strikes out for the benefit and blessing of the congregation and the deputy himself. And as valuable as it is, on the one hand, to elect as deputies those who have often been present at a synod and have some knowledge of the proceedings, it is also useful, on the other hand, if not only one or the other, but a larger number in the congregation become fairly acquainted with the affairs of the synod through participation in its proceedings. It is not necessary that all the deputies should also be eloquent; in a synod not all can speak, otherwise what would become of them? The main thing is that they follow the proceedings with interest, cast their votes with understanding, and take home as much as possible from the proceedings for themselves and for the congregation they represent. We know of more than one case in which deputies, who at first followed the election with reluctance, then freely expressed how useful, interesting, and beneficial the visit to the synod had been to them. And certainly they will have awakened and cultivated understanding and interest for the Synod and its works in closer and wider circles at home. L. F.

Doctrinal negotiations and the transaction of synodal business are, of course, the main business of the synodal assembly. To these should be given all diligence, all attention and

the most and best time should be devoted to it. But we also do not want to underestimate the official and brotherly intercourse and contact, for which there is time and opportunity at a synod. Our pastors and teachers are often quite isolated from such intercourse; they live at a distance from their fellow ministers, are very tied up with school work, or are occupied with other official duties. It is not a trivial matter that they can then from time to time meet with fellow ministers, exchange their thoughts with one another, discuss questions of the profession with others, renew old acquaintances and make new ones. Every pastor and teacher who uses the synodal days properly will return home from the synodal meetings encouraged, strengthened, and instructed in many ways, and this will then benefit his work in the congregation and in the school. Our congregations should therefore not discourage their pastors and teachers from attending the synod, but rather urge them to attend every meeting, if possible, and not call them home during the synodal session without urgent need. The congregational deputies, too, will learn many things from the life of other congregations through conversations with other deputies and through their own observation, which can be of use and profit to themselves and to their home congregation. Finally, the congregations which host the Synod in brotherly love and hospitality will not go away empty-handed. Many of our congregations have done great things in this regard for years and are truly hospitable without a murmur, sparing neither trouble nor expense to host a Synod often numbering in the hundreds. May the rich God reward them for this in time and eternity! But each of these congregations will also confess that their families have been benefited in hosting the Synod by many a word that has been spoken, by many a conversation that has been had.

L. F.

Church papers from the General Synod inform us that their heathen mission has regained zlivei strength. Two pastors already in office are willing to go as missionaries to Bberia in Africa, Father Reed of Evanston, Ill, and Father Petersen of Salinas Eity, Cal. Also a Miss has been found who will assist in such missionary work as can be done by women. Now the mission still lacks a married missionary and an unmarried missionary doctor. - Our Heatennnssion Commission is also looking for one or two young unmarried missionaries for India. Not only is our work slowly spreading in the old wards, but new wards should be opened. And should one of our missionaries become ill or incapacitated, or have to take a longer period of leave, the mission in one place can easily be damaged in the most sensitive way, indeed, all previous work can become futile, since it always takes one or two years until a new force has learned the Tamulian language sufficiently to be able to enter into the work. The conditions in India, however, mean that the new missionaries should rather be unmarried. - Our negro mission, which is in a certain sense a heathen mission, also suffers from a lack of workers, and for both missions it would be desirable, for various reasons, to call not only young candidates, but also those who have already gained some ministerial experience.

L. F.

Abroad.

From Australia, Praeses Nickel writes to the President of our General Synod, D. Pieper, as follows: "Our General Synod, at its last meeting, instructed me to express our heartfelt thanks to the Honorable Missouri Synod for

all the love shown to us so far. Your Synod of Values has not only supported us with gifts and helped to raise up our second missionary in Western Australia, it has also not only granted free study to several young people who come from Australia and study in its institutions, but it has also, in spite of the great lack of preachers which is felt in its own midst, repeatedly provided candidates for our Synod in a loving way, thus proving that it, as you wrote in your last letter, is as concerned about our need as it is about its own. For this we thank you from the bottom of our hearts and ask the Lord to bless your Synod with all kinds of spiritual blessings in heavenly goods. Yes, may the faithful God keep your synod by his word, in his grace! He spread it out and strengthen it outwardly as well as inwardly! May he also make it a salt and a light for many, and keep us all in the right unity of the Spirit!" About Concordia College in Adelaide, President Nickel writes: "Our institution is doing well. Next week" - his letter is dated February 14 - "I will, God willing, introduce Father Koch as professor, and I expect that about 20 new students will enter .

The Roman Catholic Bishop of Rothenburg, Dr. von Keppler, has recently published a speech which he delivered in the year 1002 on the occasion of the 25th anniversary of the papacy of Leo XIII, and which is based on the words of Jesus about John the Baptist, Matth. 11, 7 ff: "Why did you go out into the wilderness to see? The whole discourse is an immoderate, blasphemous glorification and deification of the Pope. We share from it a few words. The Pope is "truly" a king. "His kingdom is the world. His power reaches to the ends of the earth. When he speaks, his voice penetrates to the ends of the earth, and a million-voiced Eredo (I believe), a million-voiced 'I obey' returns to him as an echo of his voice." The Pope is not a reed, but rather a power "which has something of the tranquility of eternity and the immutability of God about it." He can face humanity with the words of the Apostle Paul 2 Cor. 1:17: "With me, yes is yes and no is no." The Pope "is a prophet and more than a prophet, and greater in office than the Baptist, for he is not only Christ's forerunner, he is Christ's Vicar and Governor." "Upon his form cleave the eyes of the world." - Yes, the Pope is really he who "setteth himself in the temple of God as a god, pretending that he is God," 2 Thess. 2:4, the antichrist and antichrist.

L. F.

The recently published yearbook of the Saxon Missionary Conference clearly summarizes what is **happening in Germany for the Gentile mission.** Last year there were 24 German heathen mission societies, which worked in 613 main stations and 2487 secondary stations and had 485,553 Christians under their care. In the service of these 24 societies are 1114 European missionaries, 142 European assistants, 6785 native assistants, and 3834 native teachers, teaching in 27, 333 schools. The total number of pupils was 131, 800, of baptismal candidates 52, 256, and the native revenue amounted to about \$1,730,000.

L. F.

In China there are increasing signs that Christianity will continue to spread in the future, while the opposite is more likely to be the case in Japan. In two large Chinese provinces, which have a population of 60 million, the New Testament has been introduced into the government schools. Although this has not been done to introduce Christianity, but to acquaint the pupils, as they say, with modern civilization, the Word of God is already bearing fruit. One holds the

"Jesusreligion" for a good means of introducing and enforcing reforms in the very backward country. The great American *Missionary Review* says: "Since the Boxer Rebellion, in which thousands were killed, such a change has taken place in public opinion that Christianity has become popular in many places. This is evident from the following facts: 1. more pagan baptisms have taken place in the last five years than in the first eighty years of Protestant missionary work in China; 2. in the north, as in the centre and south, Christian colleges are crowded with sons of higher classes; 3. several educated Christians, who are good church members, have been appointed by the pagan government to influential positions; 4. several of the highest offices in the empire have been conferred upon men educated in Christian institutions." Thus the prospects in the great Chinese empire are not unfavorable, but rather hopeful. L. F.

The "Ev.Luth. Kirchenblatt", published in Lodz, Russian Poland, reports the following **about an apostasy from name Christianity to naked paganism**: "In the governorate of Wjatka live the Tscheremissen, an old Finno-Ugric tribe. Although outwardly they have long since converted to the Christianity of the Greek Catholic Church, in reality they have always remained faithful to their pagan customs. Though they went into the orthodox, that is, Greek Catholic, church, yet at the same time they continued their idolatry nightly in the woods. Then appeared the edict of April 17, 1905, on freedom of faith. The Cheremisses immediately stopped attending church. Four villages decided to apply to the government for permission to return to their old faith. In one individual case the government has already granted permission; there is therefore no doubt that it will not prevent a general return." L. F.

From World and Time.

"Of 87 selected novellas which I have at present, and which have been published within the last 3⁴ years, all books which were in considerable repute, and were to be had in the lending libraries, 17 consider the ridicule of marriage as a foregone conclusion, 11 represent a real affection as a mere conceit, 22 give the word to the open infidelity of the married man, 7 ridicule the fidelity of the wife, and 22 describe seduction as openly as it can be in a book which is not put under the spell of the booksellers." He who passes this judgment on the novels and novellas of to-day is not a preacher of the word of God, but one who deals with the literature of the present day, and the paper in which this judgment is written is not an ecclesiastical periodical, but a much-read English monthly. What an admonition lies in this state of facts for all parents to watch carefully over what their children read, and to keep away from them tales and magazines which poison the minds and corrupt the souls. We also mention magazines on purpose. For the daily and weekly press, even that which is otherwise considered secularly decent, is sinking lower and lower by the extensive reporting of scandalous trials, murders, lynchings, frauds, suicides, plays, and the like, so that even the world is raising its voice against it. And Christian parents and educators will be all the more effective in counteracting pernicious literature if they make clean, Christian light literature accessible to their children. L. F.

Women's rights. In contrast to today's women's emair zipation, the striving of women for the right to vote, for participation in public, political life, for equal rights with men, a French paper urges the women of our time to observe the following "rights" and to watch over them with care. The paper says: "Woman has the right to work, to love, and to pray. She has the right to dry tears, to comfort the sorrowful, to cheer up frowning brows, and to drive away clouds of sorrow from faces. She has the right to watch with the sick, to teach him to bear his pains with patience, and, when all earthly hopes are destroyed, to awaken in him an eternal, heavenly hope. She has the right to lead back to the path of virtue those who have strayed from it. She has the right to educate tender youth and lead them to childlike faith in Him who died on the cross for love of mankind. She has the right to spread light and peace in her surroundings. Are you aware of these rights?"

L. F.

The stones cry out and confirm in the most exact and strange way the truth of the Holy Scriptures, which in our time are attacked and denied by so many people. This is also true of the recent excavations which have been made in Palestine and other parts of the East. Scripture says of the cities of the Amorites that they were "great, and walled up to heaven," Deut. 1:28. This scriptural statement is confirmed by excavations in ancient Mcgiddo, Taanah, and Lachish. In the latter city remains of the city wall have been laid bare, having a thickness of 28 feet. According to the Scriptures, the Canaanites were to be driven out and exterminated because of their abominations. But that abominable abominations really prevailed among them has also been proved by the excavations. Under the foundations of every house were found the bones of the unfortunate child who had been buried alive as a building sacrifice, mostly children of a few weeks' life, but also bones of children more than six years old, together with the food offered to their spirits. The "Freimund" says: "Thus stones and ancient remains must bear witness to the truth of the divine word. But how few heed such mighty preaching!" L. F.

The oldest Christian church prayer.

From the first century.

Let us persevere in supplication, that the Creator of the universe may preserve unharmed the number of his elect in the whole world, through his dear Son Jesus Christ, by whom he has called us from darkness to light, from ignorance to the knowledge of the glory of his name. For in thy name, which was before all creation, we hope, who hast opened the eyes of our hearts, that we may know thee, the only Highest on high, the Holy One enthroned among the saints. Thee, who bendest the pride of the proud, and thwartest the thoughts of the heathen; who exaltest the lowly, and abasest the high; who makest rich, and makest poor; who killest, and makest alive! Thee, the sole Benefactor of spirits, and the God of all flesh, who lookest into the depths, and beholdest the works of men! Thee, the Helper of the perilous, the Saviour of the despairing, the Maker and Overseer of every spirit, who hast multiplied the nations of the earth, and chosen thee from among all them that love thee by JESUS Christ thy dear Son, through whom thou hast raised us up, sanctified us, and brought us to glory!

We pray, O Lord, be our helper and take care of us! Save the afflicted! Have mercy on the wretched! Raise up the fallen! Show thyself to the suppliant! Heal the sick! Convert the lost of thy people! Feed the hungry! Deliver our captives! Restore the weak! Comfort the fainthearted! Let all nations know that you alone are God, that Jesus Christ is your child, and that we are your people and sheep of your pasture!

Thou hast made known to the world the permanence and duration of effective powers. Thou, O LORD, hast created the earth, who art faithful throughout all generations, just in thy judgments, admirable in power and glory, wise in creation, understanding in the ordering of things done, gracious among those who are saved, and faithful to all who trust in thee. Merciful and gracious, forgive us our trespasses, our wrongs, our transgressions, our oversights. Do not put to account all the sins of your servants and maidservants. Purify us with the cleansing of thy truth, and direct our steps, that we may walk in holiness of heart, and do that which is good and acceptable in thy sight, and in the sight of our rulers! Yea, O Lord, let thy face shine upon us for salvation in peace, that we may be covered by thy mighty hand, and protected from all sin by thy high arm, and preserve us from them that hate us unjustly! Grant the same mind and peace to us and to all the inhabitants of the earth, as thou didst bestow upon our fathers when they called upon thee in faith and truth, having become obedient to thy all-powerful and most holy name!

To our rulers and authorities on earth, O Lord, you have given power and dominion through your glorious and ineffable strength, so that we may recognize the honor and dignity bestowed upon them by you, be subject to them, and in nothing act contrary to your will. Give them, O Lord, health, peace, harmony, and firmness, so that they may exercise blamelessly the authority entrusted to them by thee. For thou, heavenly Ruler, eternal King, givest to the children of men honour and glory and dominion over all that is on earth. O LORD, guide their counsel according to that which is good and acceptable in thy sight, that they may exercise the authority entrusted to them by thee in peace and meekness, and that they may have in thee a gracious God.

Thee, who alone can do these things, and bestow upon us greater benefits, we praise through the High Priest and Advocate of our souls, Jesus Christ, through whom is thy glory and majesty, now and unto the remotest generations, and for ever. Amen.

Cautery and the 23rd Psalm.

A preacher tells: It was in the great military hospital. A non-commissioned officer was lying hopelessly ill with consumption in one of the rooms. When I came to his bedside, he said: "What you want to tell me, Pastor, I have known for a long time. I am from Königsberg, the city of pure reason, and have studied Kant, that is my husband." "Well," I said, "we can talk about Kant together then, if it's all right with you. What, then, have you read of your countryman Kant?" "The Critique of Pure Reason. I got as far as Prima in the Gymnasium, and then I left and went among the soldiers." He was quite knowledgeable in his old writings. I then asked him, "Have you also read Kant's book: 'Critique of Practical Reason'?" "No, I haven't. Did Kant also write one?" "Yes Wohl, and many an instructive thing is in it. I only want to give you one

I would like to say a sentence that has remained in my memory: "Every man acts as he wishes all men to act. Now tell me, dear young friend, can you say that you have always done that in your life? After all, you have not far to go to eternity, and you don't fool yourself about that, do you?" He looked deeply at me with his fever-shining eyes, and then replied, "No, I haven't." "That's sad," I said, "your friend Kant wouldn't want to know anything about you, he at least led an äutzerlich moral life."

I shook his hand and left. After three days I came back. I greeted him and went past his bed to another sick man. "Won't you come to me?" he said. "No," I replied, "I can't tell you anything else, you already know everything I know." "Oh - do come. I haven't been able to sleep since the last time you were here. I've done a lot of wrong. I fell to pieces with my parents, and out of spite went among the soldiers, and forced it from them, and now I must die." "Are your parents still alive?" "I only know that the mother is alive, but I have not written for a long time." "Well, if you please, I will write to the mother, and tell her that you beg her pardon." "Yes, you do," he said in a mat voice. I could do it at once by his bedside. Afterwards, however, I said to him, "Dear young comrade, I have been reading a little in Kant for your sake, and there I fell so upon a word that you might believe your friend Kant; shall I tell you?" "Yes, please." "You see, Kant says once: 'Of the thousands of books I have read in life, no word has so comforted me as the word: "Though I walk through the valley of the shadow of death, I fear no evil, for thou art with me; thy rod and thy staff they comfort me."'" You see, I think you're in the dark valley now, too, so who knows, maybe that word will comfort you, too." "Yes, that's nice too, where did that come from?" "Now let me read it to you in full." I read him the 23rd Psalm of the Good Shepherd. "That's nice, won't you let me have the book?" "Certainly, with pleasure." I said a few more words to him about the psalm and committed his soul to the faithful shepherd. - Three days later he had fallen asleep. The nurse, however, said that he had not let the book out of his hands and had always read it, and that he had then gently fallen asleep. So it was the mercy of the good shepherd that, God willing, handed him a stronger stick than his "Critique of Pure Reason" even in the dark valley.

Help me to speak always. With what I can stand!

What great harm thoughtless or unbelieving words from the mouth of adults can do to a child's mind is shown by an incident from the life of the German painter Ludwig Richter. Among the acquaintances Richter's father had was one named Hupf, a little hunchbacked man, scrawny, always moving restlessly, with your nasty face, as Richter himself writes. Now once this man came to discuss something with old Richter. Ludwig, a boy of fifteen to sixteen, sat a little apart at a window and etched on a copper plate, while those two discussed first their business, then half aloud about other things. At last the grinning laughter of the male drew the young judge's attention; he listened, and heard a blasphemous, filthy joke about one of the evangelical tales, whereby

the old mocker rubbed and scraped his thin arms and legs with a venomous, spiteful gesture, and found no end to his delight at the dirt he had stirred up.

"Like a bolt of lightning," writes Ludwig Richter, "these words of blasphemy struck my soul. I felt as if the whole sky were collapsing, as if its splinters and shards were covering the beautiful green earth, and now nothing could blossom and flourish. I had not thought it possible to doubt these sacred stories, or even to mock them with such impudence. I saw that my father did not oppose it, and therefore it seemed to me that among older people all that I had heard at school as truth was regarded as lies and deceit or blather. I felt that something indispensable had been taken from me that could not be replaced by anything else. I couldn't talk to anyone about it, and I was quite unhappy."

Such damage is sometimes done by a blasphemous word. Therefore, take heed to your words, and beware of your children.

Unbelief and the doctor.

An eminent physician once met with the English preacher Kavanagh, who soon brought the conversation to questions of religion.

"I do not conceive," said the doctor, "that a man so many-sidedly educated as you can still believe in such old fables."

"Doctor," was the reply, "imagine for a moment that you had the experience that a certain remedy regularly cured a certain disease. Imagine that you yourself were saved from death by this remedy, and that you observed the same favourable success in a hundred persons whom you had to treat - in all without exception - would you not have confidence in the remedy?"

"Of course!"

"So it is with Christianity; my faith is based on experience. Let others speak of fables, I know what I have experienced in myself and in a thousand others. My heart was once full of restlessness and discord. I did not know what I was in the world for. I had no answers to the most important questions. Then God had mercy on me and led me to faith. Since then I am a different person and now I have peace and comfort and everything I need. And what I have experienced, many thousands of people have experienced for centuries."

The doctor became thoughtful, and no more words of contempt passed his lips.

"The flesh lusteth against the Spirit, and the Spirit against the flesh: which are contrary one to another, lest ye should do the things that ye would." Gal. 5, 17.

The spirit or soul says, I am dead to sin and will sin no more; the flesh says, I am not dead, I will have my life because I have it. The spirit saith, I believe that God hath forgiven me my sins, and hath taken them from me through Christ: but the flesh saith, What know I of God, and of his will? The soul saith, I must be gentle, chaste, modest, patient, and seek the life that is to come: but the flesh saith, What heaven? If I had here bread and flour, money and good things enough! So the flesh always does, as long as it lives here, stretching and drawing sin after itself, resisting and not wanting to die.

God must also put it to death at the last, that it may also have its death from sins; and yet this also is a subtle, gentle death, and truly nothing else but a sleep; for it shall not remain in death, because the soul and spirit are no longer in death; the body comes again to the soul, cleansed and purified at the last day, when it shall be a fine, pure, hearing body, without all sin and evil desire. It is not the fault of your death and burial that you are so grievously afraid of it, but of your flesh and blood, which cannot understand that its death and grave are nothing else than that God should put you neatly, as a child, into the cradles, or gently into the little bed, in which you will sleep sweetly until the last day.

(Luther.)

Three types of leaven.

1. Luk 12, 1: "Beware of the leaven of the Pharisees, which is hypocrisy!" This is a very common kind, it is found in most homes, here more, there less. Who does not want to seem better than he is?

2. Matth. 16, 6: "Watch and beware of the leaven of the Pharisees and Sadducees!" This leaven is unbelief. The Sadducees believed no resurrection, nor angels, nor soul, nor spirit. How much of this leaven there is in town and country today! "Nature" or the "world order" has taken the place of God for many.

3. Mark. 8, 15: "Watch and beware of the leaven of the Pharisees and the leaven of Herodis!" Herod was a godless man, but he loved to hear a good sermon. There are many hearers of the Word of God in our day, but little obedience. How many does this leaven bring death to!

Obituary.

March 2, in the afternoon at 5 o'clock, Martin T. Ulrich, teacher of St. Peter's parish at Detroit, Mich. passed away. He was born Nov. 3, 1852, in St. Louis, Mo. where his father, Kaspar Ulrich, was a teacher at Immanuel parish. After preparing for the teaching profession in our seminary at Addison, he was inducted as teacher of the congregation at Kingston, N. Y., in 1872. In 1876, he accepted an appointment to Albany, N. Y. After holding the office there only two years, he returned to his first place. In 1884 he answered a call to Pittsburg, Pa. In 1892 he was called by St. Peter's parish at Detroit, Mich. which he served faithfully for fifteen years until February 27 of this year. On March 6, with a large attendance of the congregation and his colleagues, we laid his departed body in the ground. He leaves his deeply bowed widow, with whom he lived in a happy marriage of thirty years, 6 sons and 2 daughters. - Dan. 12, 13.

A. Werfelmann.

New printed matter.

Commentary on the Letter of Paul to the Romans. By v. G.

Stoeckhardt. St. Louis, Mo. Concordia Publishing House. VI and 649 pages 9X0 bound in half french with gilt title. Price \$2. 25.

D. Luther says in his famous, highly significant preface to the Epistle of St. Paul to the Romans: "This epistle is the right main piece of the New Testament and the very purest gospel, which is well worthy and valuable that a Christian man not only knows it by heart from word to word, but deals with it daily, as with daily bread of the

Soul. For it can never be read or contemplated too much and too well, and the more it is acted upon, the more delicious it becomes and the better it tastes. If Luther says this to all Christians, it applies in an even more special way to all preachers, who must continue to preach the gospel and expound it from Scripture. And an excellent aid to understanding the Epistle to the Romans correctly and then also to interpreting it to others, indeed, the best aid that we can recommend to our pastors, is this great, comprehensive exposition by D. Stöckhardt. We do not need to go into the author's outstanding ability as a researcher and interpreter of Scripture, nor into his merits in this regard for our seminary and our entire synod. His Advent and Passion sermons, his Biblical History of the Old and New Testaments and his interpretation of Isaiah, his lectures at synods and articles in periodicals are well enough known. But this is what we want to say: This interpretation of the Epistle to the Romans is the most important and most accomplished work from his pen, a life's work, as it were, and the result of many years of in-depth study of this main letter of Holy Scripture. From verse to verse, from chapter to chapter, the literal meaning of the letter is presented according to language and scripture, the exposition is proved and defended against false understanding and erroneous interpretation. The main doctrines of the Epistle, especially the central doctrine of justification, are thoroughly discussed: it is shown how the doctrines of our Lutheran Church are really taken from Scripture and rest on Scripture. And this is not done in dry exposition, but in living language; it is not a piece of antiquity research merely to ascertain what Paul wanted to say to the Romans 1850 years ago, but it is an interpretation of what God says through His apostle to all men of all places and of all times for their eternal salvation. As the Word of God itself is living and powerful and sharper than any two-edged sword, so also this interpretation addresses itself quite unsought and naturally to the heart and conscience of the reader. The present commentary has to do, of course, with the basic Greek text; for it pleased God, as Luther often says, to have the New Testament written in the Greek language; he therefore first of all anticipates readers who are proficient in that language and in Latin. But although the interpretation rests on a solid linguistic foundation and makes use of all the means of linguistics, we can say that even a theologian who does not understand the languages mentioned can easily get over the linguistic discussions and make use of the rich, delicious interpretation, since the actual interpretation is written in German, not in a dark, difficult-to-understand scholarly language, but in clear, generally understandable language. A more detailed review of the book will soon be given in "Lehre und Wehre". We predict that it will be a great success, for we know how people have been waiting for this work for a long time. May it be diligently read and studied, and may God lay his rich blessing upon it! The arrangement is in every respect exemplary, the typesetting with the many Greek and even some Hebrew words just exquisite, the price of the strong volume very acceptable. L. F.

Nineteenth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1906. 40 pp. 9X6. Price: 10 Cts.

The lecture introduces the reader to a number of female figures from the time of the Old Testament; not all of whom were spoken about orally, but enough of them; both those whose faith and conduct were exemplary, as well as others whose lives and activities are recorded in the Holy Scriptures as a warning. Eve, the mother of all women, is spoken of in particular detail. - In addition, we find in the report, next to the prefatorial speech preparing the negotiations, an overview of the missionary work of the district and its business negotiations.

X.

Fortieth Synodical Report of the Eastern District of the German Lutheran Synod of Missouri, Ohio, & n. St. 88 pp. 9X6. St. Louis, Mo. Concordia Publishing House. 1906. price: 18 Cts.

After Praeses Walker had remembered the previous speaker, L. Paul Beyer, in his synodal address and prepared him for the doctrinal discussions, Director H. Feth presented the life of Abraham, the father of many nations. This beautiful work is on pp. 15 to 74 of the report. It is heartily recommended to all readers of the "Lutheran." Then follow briefly the negotiations concerning the branching off of the Atlantic District from the old Eastern District and the indication of how henceforth the two Districts intend to divide themselves in the work.

K.

The Equitable Fraternal Union. 4 pp. 6X4. Northwestern Publishing House Milwaukee, Wis. Price: 5 cts; hundred price: H5.00.

A brief illumination of the said society, from which it appears that it prays in its meetings, but not in a Christian, but in an anti-Christian manner, and that in its funeral form it teaches the attainment of blessedness by works. The tract is to be had in German and English. L. F.

Spiritual songs for male choirs. Booklet 13. 12 pages 11X8.

St. Louis, Mo. Concordia Publishing House. Price: 20 cts.; price per dozen: P1. 50 and postage.

This latest issue of the well-known and proven collection contains the following five songs, the first two of which are suitable for Kirchweih, the other three for festive occasions in general: "Wie lieblich sind deine Wohnungen" (B. Reichardt, arranged by † J. G. Kunz); "Wie heilig ist diese Stätte" (Silcher, arranged by Laur); "Lobet den HErrn" (K. G. Gläser); "Der HErr ist gnädig" (F. Schneider); "Lobe den HErrn, meine Seele" (E. Kuhn). L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On April 9: Fr. L. A. M ü l l e r as orphan father in the orphanage at Frenivnt, Nebr. by Fr. E. J. Frese.

On sund. Misericordias Domini: L. E. E. Marzinski in the parish at Altheim, Mo., assisted by Fr. Mießler of L. H. Wesche. - L. O. R c u m a n n in the parish at Fairchild, Wis. assisted by ü l >. Bräm and Handlich by L. J. H. Stelter. - P. G. J. Mueller in the parish at Fenersville, Mo. by L. J. Hartmeister.

Introduced as teachers in parochial schools were:

On Easter Sunday: teacher E. F. lessen as teacher of the third grade in the school of St. Pctryc parish at Arlinton Heights, Ill, by L. C. M. Roack.

On sund. Quasimodogeniti: Teacher A. Mueller as teacher of the lower class in the school of St. Trinity Parish at Detroit, Mich. vou?. H. E. F. Qtte.

Initiations.

Dedicated to the service of God were:

The new church (24X40, tower 50 feet) and bell of St. John's parish at Whitc Eity, Kans. on Sun. Quasimodogeniti. Preachers: Stemmcrmann, Trögemüller, and M. Senne (eugl.). The consecration The prayer was said by Father M. K. E. Vetter.

The new tower and bell of the 'Trinitatisyemeinde zu Point R e st, Mo., am Sonnt. Palmarum. Preacher: P. H. H. Norden.

Inüüüünn.

On Sun. Reminiscere the congregation at Franklin T P., Iowa, celebrated its 25th anniversary. Preachers: Deckmann and F. W. Heinke.

Honfeven^Irrnreigen.

The Northwest Missouri Pastoral Conference will meet, w. (st., May 23-27, at L. Brust's church at Concordia, Mo. Works: on confession application: L. Rohlfling. History of the doctrinal struggles of the Missouri synod: P. H. A. E. Schäfer. A paper by P. Matuschka. on evolution: I". J. Höneß. Does the present state of Iük6 lu8uruuc" violate Scripture? Prof. Lobeck. on the right use of the time of a minister of the Word: L. P. T. Müller. That no Christian may be and remain a member of a Lodge: X. L. Schwartz. During this time there will also be the dedication of the new teaching building of our educational institution in Concordia. Registration requested with the Qrtspastor before May 4. E. Runge, Sekr.

The Oklahoma district clay conference will meet, w. G., May 23-27, at Father Meier's church at Breckinridge, Okla. Work: The doctrine of good works: L. Lehenbauer. The motto of the "Homiletical Magazine": Fr. Rösel. The doctrine of the church: Fr. H. Meier. Exe-



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St. Louis, Mo., War 7, 1907.

No. 10.

Ascension.

You have bought us, Jesus Christ!
Thine is our love and longing, God Creator from eternity And man
made in time.

O what kindness, what grace,
That thou hast borne our sin and guilt, Suffered bloody agony
and torment, To be our deliverer from death!

Hell itself burst your strength, you helped your own out of prison.
Now in glorious victory the Father receives you at his right hand.

Let your love's embers flame,
Take us mildly in protection and guard, Spare us in grace, and
grant That thy sight may strengthen and nourish us.

Thou art our joy alone!
You will one day be our reward.
We praise your glory
In time and so in eternity. (Ambrose, † 397.)

So then this command is called, "Go ye, and preach the gospel to every creature." Hereby he looks very far about him. For he does not want his message to be hidden in any corner, nor does he want it to be shy, nor does he want it to be sneaked in secret, but he wants it to be made public so that the sun in the sky, and all wood and stone, wherever they have ears, will hear it. As such things have happened, though the world has opposed them for so many hundreds of years, yet they have prevailed, that there never was such power and might in the world as this, which had so far gone and ruled. That there must be a great divine power about this preaching, and not of small, frivolous, or sinful things, such as are most common in the world, as robbery, stealing, lying, deceit, murder, iniquity, unrighteous violence, and tyranny, but of purely heavenly, divine things; which also is a sign that it is not a bad human thing, but God's own; and therefore both work and word agree, and bear public witness of it before all creatures under the whole heaven, by sea and by land.

This is a sweet, friendly, comforting message, and is called a gospel. For here you hear in one word: He will be saved, heaven opened, hell closed, the law and God's judgment lifted up, sin and death buried, and the life and salvation of all the world put into the bosom, if they will only believe it. O who here could well learn these two words, "believe" and "be saved"! For they are short and few letters, but such preaching and power as the world cannot comprehend, that such excellent grace and unspeakable treasure is given us through this preaching, so utterly without any merit on our part, since we have done nothing about it, nor even known anything about it, that if the world could believe it, it would believe it, if the world could believe it, it would, I think, have eaten up the preachers of the Gospel, especially the apostles, with love, and would still run to them in heaps and kiss their feet and put their hands under them with all joy, praising and thanking God that it had experienced hearing a Christian. (Luther.)

The last command of the Risen Lord.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.

Mark. 16, 15, 16.

These are the words of the majesty, which is called a majesty, that he should command these poor beggars to go forth and preach this new message, not in one city or country, but in all the world, principality and kingdom, and to open their mouths freely and confidently before all creatures, that all that are of the human race may hear this message. This is truly an outstretching of the arm, and a grasping of the hand, and a great multitude loaded upon him; and it is such a strong and mighty command, that no commandment like it hath ever gone forth in the world.

The right church discipline commanded by God.

4.

Before we begin to detail the? Before we begin to explain the procedure of church discipline in detail, it is necessary to point out the sense and spirit in which church discipline must be handled. Without this right sense and spirit, the whole procedure is only empty form, even if outwardly everything were quite correct. What then is this right sense and spirit? It can be expressed very briefly in this way: Church discipline must not be handled in the legal sense, but in the evangelical sense and spirit. What does this mean? The Lord Christ says to the one who is to punish his brother in private: "If he hears you, you have won your brother. This is what matters, this is what all church discipline aims at, and should and must always aim at, that we win the brother, that we win him who is walking in the way of destruction, who is in danger of being lost. What does that mean, win the brother? The Scriptures use this word several times in the same sense in which it is here. For example, the apostle Paul writes in 1 Cor. 9:19, "For though I am free from all men, yet have I made myself the servant of all men, that I might gain them much." He explains v. 22 thus, "I have become all things to all men, that I might save some everywhere. Here it means to win, to save the brother from destruction, to win him, not for a friend or brother, but to win him for Christ, for his church, for eternal salvation, eternal blessedness.

That such a winning is the purpose and goal of the whole church discipline according to the Lord's intention is also shown by the context in which our passage stands. The Lord says in v. 11 that "the Son of Man came to save that which was lost. And then vv. 12, 13, he tells a parable of a man who has a hundred sheep, and yet, when one is lost, leaves the ninety-nine on the mountains, and goes to seek it with all faithfulness, and, when he finds it, rejoices more over that one which was lost and is found again, than over the other ninety-nine which have not strayed. The Lord describes His merciful, searching love for the Saviour as one that pursues with all diligence every single sinner, to save him from his evil way, to bring him back to the fold. The Lord spares no work, no trouble; he is untiring in his pursuit of this lost sheep, seeking it until he finds it. And what joy when he finds it! There is joy in heaven before the angels of God over every sinner who repents. And the Lord adds, "Neither is it the will of your Father which is in heaven, that any of these little ones should perish," v. 14. It is the will of God, the will of God's grace, that none of these little ones, none of the sheep of His flock, should perish; He will preserve them all, and bring them into heaven. That is why the Saviour, with such faithfulness as a shepherd, goes after every single soul that has lost its way or wants to stray from the right, narrow path. His Saviour's heart breaks in mercy toward the poor sinners who are going to their ruin. And then

The Lord continues, "But if thy brother sin against thee," etc. The disciples of the Lord are to be his fellow-workers in these glorious works. Like their Lord and Saviour, they too are to pursue the erring man, every one of them, with all love and faithfulness, so that they may find him again and lead the lost sheep back to the fold. Through his Christians, through their faithful work on souls by means of the Word of God, by means of faithful admonition, warning, punishment and comfort from God's Word, the Lord, the great Shepherd of the sheep, wants to direct his work to the individual sheep. For this purpose, he has given his congregation the task of practicing church discipline on the sinning brother.

It is true that this, too, is the purpose of church discipline, that the congregation should expel from itself the manifest, impenitent sinners. The congregation should not tolerate in its midst, but exclude from itself, those who finally do not want to listen at all, but remain in their evil nature. "Put away from yourselves them that are evil," says the apostle 1 Cor. 5:13. The church of the Lord is to present itself, as far as is possible in this life, also outwardly as a holy church, which cannot bear the persistent wilful sinners. It should not tolerate apparent evil, so that Christians may fear and guard against it all the more. If the congregation tolerates manifest, unrepentant wickedness in its midst, ungodly, worldly conduct will soon break in among it more and more. But this purpose of the trial comes only in the second place, only when it has become clear that all love and kindness, that all compassionate pursuit of the sinning brother is in vain, when it has become clear that he is no longer a brother, but an ungodly man who will not desist from his sins, but will remain in them. As long as the church is still dealing with the sinner, the sense and spirit of JEsu's merciful love for the sinner must prevail, permeate the whole procedure from beginning to end, give its stamp to the whole. It must never be the purpose and intention to get rid of the person in question, even if the outward form of the procedure is observed, but to save the sinner, to preserve his immortal soul from eternal ruin. Yes, even when the last most difficult step has to be taken, when the sinner has to be expelled from the congregation, the congregation does this, however, for the purpose of, according to divine command, putting away the wanton sinner: But even in this it is still permeated by the spirit of love for sinners: Spirit of JEsu's love for sinners. Even the ban she still regards as the last means of bringing the sinner to the knowledge of his sad condition. With regard to the sinner, even in the last step, in the pronouncement of the ban, the church still intends to bring him to repentance, if God gives grace. He should learn to be afraid of his sin when he sees that his brothers, that the church of the Lord excludes him from their fellowship and thus from the kingdom of heaven itself.

Let us make every effort to ensure that this spirit of merciful love for poor sinners is never denied. It is certainly to be recommended that, at the beginning of the proceedings, attention be emphatically called to the fact that the real purpose and aim of church discipline is to possibly win the sinning brother. If the Ge-

If the church has this clearly in mind as its purpose, if every member is filled with the spirit of Christ's merciful love, which seeks out lost sinners and pursues them, then the church will be saved from many an oversight. Then, above all, one will beware of rushing into things, of the addiction to bring the matter to a quick conclusion. No effort will be wasted, patience will be exercised at all stages as long as there is a glimmer of hope of saving the sinner, even the faintest signs of repentance and conversion will be noticed and rejoiced in. For instance, when the sinning brother declares that he no longer wants to be a member of the church, that his name should be taken off, he will not be let go without further ado, but will be pursued and admonished, and his terrible intention of separating himself from the church of God will be made clear to him, whether he still wants to repent and let the church deal with him.

This endeavor to win the brother also prevents the congregation from being satisfied with all kinds of half-measures, with a mere outward confession of the sinner, to which the deed then does not correspond, and the like. It is important for the church not to keep up appearances, but to save the sinner. Just then, when merciful love for the sinner is alive in the heart, one will speak earnestly, under certain circumstances very earnestly, even sharply, and hold up the divine law in all its severity to the sinner, and yet in such a case the punished person will always notice and feel that one earnestly hates sin, because it is an abomination to God and leads man to ruin, but that one loves the person of the sinner and seeks to save him precisely through such earnestness and severity. Where, on the other hand, this intention is lacking in church discipline, or recedes very much into the background, all church discipline becomes more or less an external empty form, which usually does more harm than good. By the way, such a spirit of Christ's love dwells only in those who have experienced something of sin and grace in themselves. And the more alive a Christian is in the knowledge of his own sin, the more alive he is imbued with the consciousness that he himself is by nature a lost sinner, who is saved only by free grace, such as the avenger also obtained, who lives daily by the grace of God in Christ JESUS, the more love, earnest, sincere love for sinners dwells in his heart, the more he will be able rightly to admonish and punish them with holy earnestness and yet with winning kindness. May God never let our congregations lack such people who participate in church discipline in such a spirit and sense! The Pharisaic, self-righteous spirit is not suitable for church discipline; it is always full of unkindness and arrogance toward the neighbor, especially the fallen neighbor.

G. M.

Steward.

There are enough stewards in the world, so many that no man is exempt, but each one is called and appointed to be a steward who must give account. So it is not only those on earth who bear this name and are called to it.

We are not set up to administer the treasures of rich people in money boxes and other storerooms, but all men without exception are God's stewards. Everyone has received various gifts from God, and even though these may be many or few, no one has been elevated to the position of owner of them, but all of us are only stewards, only stewards of other people's goods, of God's gifts. We can call nothing, not the smallest thing, our own. In the presence of men you can say with full right: The children are mine, the house is mine, the money is mine, etc., but not before God. Before God you must at all times confess in the deepest humility: Dear God, my children are really your children, whom you have entrusted to me; my money is really your money, which you have lent me; my house is really your house, and I live in rent with you. As thou hast said thyself, Mine is both silver and gold, saith the LORD:" Hagg. 2:9. "All the beasts of the forest are mine, and cattle upon the mountains, as they go by thousands:" Ps. 50:10. "Instruct my children, and the work of my hands, unto me, saith the LORD:" Isa. 45:11.

But while all men are equal in that they are all stewards of other men's goods, who must give account before God, there is a great disparity in that they are partly faithful stewards by God's grace, whom the Lord will acknowledge and honor, and partly unfaithful, unrighteous stewards, who will become infamous before the Lord, as if they had murdered his goods, and who must one day depart in disgrace. To illustrate this great difference, let the reader be given a few examples from life for his own and others' consideration.

If you use the time of your life, the noble time of grace, as a seed of a blessed eternity; if in this time of yours, in heartfelt repentance, you seriously consider what serves your peace; if you faithfully spend the time to make yourself blessed with fear and trembling, and also to practice the works of love that are pleasing to God and useful to men, then you will prove yourself a faithful steward before God. But if you are more concerned with foolish pastimes, if you do not want to send yourself into time, if you do not want to recognize the time in which you are afflicted; if you consciencelessly waste the precious time of grace, which is so quickly passing by, and live so indifferently, unrepentantly, ungodly into the day, as if it were still early enough for true conversion, when it would please you - then you will be infamous before God, as if you had killed his goods, that is, as an unfaithful steward.

If you consecrate your life to the Lord who gave it to you, and offer it up in willing obedience, in holiness and righteousness that is pleasing to him; if you live in honor of him who died for you and rose again; if you are also glad of his last beckoning you to depart from this evil life, and plead with David: "Into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God," "Lead my soul out of the dungeon, that I may give thanks unto thy name"-then thou art found to be a pious and faithful servant, a pious and faithful handmaid. If, on the other hand, you live a selfish, self-seeking life or a

or if, even when sickness sets in, you still hear nothing of death, but only want to cling ever more firmly to earthly life, and think defiantly that you certainly do not want to die, that you are still too young to die, etc.? - alas, then thou art still like the unjust steward, who also thought, "My lord is not yet coming for a long time," and behold, suddenly he became infamous before him, as if he had killed him his goods.

If thou keep the members and powers of thy body in sanctification and honour, and use them in the service of God and thy neighbour; if thou make them weapons of righteousness, an offering that is living, holy, and acceptable unto God; if thou humbly employ the gifts of thy spirit, thy wisdom, thy art, thy understanding, and thy will, in the service of thy God, and for the increase of his glory, thou shalt prove thyself a good steward of the manifold mercies of God. If, on the other hand, thou exalt thyself above others because of thy possible excellences, and art stingy of vain honour; or if thou take part in evil counsels and ungodly arts of the frivolous world; or if thou even in gluttony and drunkenness, in chambers and fornication, in secret, unspeakable defilements, destroy the precious divine gift of thy health itself; Or if in sloth and idleness you leave your gifts and strength unused, then you will be accursed in the sight of God, as if you had destroyed his goods, that is, as an unfaithful steward.

If you faithfully bring up your dear children, not only in a Christian school and in church, but also at home, in discipline and admonition to the Lord, who expressly said: "Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God"; if, for instance, you also place them wholly in the service of his church, if they have a special desire and gifts for that very purpose; and if you also humbly and heartily return them to the Lord, if he calls them to himself by an untimely death - then in this you prove yourself a faithful steward before God. But if thou art negligent in the discipline of thy children, and showest no real earnestness, but yieldest thyself to the frivolity and corrupt taste of our world and time; if thou allow all manner of evil counsel and will of thy children to reign in thy house, or yet do not direct their instruction and education to teach them to seek first the kingdom of God and his righteousness; Or if you at least let your older children go their own way, as they please, then you will be ashamed in the sight of God as if you had destroyed his goods, that is, as an unfaithful steward.

If you wear your clothes as a proper covering for your body, in humility, discipline and modesty; if you make your house a church of God, where all things, including food and drink, are sanctified by the word of God and prayer, where people also teach and admonish one another with psalms and hymns and spiritual, sweet songs - then you prove yourself to be a faithful steward in this before God. But if you strut about in vain apparel, or if the word of Christ does not dwell abundantly in your house, but ungodly newspapers

and bawdy story-books are the daily food of your soul; or if you suffer swearing, drinking, dancing, or other frivolous company in your house - then you stand again in the ranks of all unfaithful stewards, who will be infamous before their Lord, as if they had murdered his goods.

If you use your money and your goods for your own needs and for the needs of your own people (and sometimes an innocent pleasure may occur); if you help to spread the kingdom of God in the work of the mission, especially in your own community, church and school; if you take part in the support of the poor and in other godly works of love, and you do all this from the heart, with good will, according to the ability that God provides - then you also prove yourself in this before God to be a faithful steward. If, on the other hand, you squander your money or are in the vice of avarice, and if you cannot well avoid it altogether, then you give as little as possible for the preservation of church and school, for the furtherance of the mission, or for the refreshment of the poor; or if you cannot even provide properly for the members of your household, then you will be infamous before God, as if you had murdered his goods, that is, as an unfaithful steward.

Should you now, dear reader, feel that your conscience has been struck and troubled by one or other of the above points, there is no harm in it. For

He who feels burden in his heart, Who feels his sin and pains
of conscience,

Such a one alone belongs to the happy people who take refuge in the faithful Saviour who paid the ransom for all of us, who even today, with his full payment for us, sees where we fall short in our accountability and should despair. He pronounces good for our debts, and restores us to honor, and then also makes us ever more faithful stewards, speaking daily in regard to all the goods entrusted to them:

It is, O Lord, thy gift and thy bounty, My body and
soul and all that I have In this poor life:
That I may use it for thy praise, For my
neighbour's use and service, Will give me thy
grace.

Ms. S.

May a parochial school teacher give private lessons or engage in other paid avocations?

(Sent from resolution of the Southern Indiana Pastoral and Teaching Conference by D. Fechtmann.)

In answering this question, there is no way to avoid also discussing the so-called salary question. Since this is being done on behalf of the Conference, such a discussion must not be regarded as an agitation for an increase in salaries. Such agitation is far from my mind. Nor should the discussion of this question serve to feed any dissatisfaction the teachers may have with the existing salary conditions.

Whoever enters the parish or the school board in our country does

He does it with the intention of recruiting souls for the Saviour and with the intention of devoting his person, that is, his gifts, his strength and his time, to this end. He does not do it with the intention of acquiring a secure position in life or of making a good living. He renounces worldly pleasures, including the lust for money and good mrd good life. He trusts in the fatherly care of his Lord, who will provide him with food and necessities in an orderly way.

That's the way it's supposed to be. Thank God, as a rule it is still so with us. Our pastors and teachers still continue to act in this way, and often wait with admirable frugality, and often with severe deprivation of their office. Nor are there isolated cases of younger teachers being made advantageous offers in order to win them for a business, but love for their Saviour and His Church moves them to remain faithful to their office.

When a teacher accepts the call of a congregation, he enters into a reciprocal relationship, so to speak, with that congregation. The congregation determines the duties of the teacher in the call. It says nothing of a limited amount of work, nothing of a limited number of hours of work. The congregation, by its calling, entrusts to the teacher an office about which it is not possible to determine in detail in advance what must be done in order that the purpose and aim of the office may be attained. The congregation is aware that the faithful discharge of the office requires all the strength and time of the person called, and expects him to do with conscientiousness and fidelity all that the assumption of this office requires of him, as it approaches him day by day.

On accepting the profession, the teacher assumes the office and promises not only to be faithful in the classroom, in the lessons, but also to do everything outside it that the conscientious conduct of his office demands of him. He knows that he must prepare himself for the lessons, that he must visit many homes in the interest of his office, that he must find time for further study, that he must take note of what is going on in the pedagogical field, that he must attend conferences and synodal meetings. If he is an organist, he must prepare himself for the services and strive to become more and more proficient in this branch of his ministry. Therefore, he can only conditionally say that the time which is not directly occupied by his office, including vacation time, belongs to him.

But also the congregation assumes duties with the issuance of a profession. In the name of Jesus, it undertakes not only to show the teacher the respect and love that make a blessed performance of his duties possible, but also to keep him in such a physical condition that he can perform his duties without worrying about food. In the end, she provides him with a fixed salary, according to her ability, her willingness to make sacrifices, or the circumstances of the person called.

It is the general experience of pastors and teachers that in most cases the salary only barely covers what the congregation owes to do. Only in rare cases

When determining the salary, the financial situation of the appointee is decisive. Secular associations pay their employees much more, even though they serve only worldly pleasure, while pastors and teachers sacrifice all their time and energy for the temporal and eternal welfare of Christians. In most cases, the willingness of the congregation to make sacrifices, which is often influenced by the example of sister congregations, is decisive in determining the salaries of our pastors and teachers.

In many a letter of appointment, the congregation commits itself "for the time being" to a certain salary. It often happens that the congregation later increases the salary of its servant. But it also happens that communities, as soon as so-called bad times set in, reduce the salary, or expect or demand from their servant that he pay back a part of the promised salary into the community treasury as a so-called contribution, although he is not obliged to do so. As a rule, the salary remains the same until the teacher is called away and the community then perhaps sees itself obliged to increase the salary in order to get a teacher again as soon as possible.

If a teacher has accepted a job, he has also agreed to the fixed salary. He tries to arrange his household accordingly. If God keeps him and his family in good health, things will go well, even if it is according to the proverb: With much one keeps house, with little one gets by. But perhaps God will lay the dear cross upon the teacher. He himself is ailing, and must use doctor and apothecary. The housewife becomes ill and must have care and help, or the children become ill; perhaps he must experience a death in his family. If the love of the congregation does not help him, he will be in need and in debt, which will probably oppress him for years and rob him of his joy.

Or the salary was established a number of years ago, when the congregation was comparatively poor. But circumstances have changed; many in the community have become wealthy, but the teacher's salary still covers only the most modest demands. He for his own person is willing to spare, but he has a wife and children who must also spare with him, to whom he must deny what the wives and children of most of the church members have.' That hurts! Or the children grow up, and he, as a faithful householder, recognizes the duty of providing for his children's education. In view of family and of the apostle's word, "Eat and drink what they have!" he asks for a raise. Perhaps it will be granted, perhaps not.

Or the salary was fixed years ago, when food was low in price, before "prosperity" had arrived; but the same salary is not sufficient to meet the present price of food-the purchase value of the salary has shrunk by one-fourth. Corporations, contractors, stores increase the wages of their employees, but the pastor and teachers of the parish must still try to get along on the same salary.

Or even, the teacher or his wife are not financial-

genius. By some circumstance, perhaps by procuring a piano or the like, he has got into debt, and will not and will not succeed in getting out of it.

What is to be done in such and similar cases? First, the teacher is directed to the congregation, and it is their duty to help. But it is also the duty of the church officials to see to it that the church does its duty, as it promised to do in the name of Jesus. But perhaps they neglect or postpone it through lack of knowledge. If the relationship between the teacher and the pastor of his congregation is as it should be, he will reveal his situation to the latter, and they will consult together whether and how to help. Perhaps it will turn out that the pastor is in a similar position, that the teacher has to wait until his pastor's salary is increased, that love requires not only to grant his pastor a salary increase, but, if possible, to speak for it himself; for as reluctantly as the teacher may ask for a salary increase for himself, the pastor will be just as reluctant to ask for one for himself. But let the teacher beware of working on influential members of the congregation or personal friends in order to procure for himself an increase in salary through them. In this matter, too, everything should be done honestly and properly, and the orderly way is for it to come before the congregation through the officers of the congregation.

But how if the municipality does not grant a salary increase or does not grant a sufficient one?

Then necessity forces the teacher to cover the shortage by private instruction or by other secondary employment. In the December number of the eighth volume of our "Schulblatt," the following answer is given to the question of whether the teacher may give private lessons:

"It is to be considered in answering this question whether or not the congregation has so placed him externally that he has food and clothing and the means to purchase the books, etc., indispensable to his profession. If this is not the case, so that even if he is really frugal and frugal in God, he does not know how to maintain himself and his house without oppressive lack, and the congregation, whether for lack of temporal means - which probably occurs more rarely here - or else for lack of faith and love, he can confidently regard the offer to give such private lessons as coming from God, who thereby wants to make it possible for him to continue the blessed work of the school in his place and thus not to let the poor children pay for the poverty or the sins of their parents. - On the other hand, it is quite different when an Evangelical Lutheran parish teacher lets himself be determined by love of money, be it in order to collect it or in order to secure for himself and his family as enjoyable a life as possible, to take on such private lessons, and then, of course, the more of them there are, the more he likes them, be it then with the preparation for the lessons and with the general further training for his profession, as it may. Of the disgraceful sense of such a teacher we need not say many words: his own conscience testifies to him that he is a filthy mammon and belly servant, and that as such he will one day receive his due reward."

From our mission to the Jews.

In order to give the readers of the "Lutheran" once again an insight into the work of our missionary to the Jews in New York, we let follow an excerpt from the reports which the missionary submits to his commission from month to month. Missionary Friedmann writes:

"I am not ashamed of the gospel of Christ, for it is the power of God that saves everyone who believes in it," Rom. 1:16, was Paul's experience, even though the Jews blasphemed and sought his life. Since that time the Jews have become still more obdurate, and seldom of so-called Christendom have the persecution, the ungodly walk, and the bitter persecutions of all kinds contributed much to Israel's hostility to Christianity and the Saviour of the world. Therefore, if now and then a Jew's heart opens and devoutly listens, as Lydia did, to the preaching of Christ, this is a victory for the Gospel, for which the missionary to the Jews is heartily grateful to God. For darkness resists the light, and the prince of darkness snorts and rages when his kingdom is broken off and his prey is snatched from him. He therefore also provokes the Jews against the missionary, and the messenger of peace, who wants to bring salvation to Israel, has to put up with harsh treatment, many blasphemies and curses from his fellow tribesmen. If it were not for the comforting word of the Lord Jesus: "Behold, I am with you always, even to the end of the age", Matth. 28, 20, the missionary to the Jews would either go mad, or get emaciated, or throw in the towel and run away. But the powerful, comforting promise: "I am with you" can be grasped with one's hands in the mission to the Jews, when the strongholds of prejudice and unbelief fall before the trumpet sound of the holy gospel.

Many Jews who used to sit during the sermon as if they were made of pins, and who uttered blasphemous words at the mention of the most holy name of Jesus, can now be seen devoutly listening to the word of God, and going away in a thoughtful and serious mood. This is a victory over which the angels in heaven rejoice.

The public services in the premises of our Jewish mission were attended by 26 to 30 listeners during the past Advent and Christmas season. The Saturday and Sunday school was attended by 48 to 60 Jewish children during the same period. Special religious lessons were given on 21 evenings. On the basis of Old Testament prophecies, the message of Christ Jesus was implanted in the hearts of the listeners. About 40 to 48 children attended. The fruit cannot fail to come. We can be as sure of JEsu's victory over the remnant from Israel as we are of His victory over our own once dark hearts. Heralds of such a Prince of Victory need not have a rabbit's heart. They prepare the way for him, if only to remove for the time being the rocks and stumps of uncertainty and prejudice. And he who thinks and feels with Christ will want to share in this work and blessing.

The mission to the Jews cannot and must not be compared with the other mis^sions which our Synod is engaged in, and which have more conspicuous fruits to show. No ' people among whom our missionaries labor have so brought upon themselves the curse of God with the words, "His blood come upon us and upon our children!" Matt. 27:25, upon themselves, as the unhappy Jewish people. No nation on earth has the cover of Moses, 2 Cor. 3, 14 ff, hanging over its eyes and heart like the blinded Jewish people. Among no other people, among whom we do missionary work, is Christ our Saviour so detested as among the physical descendants of Abraham. In addition to this, the Jews have the Talmud, which twists and darkens the glorious prophecies of the Old Testament, which deal with Christ, in the most horrible way. Only a few examples of this are given today. Concerning the prophecy of Jacob, Genesis 49, the Talmud says: Jacob wanted to reveal to his sons the time of the coming of the Messiah, but the *Sehechina*, that is, the Spirit of God, had left him, therefore he could not make this known to them. The Talmud interprets Isaiah 9:6 in such a way that no trace of Christ's divinity remains. For he asserts that the prophet here speaks excessively, in order to indicate the excellence and majesty of the Messiah. The 53rd chapter of the prophet Isaiah the Talmud interprets to the people of Israel. Israel is the righteous servant of God and suffers for the other nations.

If we now consider that there are enough people in visible Christendom who have been baptized in Jesus' name and yet do not want to take their reason captive to the obedience of faith in all the teachings of Holy Scripture, it must become clear to us that a Jew who has imbibed the leaven of the Talmud from his youth will find it much more difficult to grasp and believe the Christian doctrine of the two natures in Christ. But this very doctrine, on the basis of the Old Testament, must be recited to the Jews over and over again, until their ears are opened and their minds enlightened by the Holy Spirit. Nath. Friedmann, missionary to the Jews.

Will our dear Christians continue to carry the mission among Israel and the missionary on a praying heart, and also occasionally give a part of their missionary gifts to the mission to the Jews. The treasury is empty, indeed it is in debt.

On behalf of the Commission for the Mission to the Jews
H. C. Steup, Chairman.

† Fr. Traugott Häßler. †

"On the 22nd of May the HErr called his servant Traugott Häßler, pastor at St. Paul's parish near Holstein, Nebr. at the." So said the obituary in the "Lutheran" of June 9 last. The friends and ministerial neighbors of the deceased believe that a life summary should follow this brief obituary, as Häßler was one of the pioneers in the state of Nebraska, and has labored there with little interruption in the vineyard of the Lord since the year 1872.

Traugott Häßler was born on 23 January 1846 at Schlö

He was born in Saxony. His parents were well-to-do farmers with a Christian spirit and raised him in discipline and admonition to the Lord. From the age of six to fourteen they sent him to the village school in Schlöben, and in 1860 he was confirmed by the pastor there, D. Pabst. According to his father's will, he should now learn the wagon-maker's trade; but their pastor urged the parents to let the boy study for the sake of his excellent gifts, and at the same time saw to it that he received music lessons. That he was already an attentive reader of the Bible when he was fifteen years old is shown by the fact that when he read the scripture passage Hebr. 13:13, 14: "Let us therefore go forth unto him out of the camp, and bear his reproach. For here we have no lasting city, but we seek the city that is to come." He was so moved that he decided not only to deny the world and its lust and to serve the Lord Jesus, but also, if it were God's will, to leave his home and father's house and go out as a missionary to preach the gospel to the poor Gentiles. With the consent of his parents he therefore entered the mission seminary in Leipzig in 1862 and studied there with all diligence, especially the basic languages of the Holy Scriptures, so that after a six-year course he passed his final examination with honors. After being released from military service, he entered the University of Leipzig at the age of twenty-two to study theology, but received little benefit or blessing from the lectures of the professors. In spite of all the temptations of German student life, he remained a childlike Christian and had to bear the shame of Christ for the sake of his faith and confession. In 1870 he passed the candidate examination, but by God's providence he was not to become a missionary in the East Indies, but was induced to emigrate to America to do missionary work. In the fall of 1871 he entered our theological institute in St. Louis and completed his studies for the sacred ministry.

After passing his examinations well, he received a call in 1872 to the newly formed congregation at Olive Branch, Lancaster Co., Nebr. Without long conferring with flesh and blood, he gladly answered the call of his God to what was then still for the most part the wild West, and was ordained and inducted in the midst of his congregation on the 18th of August. Here the first thing to do was to lay the foundation. He went to work with zeal, preaching the word of the kingdom to the new, still very poor settlers, visiting his people, taking care of the youth, holding school diligently during the week, and not letting any work or trouble spoil the office of a Lutheran preacher. Gifted by nature with a cheerful temperament, solitude did him no harm, and he could easily send himself into the poor relations of the people. Usually a friendly smile beamed on his face, and wherever he went the thread of conversation never broke, there was singing and music, and then again telling, and, if necessary, disputing, often until deep in the night. But jokes and foolish things, jokes and songs, which were not appropriate for Christians, were abhorrent to him. So he was made for missionary work, and there was no lack of opportunity for it in Nebraska at that time. There was every

Pastor also at the same time a traveling preacher. Nor did our Häßler allow himself to be called in vain, soon casting the net of the gospel here and there, near and far. In 1877, after a blessed ministry of five years, he answered a call from two churches on Lincoln Creek, Seward Co. Nebr. to a still larger field of labor. Here, too, his labors were not in vain innern HErrn. Not only did he supply his own congregations according to need, but he also planted several other now flourishing churches. Once he had a firm foothold, he did not let himself be driven away by the false prophets, but opposed them manfully and did not shy away from a public disputation in order to maintain his field.

He had remained unmarried until 1878. He was now 32 years old. Then God provided that he found a proper pastor's wife in Miss Henriette Hansmeier, whom he brought home on October 13, 1878, and with whom he lived to the end of his life in an extremely happy and richly blessed marriage.

In 1882 he was called to the church at Beatrice, Gage Co. nebr. which call he accepted with the consent of his former congregations. Here he developed his chief effectiveness. For twenty-two years he presided over this congregation, faithfully attended to the teaching of the schools, was besides active as a missionary preacher, and also planted several congregations here, which he served for many years. Although he was not an outstanding preacher and his manner was not pleasing to everyone, and although he had many character traits, weaknesses and infirmities, which revealed that he was not yet a perfect saint, but a poor sinner in need of daily forgiveness, he nevertheless sought to faithfully serve his Savior in his church with the gifts and powers that God had given him, and to adorn the pure doctrine by a Christian way of life. Those who entered his house and knew him more intimately also learned to appreciate him. He always had a warm heart and an open hand for missions and the purposes of the Kingdom of God, and he also knew how to warm up his congregation for them. If he could win over a young man who was willing to become a preacher or teacher, he gladly took the trouble to prepare and teach him to enter one of our grammar schools or seminaries, so that he might skip one of the lower classes.

Special circumstances finally determined him to resign from the office he had held so dearly in his previous parish. But he could not decide to stand idly by the marketplace as long as he was still able to work. At last his ardent wish was fulfilled. On January 24 of last year he was allowed to accept the call to St. Paul's Parish in Holstein, Nebr. and was installed there on March 4. With joy he took up his office. However, the closing time, when he was to be relieved from all labor, came sooner than anyone suspected. On May 20, after preaching with extraordinary freshness in the morning, he was struck by a cerebral apoplexy in the afternoon while on a visit to a parishioner. Unconscious, he was brought home, and after 36 hours, without coming to his senses, he breathed his last.

This was a painful funeral celebration, which then took place on the day after the Feast of the Ascension. From all sides came

His friends and neighbors came from near and far to express their heartfelt condolences to the widow and her children, who had been so deeply affected, and to pay their last respects to the deceased. The funeral service in the house was conducted by the next officiating neighbour, Fr. M. Schmidt, and in the church Vice-President W. Cholcher preached the funeral sermon on the words of Jesus, Jn. 12, 26, "Where I am, there shall My servant be also" before the large and moved congregation of departed people, and comforted the bereaved. Fr. H. Schabacker addressed from this some words of comfort and exhortation to the orphaned congregation, and read the life history of the deceased. Then the neighbors carried the coffin out to the open grave in the graveyard next to the church. C. Schubkegel officiated at the funeral. There he now rests in his chamber until once "the trumpet" sounds, which also penetrates through the graves". Besides the deeply bowed widow, he is mourned by five sons and two daughters; one of the sons is studying theology. The time of his pilgrimage on earth was 60 years, 3 months, and 29 days.

G. J. Bürger.

To the ecclesiastical chronicle.

America.

Under the heading "Un Lutheran Practice" we reported in No. 4 of the "Lutheran" that a pastor of the General Council in Lancaster, Pa., had held a joint "service" with his congregation on Thanksgiving Day with the Reform Jewish congregation there in their temple and had officiated together with the rabbi of that congregation. We added that steps would be taken in the General Council to remove the given nuisance. This has now been done. The pastor in question has been made and, as the President of the Council, D. Schmauk, informs us, has publicly repented. This is gratifying, and we bring this to your attention here, and only wish that in the Council right Lutheran practice and its foundation, pure Lutheran doctrine, would be insisted upon in every case. That it is necessary, no one will deny. . L. F.

The Episcopal Church of our country is probably the church where heresy in the main truths of the Christian faith is most prevalent. Usually those who are disciplined and excluded from other church fellowships, if they rejoin any church at all, join and are accepted in the Episcopal Church, and the grossest blasphemies are uttered from the mouths of Episcopal preachers. No sooner has the Crapsey case come to an end, which has been so much talked of ("Lutheran," No. 5), than another Episcopal preacher at Rochester, N. Y., named Richmond, follows in Crapsey's footsteps. The "Lutheran Herald" shares the following sentences from one of Richmond's Lenten sermons, "In some churches you still hear that inhuman, horrible doctrine, contrary to love and the law, the doctrine of Christ's vicarious suffering and death: Christ has done for all your. Sins enough; only believe that Christ died for thee, and thou shalt be saved. This is the greatest error, inasmuch as Christ's suffering is spoken of as vicarious. The churches in which this doctrine of substitution is preached might as well be set on fire and burned to-morrow, or turned into hospitals or asylums for the insane." In another sermon Richmond said, "For the twentieth century we must have a new Bible.

And indeed, the people are now writing them. There is no room in this Bible for such names as Abraham, Moses, David, Isaiah or Hosea. They were fine people in their day; but you have more famous names now. And such are Napoleon, Hildebrand, Henry VIII, Queen Victoria, Gladstone, Parnell, Benedict Arnold, Jonathan Edwards, John Wesley, Florence Nightingale, Beecher, Brooks, John D. Rockefeller, and Chancellor Day. An entire chapter will be devoted to Darwin and his great revelation. In the new Bible you will also find a chapter on what folly it is for the church to defend the faith or to raise funds for the conversion of the so-called heathen." We need not say a word further on these abominable blasphemies and vituperations of the holy Word of God and its central doctrine of salvation, so effected by JEsus Christum. L. F.

As has been reported in all the papers during the last few weeks, legal proceedings have been instituted **against** Mrs. Mary Baker G. Eddy, the **founder of the dizzy and anti-biblical Christian Science**, by her next of kin, her own son and others. They want to know more about her financial circumstances, as she has come into possession of great wealth through her widely distributed, expensive book "Science and Health". One remembers that the recently deceased swindler Dowie had to go through similar experiences, and that from then on things went downhill for him and his reputation. It would not be surprising if this occurrence were also the beginning of the end in the case of the aged Mrs. Eddy, and if thereby a fraud as foolish as it is pernicious were gradually put out of existence. Of course, the history of the Church has shown often enough that one religious fraud was hardly over when **another** arose and found adherents. People love the darkness more than the light, Joh. 3, 19. L. F.

Abroad.

In England, too, naked, bare unbelief is gaining the upper hand in the church, and while it has hitherto been confined more to theological circles, it has recently been proclaimed freely and openly from the pulpit of the congregation. It caused a special sensation when a few months ago a celebrated London preacher, Campbell, took up arms against the Bible from the pulpit, and the believing circles in the English churches are very indignant. 'Campbell stated: 'Nothing in the Scriptures is binding upon us. - JEsus Himself had shown us the way to be free from the Old Testament. Even what the apostles taught was merely their private religious opinions. It is true that God spoke through them, but they were not perfect and infallible. God can reveal Himself in us just like that. No one should allow himself to be limited in his opinions by the Bible. - But what is the use of all indignation if one does not get serious and take action against the gross false teachers? God's Word commands that false teachers be disciplined and, if they do not recant their error, that they be put out of the church. L. F.

On the beautiful island of Samoa in the Pacific Ocean, there are now no pagans. All the inhabitants are Christians by name. Christian schools flourish and are attended by thousands of children; there are also Christian colleges and a theological seminary where natives are trained for church service, as already by far the majority of mission workers are natives. The mission is chiefly carried on by the great London Missionary Society (Episcopalians); then follow the Australian Methodists and the Roman Catholics. L. F.

From World and Time.

Two Christian Scholars. Professor Dr. von Bergmann, the recently deceased famous physician, whose services to medical science are discussed and praised throughout the world, was a childlike believer in Christ, and even in the face of death confessed his faith in Christ. German papers report that before the last operation to which he had to submit, he prayed aloud and clearly the first verse of the well-known spiritual hymn composed by the pious poetess Julie Hausmann:

Take then my hands, and lead me to my blessed end, and for evermore.
I cannot go alone, not one step; Where thou wilt go and stand, there take me with thee.

- Likewise, Professor Dr. Blaß, who died in Halle on March 5 and was famous throughout the world as a connoisseur of Greek language and literature, was a resolute Christian. Not only did he directly serve Christian theology with his gifts and scholarship, but he also vigorously defended the faith of the Bible against liberal theologians such as Harnack and their ground-breaking efforts. He also fiercely opposed Ernst Häckel, the much-named apostle of the most radical unbelief in recent years. If, as the apostle says, not many wise men according to the flesh, not many mighty men, not many noble men, are called, 1 Cor. 1:26, it is also evident that some of the great and learned men of the world are always believers in the gospel. L. F.

In recent times **great earthquakes have** followed one another so rapidly and have been accompanied by such appalling devastation that one cannot help thinking that the earth is becoming rotten and old, and its foundations are tottering. In one year earthquakes have occurred in California, Chili, Jamaica, and Mexico, to name only the largest and best known. Thousands of people have been suddenly carried off, property worth millions has been destroyed. We Christians know that such afflictions are the means of the Lord to frighten the unbelievers, so that they will think of what serves their peace. Many a person who until then had been walking safely toward the open abyss will be shaken up and brought to their senses. But to the faithful such terrors serve as a reminder to keep what they have and to be ready at all times for the hour when the great, general final judgment will come, of which only these earthquakes are signs and harbingers. L. F.

Rogate - Pray!

Question 212 of our Synodal Catechism is, "With what difference shall we ask?" And the answer is, "For the spiritual goods which are necessary to our blessedness we ought to ask without condition; but for the other goods with the condition that God will give them to us, if it be to his glory and our salvation." - This is undoubtedly true and in accordance with the word of God.

But our poor flesh and blood are apt to misunderstand, and say thus: So with right, firm, and cheerful confidence, I may blotz ask for that which is absolutely necessary to my future blessedness; but if I am otherwise in distress, I know not whether God will hear and answer my cry and cry. And so there is the danger that we will sink into despondency and even lose our trust in God.

But what does the Holy Spirit say? He says, "Take no thought for yourselves; but in all things make your requests known to God in prayer and supplication with thanksgiving," Phil. 4:6. And He says, "Cast all your care upon Him, for He cares for you," 1 Pet. 5:7. And when Peter was about to sink, he cried out, "Lord, help me!" And JEsus soon stretched out His hand and took hold of him. Matth. 14, 30. 31.

How then does the matter stand? The matter behaves just as our catechism says. But it does not behave as our poor flesh and blood would have us think, and as is indicated above.

The matter is this: let your heart be first of all that you are and remain God's dear child. For this great and incomparable grace and gift, ask God above all things with cheerful confidence and "without condition." But if thou art God's dear child, let it be known from God's word, that God, in all things and in all distress, is a thousand times more willing to hear and answer thy cry and cry, than a faithful mother on earth is to hear and answer the cry and cry of her dear child, when he is in distress, or when he thinks he is in distress. This is the glory of God, and his tender and merciful joy, when we call upon him in all our troubles, as a dear child calls upon his dear father or mother. He hears, he listens, he loves you, he is full of tenderness and mercy towards you. But if the faithful God finds that your petition is indecent, and not "to his glory and to your salvation," will you be despondent or discontented if he treats you otherwise than you desire, but rightly and fatherly?

I have been in fear and distress many times in my life (much more often in fear than in real distress, of course) and have been in God's ears a lot. And how is it? Here I am today. I have not perished. God has helped me through pleading and understanding. And when I am asked if I have ever had want, I must answer, "Lord, never none." - Yet I am still often fearful and anxious. I still cry out and scream. And with bloody difficulty I learn the verses:

Has he not fed and nourished you from
your youth?
How many a grievous misfortune hath he
returned!

He never failed a thing in his regiment;
Nay, what he doeth and letteth come to
pass, That shall have a good end.

Well then, let him go on, and don't talk to
him about it, and you will rest here in
peace and be happy forever.

A few years ago I was a schoolmaster. I had three classes; there was one child in each class. I got 200 thalers a year and free wards. The house was a castle. The schoolroom had chairs upholstered in blue silk. It happened at that time that I promised the good Lord that I would incur no more debts, and begged him to help me keep my promise. And I ordered a theological work, which was very expensive, and did not ask how expensive. I thought my quarterly salary would be more than sufficient. At New Year's I got my fifty thalers. In the evening I sat down with the family. The postman came. The mother of my children opened the mailbag and gave me a letter. It was the bookseller's bill: 70 thalers! So I owed 20 thalers. I hurried upstairs to my room and fell to my knees...

and said to God that he might forgive me, and that he might give me twenty thalers, for he was rich. Then I went down again. The Baroness said, "Where did you run off to in such a hurry? Here is another letter." I took the letter, opened it, and found 20 thalers in it. A lady who had a grant to manage wrote to me that she had just 20 thalers left and thought I could use them. - Isa. 65:24 says, "And it shall come to pass, before they call, I will answer; while they yet speak, I will hear."

Another time I was not in such a small trouble as I have just told you, but in a great and terrible trouble with my wife and child. And I was in a distant and strange land. And all my friends and relatives had turned away from me, because it was a question of the right faith and its confession. But actually I was not in distress, but the distress lay only threateningly near the door. It was like this:

When we are in the greatest trouble, And
know not where to go, Nor where to go, And
find neither help nor counsel, Whether we
trouble early or late.

And it was not I alone who was in distress, but three others with me and their families. Did I cry out to God? Yes, you did. Did God's hand come? Apparently not right away. But when the need was greatest, which in this case meant closest, God's help was also closest. Suddenly and completely unexpectedly, a large sum of money came from an unknown, yet well-known man. And we were all helped. That was God's hand, God's good, dear Father's hand.

O I could tell much more of God's visible help.

Shall we children of God not trust God? and call upon him? and then trust him again? Shall we not trust him, even when once by deed he says, Well, my child, not so!? Shall we be naughty if he does not give what we think is good?

When I was a very small child, my mother sprinkled a white powder on a piece of bread and gave it to the maid to put in the cellar - for the rats. I thought it was carrot. And I asked for one of those, too. The mother wouldn't give it. I cried and screamed. The mother explained. I cried and cried some more and was naughty. Then the father came--.

O, our catechism question is right. But we lack faith and childlike trust. But it is also true that we should call upon God in a childlike way in all our needs, real and imagined. And he hears with compassion. And he helps much more often and better than we think. Also we are so forgetful in these things!

Ph. U.

False Messiahs.

Already in the early days of the Christian church, soon after the Jews rejected their true Messiah, false Messiahs began to appear. Apost. 5, 36 f. we read that in the days of the apostles many Jews followed Theudas and Judas from Galilee, and that many of them perished with these impostors. The Jewish historian Josephus lists several impostors who pretended to be Messiahs. They deceived many even before the destruction of Jerusalem and the temple by the Romans. And since then the Jews have always looked for the coming of the Messiah and have followed every deceiver who pretended to be the Messiah with or without pretenses, just as the Lord Christ had foretold that many would die in the Messiah's presence.

But the Jews did not believe the words of the Lord and this caused the destruction of many of the Jewish people at all times.

We will now name some of the false Messiahs who followed those mentioned by Josephus.

During the time of the Emperor Trajan, one named Andrew declared himself to be the Messiah and became the undoing of many baptizing Jews. Again, during the reign of Hadrian, another Jew stood up as the Messiah. This one they first called Bar Kochba, that is, Son of the Star, in allusion to the "Star of Jacob," Num. 24:17. This movement, however, ended in a terrible bloodbath among them, and when at last the deceitful game came to an end, they changed the name of this false Messiah from Bar Kochba, Son of the Star, to Bar Kossiba, that is, Son of Lies.

How often have the Jews been deceived since then! In 434, during the reign of the younger Theodosius, another false Messiah arose in the island of Crete, claiming to be Moses and sent from heaven to lead the Jews from Crete dry-footed through the sea, and indeed he persuaded several to throw themselves into the sea. Then there arose in Arabia another false Messiah named Dunaan, and with his retinue attacked the bishop and Christians in Neprae, and committed great outrages, until he too was killed.

Nine years later the Jews and Samaritans were led into a rebellion by the false Messiah Julian, which then brought ruin to him and many of his followers.

When the lying prophet Muhammad appeared in the year 622, the Jews rallied around him as their Messiah, for he pretended to be him at first, and they remained faithful to him until they saw him drinking camel's blood. This and other incidents caused the Jews to separate themselves from Muhammad.

In 721 the Jews rallied around a Syrian who claimed to be the Messiah.

In 1137 the Jews followed a false Messiah in France. They were banished from the country and killed great Meugen.

In 1138, a false Messiah took up arms in Persia and brought great disaster upon the Jews there.

In 1157, the Jews rose up under a false Messiah in Spain. As a result, almost all the Jews in Spain perished. Ten years later, they suffered greatly under a false Messiah in Fez. And in the same year, another arose in Arabia. This one pretended that, after the king there had cut off his head, he would come to life again. This did not happen, but he saved himself by this claim from a still more cruel way of death.

Not long after, the Jews suffered much at the hands of a deceiver on the other side of the Euphrates. He had pretended that he would go to bed in the evening afflicted with leprosy and rise again in the morning healed.

About the year 1174 a false Messiah arose in Persia and seduced the Jews into a rebellion, which resulted in the downfall of very many of them. And yet another, David Almuser, arose in Moravia. Through him a great number of Jews in Moravia and Germany fell into misery.

Again, in the same century, a false Messiah arose. These are all listed by the medieval Jewish scholar Maimonides and others. They also tell of the false Messiah David el David Elroi about the year 1200 in Persia. This one was a great magician and deceived many Jews.

In 1222, many Jews in Germany followed a false Messiah whom they called the Son of David. In that same year, they expected the Messiah to be born to a woman in Worms who was pregnant at the time. But the expected child was a girl.

In 1265, when the Saracens made war on Christendom, the Jews thought that now the Messiah had come to fight their battles. In that same year, Rabbi Abraham Avenaris, a Jewish astrologer, said the coming of the Messiah was near. And later still, Rabbi Abarbanel, in his interpretation of the prophet Daniel, prophesied from the conjuncture of the planets Jupiter and Saturn in the sign of Pisces that the future of the Messiah was near.

About the year 1497 the Jews were again deceived by one Ishmael Sophus, whom they believed to be the Messiah, and who, at the head of a band of wretched villains, won victories in Media, Parthia, Persia, Mesopotamia, and Armenia. Finally, however, he deceived the Jews by founding a new sect within Islam.

Then, only three years later, in the year 1500, a certain Rabbi Arches Lemla appeared in Germany as the "forerunner of the Messiah". This one, he promised, would appear that same year and bring the Jews back to the land of Canaan. The Jews almost universally believed him. They were so sure of the matter that they issued public fasts and prayers, and thus prepared themselves for the coming of their Messiah. They were terribly disappointed.

About the year 1532 another Messiah appeared in Spain. This one was condemned to death by fire under Charles V, as was another, Rabbi Salomon Malcho in Mantua, whom many Jews believed had come back to life after being burned. Another false Messiah arose in the East Indies about the year 1650, and still another in Holland a few years later.

In 1666, the infamous false messiah Sabathei Zewi stood up. He was almost world-famous, and large crowds of Jews followed him. But after all these expectations of the Jews, at last, to save his life, he became a Mohammedan.

A few years later, in 1682, a German Jew, Rabbi Mordecai, rose as the Messiah. Almost all the Jews of Germany and Italy professed him. Later, however, they abandoned him to his fate in order to escape the Inquisition themselves.

It may seem strange that the people of the Jews rejected the Lord Jesus, Him who exactly corresponded to all the prophecies of the Old Testament about the Messiah, and then followed every miserable deceiver. But this is but a confirmation of the Scriptures, which say, Rom. 11:25, "Blindness befell Israel;" and Apost. 28, 27: "The heart of this people is hardened, and they hardly hear with their ears, and slumber with their eyes." Only individuals of Israel will be blessed. (Zion's friend.)

Is there a coincidence?

Pastor Keller from Ruhland tells: I was the only Lutheran pastor within a radius of about 250 miles in the Crimea in southern Rutzland and could only officiate once or twice a year in the individual towns; there was plenty of work to do, namely baptisms and weddings. Once I drove to a place about 50 miles away. The road led through the steppe; actually it consisted only of a track. There were no signposts because the people did not know how to read.

For orientation, if necessary, mounds of earth are thrown up at certain distances, and I was told that I had to turn right at the twelfth mound. Unfortunately, my coachman had miscounted by one. It was a dark night, and suddenly the horses stopped because they could no longer discover a trail. Now good advice was expensive; at last my coachman thought that the horses would surely move off in some direction after a while as a result of their instinct. It did not take long for them to start trotting, and after an hour we found ourselves in front of a farmstead, where a woman with a light soon appeared and inquired about our wishes. She was a German colonist. "We are lost," I said. In a trembling voice the woman asked, "Aren't you Pastor Keller?" When I answered in the affirmative, she dropped her candlelight and cried out, "Herr God, now I believe that you answer prayers! All day long I have been praying that God would send me the Lord Pastor, for my husband has been in the throes of death for many hours, and has been wailing that he could not die until he had made a confession." This place lay far beyond my intended destination, and I would not have come there till later; but now I had to stray to assist a dying man in his agony. The man, terribly martyred in his soul, confessed to me with trembling and trepidation that he had committed a murder several years ago, and that the culprit was undiscovered. I was able to absolve the penitent and administer Holy Communion, whereupon he quieted down and slumbered a little. A few hours later I was awakened because the dying man became very restless and asked for me. He gratefully pressed my hand, and believing in his Saviour, his comforted soul went to eternal rest.

Unbelief says, "That was a coincidence. But the Christian knows from the word of truth that the Lord guides and leads his elect, often strangely, but heavenward!

The best traveling companion.

The famous deceased painter Ludwig Richter, who was a Roman Catholic by birth, reports in his book "Life Memories of a German Painter", published in a new edition, the following case which he experienced as a young man on his journey to Rome in 1823 in Salzburg:

"One evening I was sitting in my room in bad weather; my wish to find a travelling companion, and all my search for one, had been in vain, and disgruntled about it, I decided to travel on alone the next morning. Then there was a knock at my door. When I came in, a man entered who must have been in his fifties, a stout, broad figure, very clean in his clothes, and with a face on which efficiency and honorable character were clearly written. He told us that he came from Trieft and was going to Holland to his wife and child. He was a steersman on a Dutch vessel which had been shipwrecked; and to confirm what he said he produced several certificates from the authorities concerned. The man had something attractive for me in his firm, calm, and modest manner, and so I gladly gave him a few twenty-cruisers, which could be called a lot in view of my weak purse. He thanked me, gathered up his papers, looked at me with a grateful look, as if he also wanted to show me something kind, and said: 'I have a long way to go, but I have a good travelling companion!' O, that is good fortune!' I replied briskly, feeling that I was sorely lacking one. Who is it then?' 'It is the dear Lord himself; and here'.

- he pulled a small New Testament from his breast pocket - .here I have his words; if I talk to him, he answers me from them. So I wander confidently, dear young sir.' Again he gave thanks, and departed. But me the speech had struck like an arrow, and a sting of it lingered long in my heart. I had not thought of God, for me he was a distant, undefined power, and this poor man spoke and looked into it as if he knew him well, as if he had the most lively intercourse with him, from which he grew such a confident courage, such a joyful confidence. His little treasure, the little book, was a complete stranger to me; after all, I had never read a Bible." What significance this little incident had on the development of Ludwig Richter's inner life is well known.

Do you have this good traveling companion with you on your life's journey as well?

The power of conscience.

Into a bank shop came a poorly dressed boy, allowed himself to be led to the proprietors of the shop, and handed them a sealed box.

"Who are you from?" asked the banker.

"I don't know that," replied the boy.

"Who gave you the box?"

"I don't know that either."

The banker, full of suspicion and mistrust, held back the boy who wanted to leave; he suspected some kind of fraud or improper joke. Neither by friendly coaxing nor by threatening him with the police was it possible to get a more definite answer or information out of the boy. The boy maintained that he knew nothing more definite; a stranger had asked him if he would deliver the box to the banker for a small fee. He quickly agreed to do so. The stranger showed him the house, handed him the box and the money, and waited in the street until he saw him enter the office.

The banker went with the boy to the police, filed a complaint and wanted to leave everything else to the police. The boy did not say anything else there either.

In the presence of the banker, the box was opened. A note was found with the following words: "Several years ago I deprived you of the sum of 2000 talers. Now that I am expecting to die at any moment, I would not like to pass into eternity with such a debt and an evil conscience. You will therefore receive the sum together with the interest from the time you had to do without it. You will never know my name, nor will you be able to guess it, for when you deposited the sum, the thing was so finely and carefully initiated that you could only notice the loss at the end of the year." - The sum was in the box.

Even if the conscience remains silent for months and years, perhaps for the whole of a lifetime, in the face of death, on the threshold of passing from time into eternity, it is awakened and does not rest. The thought of the book of debt with God and of the ways of justice impels to use and atonement.

Ask, seek, knock!

First of all, Christ wants us to pray when we are in trouble and temptation, because God sometimes goes away somewhere and acts as if he does not want to hear or be found. So then we must seek him, that is, begin by praying.

hold. When you look for him, he will lock himself in a closet; if you want to go in, you have to knock. When you have knocked once or twice, he will stay a little. At last, if one knocks too much, he opens and says, "Well, what do you want?" "Oh, dear Lord, I would like to have this and that." Then he says, "Well, I'll give it to you." - So you have to wake him up. Therefore this saying means nothing else than: ask, call, cry out, knock; and this one must do for ever and ever, without ceasing.

(Luther.)

Take your time!

Take time to say a friendly goodbye to yours' as you go about your daily work! It will sweeten the toil of your work and ease your mind.

Take time to pray in the morning and in the evening! It will be a shield to you in the heat and strife of the day! You will sleep easier when you have placed yourself in God's protection!

Take time to go to church every Sunday. But also take time to collect yourself beforehand and to remain in inner collection afterwards. Then you will get strength for the efforts of the whole week.

Take time to be friendly and to keep friendly with those you have around you and who come to you. Seek to please them and to cheer them up, to be their help and comfort in troubles and complaints!

Above all, take time to get to know the Saviour Christ better and better in faith and to become more and more united with Him. For the hour is fast approaching for each one of us, in which his hand and his nearness will be more to us than the whole world.

Since you must once take the time to die, why should you not also take the time to live, to live in the full and great meaning of the word, to live in God and your neighbour for service and joy?

Obituary.

On the 29th of January, at his home at Salem, Oreg. at four o'clock in the morning, died H. Lotzner, the oldest member of the ministry of the Oregon and Washington district. A heart ailment, which had not been suspected in him in former days, put an end to his life after he had been sick about a week. During the last few days of his life he was unable to speak more than a few words because of great weakness, but he made known his desire for prayer and the divine word and testified that he also wanted to die on the gospel of the poor sinner, which he had been allowed to preach for so many years, when, for example, the saying was held up to him: "This is ever certainly true and a precious word, that Christ Jesus came into the world to make sinners blessed, among whom I am the noblest." And when, the day before his end, the song "Latz mich gehn, latz mich gehn, dass ich JESum möge sehn" was sung to him by his relatives, he still tried to join in. - On Sunday, February 3, a farewell funeral service was held in the church of St. John's Parish at Salem, of which he had been pastor until the spring of 1906, and which also sent a representative to his funeral, the present pastor of the parish, Father G. Engel, officiating, and several members of the Oregon Conference attending. The following morning the funeral service proper was held at Portland, Oreg. in the

In addition to the members of the two Portland congregations, nearly all the members of the Oregon Pastoral Conference were present, who took turns as bearers, and whose oldest member, U. E. Döring, dedicated an obituary to the departed brother minister in the church. In the Lone Fir Cemetery at Portland, where the body was first interred in a vault, because two of the children who had hurried from afar had not yet been able to arrive, the disembodied body was consigned to the treasure of the earth on February 8. - The Blessed was born on June 28, 1839, at Mügeln, Saxony, and came to America in the ninth year of his life. After completing his studies at Fort Wayne and St. Louis, he entered the holy preaching ministry at Marshalltown, Iowa, in 1860. Besides this position he served congregations in Missouri, Illinois and Minnesota before being installed as pastor of the missionary congregation at Salem, Oreg. in the early part of the year 1900. In 1862 he was united in marriage to Friederike Charlotte Klebe, who, besides three sons, two of whom are also in the sacred preaching ministry, and eight daughters, survives him.

W. H. Behrens.

New printed matter.

Songs for male choirs. Booklet 10. 12 pages 11X8. Concordia Publishing House, St. Louis, Mo. price: 20 cts; price per dozen: \$1.50 and postage.

This booklet contains five beautiful songs: "Der Abend sinkt" (F. Abt), "Auf dem Strome" (V. E. Becker), "Die Sonne sank" (I. T. Lochner), "Maiglöcklein läuten" (C. Attenhofer), "Frühling, ich grüße dich" (I. Lorenz). The first two numbers are especially appealing. L. F.

I want to go home. By C. Eissfeldt, Wauwatosa, Wis. 4 pp. 14X11. Price: 25 Cts.

A simple but quite appealing song for one voice, a setting of Gerock's beautiful poem: "Ich möchte heim; mich steht's dem Vaterhause, dem Vaterherzen zu." L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On Sunday. Jubilate: Kand. F. H. Wenzel in the Trinitatisgemeinde at Gardnerville, Nev. by P. J. F. W. Horstmann.

On behalf of the respective District Presides were inducted: On 24 Sonntag, n.

Trin. 1906: L. R. v. Niebelschütz in the congregation at Eric, Pa. by IT F. Dubpernell.

On Sun. Invocavit: TH. Kelm in the parish at Milona, Minn. by P. J. H. Klcwenv.

On Sunday. Reminiscere: (5. G n t e k u n s t in the congregation to New Fane, Wis. under the assistance of P. Lhldag, by P. F. Greve.

On Sun. Quasimodogeniti: P. F. Helmstetter in the parishes at Campbell and Western, Minn. and the following Sunday at Herman by P. H. Hafner.

On Sun. Misericordias Domini: Bro. J. Barkow in the parish at North Ridge, N.P., assisted by Bro. Frankenstein of Bro. Ph. Laux. - I>. H. H i b o t t e r in the parish at Llmsted, Ill, assisted by P. H. Spiering.

On Sunday. Jubilate: P. C. Möbus in the congregation at Creston, Gal., by P. J. H. Theiß.

On Sunday. Cantate: P. H. J. Frey in the Zion parish at Palmyra, Mo., by L. W. Hallerberg, Jr. - P. K. Kretschmar in the parish at Hastings, Nebr.

Initiations.

Dedicated to the service of God were:

The new church (36X60, steeple 85 feet) of the Salemsgcommunity near Walling, Tex. (? W. Hodde), on Good Friday. - The new church (20X30 feet) of St. Paul's parish near Mansfield, Mo. on Sunday.



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Pentecost - until the end of days.

I will pour out my spirit on all flesh. Joel 3, 1.

What streams of blessing were poured out upon the world on the first holy day of Pentecost, the preaching of the great feast has made us rightly aware of anew. What a spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God, what a joyfulness of confession and what a richness of other divine gifts came forth in the dear apostles! And what a harvest on that one day! On that day, through the testimony of the Lord's disciples of Jesus crucified and risen, three thousand souls were incorporated into the Church of God. Truly the fountain of the eternal God proved to be a fountain of life in overflowing abundance.

But God's fountain has water in abundance for all time. We see, therefore, how the river of life continued to flow after that blessed day of Pentecost. It is recorded in the Acts of the Apostles that the number of believing men alone soon increased to five thousand. Since Peter and John, after they had been put in prison for the testimony of Jesus, had boldly confessed Christ as Saviour before the rulers, and had cheerfully despised all the oppression of the enemy, it happened that the congregation, which in fervent prayer offered up praise and intercession to God, was filled with the Holy Spirit and spoke the word of God with joy. The multitude of believers was of one heart and soul. The signs and wonders that took place were many. There was no enduring. The word of God increased, and the number of disciples became very great in Jerusalem. Many priests also became obedient to the faith. Apost. 4-6.

And what happened in Jerusalem was repeated in other cities and countries. In a few years the gospel was

The gospel was carried through the countries by the apostles and other believers. St. Paul was able to write to the Colossians, chapter 1, 6, that the gospel had come into all the world. Everywhere the blowing of the Spirit of God was felt. How often the apostles can praise in their briefs the strong faith of the Christians converted through the gospel, their fervent love, the confident hope, the undaunted confession, the eager waiting for the great day of the Lord. All this is nothing else than a manifest proof of the blessed continuation of the great miracle of Pentecost.

In the time that followed, however, after the departure of the dear apostles from this earth to blessed rest, the miracle of Pentecost did not come to a standstill. Even though the first witnesses of the Gospel of the Crucified and Risen One departed from the scene, the Spirit of the Lord remained and sent further witnesses, through whose preaching He glorified Himself. Throughout the centuries the Spirit of God proved Himself. The great miracle of Pentecost took place over and over again, enlightening countless hearts and awakening them to the knowledge and love of the invisible goods.

We also are the witnesses. That we believe in the name of Jesus Christ, that we love, worship and honor him as Savior, that we serve him, that we confess him, that we hope in him and wait for his joyful return: what is it but the blowing of the Spirit, which has filled us and fills us daily?

The day of the world is drawing to a close, and the very end of days bears and will bear in increasing measure the mark of unbelief. But a cessation of the miracle of Pentecost will not take place. The world has often prophesied that Christianity will soon be abolished. It has also brought about the collapse of the holy church with all its might through mockery, through hatred, through denigration, through the most ungodly seduction, through persecution and countless other things.

want. But the words and deeds of the children of unbelief have become profane. They will also become abominable in the future. Just as God cannot to come together and hear and contemplate God's word. But other ways could be cast off his throne, so there will remain a holy seed that serves him. For be thought of here. - It is different with church discipline. Here God has not thus saith the Spirit of the Lord in the 68th Psalm, "God delighteth to dwell in only said that we should practice church discipline and on whom we should this mountain, and the Lord also dwelleth there for ever." And again in the 46th practice it, who should be excluded if necessary, and then left it to our wisdom Psalm, "Nevertheless the city of God shall remain pleasant with her fountains, and prudence to find ways and means how church discipline could best be where are the holy dwellings of the Most High. God is with her within, therefore established. God has done more here. He has prescribed for us in His Word she shall abide well; God help her early." Likewise in the 45th Psalm, "Instead at least the great main features of the procedure itself. And so the church is of thy fathers thou shalt bring forth children; thou shalt make them rulers in all required to follow this procedure and no other. A congregation cannot say, for the earth. I will remember thy name from child to child: therefore shall the instance, if the lawfulness of its banishment procedure is challenged: That nations give thee thanks for ever and ever."

Rejoice then, dear Christianity, and give thanks to the precious Holy therefore it does no harm if the procedure is not carried out exactly. If a Spirit for such a great work! Praise him that you too have been so graciously congregation has not kept to this order of Christ in its church discipline, the visited by him! Let him be thy constant dwelling-place! Deceive him not, nor whole matter falls down. The procedure, the manner of dealing with the drive him from thee through sin. Though we abide not, yet his holy church sinning brother, is also part of the essence of church discipline, as far as the abideth. He can easily raise up other children. But we would suffer harm, Lord has prescribed it.

eternal harm, by our turning away. And there be he from and keep us! He who The first thing a church has to do when it takes up a discipline case is keeps all Christianity even in one mind, keep us also in it uird let us share in undoubtedly to make sure that the case before it really belongs before its the joy of all God's children - in the Pentecost until the end of days! Amen. forum. For the Lord has prescribed in our place a very definite order according

Ss.

to which we are to deal with a sinning brother. He does not say, "If your brother sins against you, go and tell the congregation," but he says, "If your brother sins against you, go and punish him between you and him alone. If he hears thee, thou hast won thy brother. If he hear thee not, take unto thee one or two more, that all things may stand upon the mouth of two or three witnesses." Only if the sinner does not want to listen to them should the matter be brought to the attention of the congregation. The church must see to it that this order of Christ is not transgressed or acted against in any way. This does not mean, however, that a congregation can in no way deal with a sinning brother without prior brotherly admonition. The Lord speaks clearly about hidden sins in Matth. 18. He does not say flatly, "Sins thy brother," but he adds, "Sins thy brother against thee." By this the Lord undoubtedly does not mean that we should admonish the brother only when he sins against us, when the sin is directed directly against us; that, on the other hand, the matter is none of our business when the sin is directed against the neighbor himself, or against other men, or directly against God. Then also the brother sins against us when we see his sin, when we become witnesses of his sin. He who sees his brother sinning, who sees that he is going from the right way to the way of destruction, should take hold of him and admonish him with God's word, and as long as it is only he who sees his neighbor sinning, as long as his sin is still hidden, first alone and then before some witnesses, so that his neighbor's sin will not be revealed unnecessarily.

The fraternal exhortation at the first and second stages must therefore be applied in all cases of private sin to the Church.

The right church discipline commanded by God.

5.

Another question we have to consider is this: What procedure is the church to follow in church discipline? This is a very important question. It depends a lot on the church keeping the right procedure. For God has not only said in His Word that we should practice church discipline, but also how we should practice church discipline. The how of church discipline is therefore also quite essential. God the Lord gives us more precise instructions here than in many other cases. God, for example, has revealed His clear will to parents that they should bring up their children in discipline and admonition to the Lord; but He has not prescribed to them in detail what ways they should take to this end, what means they should use. He left that to their Christian wisdom. The most common means of Christian education in God's Word, and the most suitable for our circumstances, is the Christian church school. But other ways can be thought of, and they are well applicable here and there. Now, if that happens, if the children are really brought up Christianly with God's Word and in God's Word, in true fear of God, then God's will has been done, a Christian cannot be made to feel conscience-stricken about a certain way, about a certain means of education. Or: God has told us to use his word diligently, not only to read it ourselves, but also to preach and hear it publicly. About the how God has commanded us nothing, and so the Christian church in its freedom has the

precede the training. This is not the place to go into the details of fraternal exhortation and how it should be applied. Only one thing should be pointed out. We must take care that the aim of fraternal exhortation is always this, and must not be merely to go through the motions, so that everything is done according to the letter of the law, but to win the sinner, to save his soul, which is in such great danger. Christian love and wisdom must therefore arrange everything in such a way that, through God's grace, this end may be attained, and that nothing may stand in the way through our guilt. Above all things, everything must be avoided here that might be personally disagreeable to the sinner, or even offend and personally insult him. It is therefore by no means always sufficient to give only one admonition at each stage, but the admonition must also be given more often, according to the circumstances of the individual case, as long as there is still hope that the sinning brother will listen to it. We should really punish him, try to convince him of his sin. We must really work on him with all love, patience and care to win him.

But there are also cases - and these cases are not only rare, but they are the cases that occur most frequently in practice - when it is not necessary to send this admonition before the actual church discipline. This is the case when the sins are public sins, sins which are known to the whole congregation or to a large part of it. For if the sin of the neighbor is public, if it is known to many, then all these have the duty to admonish the brother, so that the congregation is, as it were, already the person on whom the sin has been committed. It is therefore in such! In such a case, therefore, brotherly admonition is not necessary. If a sin is public, it must also be publicly punished and publicly repented of. But even in these cases of public sin it will prove good and wholesome not only to deal publicly with the sinner, but also to speak to him and admonish him before or during these proceedings. If the neighbor is punished in private or by a few, there is sometimes more chance of winning him over than if one were to deal with him immediately or alone in public. And according to Christ's will, no means shall be left untried to save a soul from destruction. Thus it is quite in accordance with Christian love and prudence, even in such cases, to let exhortations of a more private nature precede or accompany the actual proceedings by the congregation. However, there may be cases in which it is necessary to punish public sinners publicly, so that they do not share in the sins of others.

Since Christ's order of fraternal admonition must not be violated in any way, it is first necessary for the congregation to ascertain whether the matter in question already belongs before its forum, whether the individual steps of the admonition have been observed according to the mind of Christ, whether the sinner has really been punished fraternally, and indeed punished in vain. In our practice, the matter usually arises in such a way that the pastor presents the case in question to the Genevese, showing and proving what is wrong with the sinner.

sinning brother has already been done, so that the congregation will immediately know that the necessary has already been done to him. In fact, it has become the practice in our midst to present such church discipline cases to the pastor and the board of the congregation before they are brought before the congregation. And this is a good, wholesome custom. In this way, the pastor and the board of directors have the opportunity to look at the case in question once again in a more intimate circle and to deal with the sinner. And many a case of church discipline has been brought to a godly conclusion in this way; the sinner has been saved by the admonitions of the board, without the whole congregation being called upon. The board was happy to report to the Genwinde about the sincere repentance of the sinning brother. But one thing must not be forgotten, namely, that such action on the part of the pastor and the board belongs not to the second, or even the first, but to the third stage of the whole process. The pastor and the board act here as officials of the congregation, in its name. The one who first admonished the sinning brother alone and then with witnesses without success, brings the matter, which is ripe to be presented to the congregation, for reasons of Christian wisdom, before the board, so that the board may also deliberate on it and win over the sinning brother, or, if that does not succeed, bring the case before the congregation in the right way. Of course, a member is not absolutely bound to the board; he could, according to God's word, come immediately before the congregation with his witnesses; but rightly, in most cases, the way through the board will be chosen. Never, however, should the pastor or the board take up matters that have not yet passed through the first and second stages of admonition, unless they are public sins, public nuisances. Otherwise, not only will the door be opened to all kinds of gossip, but the pastor himself will be drawn into such gossip and thus easily undermine confidence in him.

Now, when the board has looked at the case, convinced itself that it belongs before the congregation, and perhaps also made one or more vain attempts to convince and save the sinning brother, it will then, preferably through the pastor, present the matter to the Genevan assembly, and immediately show it that everything had been done to the brother in question which ought to be done according to Christ's ordinance, but that unfortunately all had been in vain, and therefore the congregation as such must now take up the case. G. M.

Eastern District Assembly.

Some weeks ago in the "Lutheran" an exemplary synod was described on the basis of Apost. 15, 1 and 22 an exemplary synod was described. It was shown what had prompted it, how it had taken place, what blessings had come from it, and how it was a model and example for our synodal assemblies. At the very beginning of this article it was said, "When this number of the 'Lutheran' comes into the hands of its readers, the Eastern District begins its meetings." When the synodical guests of this district assembled from April 24 to 30 at Praeses Walker's congregation at York, Pa,

This number was immediately handed to them; and certainly, when reading the article and remembering the complete unity in faith in which we stand by God's grace, many a heartfelt prayer of thanksgiving went up to God that it was granted to us again to gather as a synod in order to strengthen each other in the faith and to encourage and stimulate each other to carry out more and more zealously the work which the Lord has commanded us and for which he wants to use us in grace. Certainly there was also a request that the Lord would rekindle the zeal that so easily grows cold in us through the example of the apostolic congregations, so that we would recognize more and more vividly and gratefully the undeserved grace that has come to us through being called to the fellowship of His Son JESUS CHRIST, and then also celebrate with great zeal to proclaim the virtues of the One who has called us from darkness to His worthy light.

The Vice-President of the General Synod, Fr. Brand, also encouraged and exhorted us to this end by showing in the opening service, on the basis of Hebr. 10:23-26, how we should constantly hold fast to the confession of the hope of our faith, and how we should perceive ourselves among ourselves with stimuli to love and good works.

In the synodal address, Praeses Walker referred to the fact that even after the division of the Atlantic District, which took place last year, we still had plenty of work to do in building and extending the kingdom of the Lord in our midst. The present Eastern District, however, is only a little more than half as strong as it was before the division, and to some who had attended the meetings of the old District for many years, it was with some melancholy that the number of Synodal guests present was not so stately as at former meetings. But the thought that it had been the blessing of the Lord, which in the course of time had made the old, so small district, of which it was said that it could assemble in a vestry, grow in such a way that a division was necessary, made the hearts cheerful again, and should be an impulse to prayer and work, so that, under God's grace and blessing, the few might again become many. This was then also pointed out in the discussion and deliberation about the work of the Inner Mission. Not only were the necessary approvals again made to continue this work of the Lord in the already existing mission places, as before, but the attention of the Synod was especially directed to the Southern States belonging to this district, to which just now a considerable number of immigrants are turning, both those who come directly from Europe, as well as those who leave the Northwest of our country because of the harsh climate, in order to establish a new home in the sunny South. Such settlements should be supplied with preaching as soon as possible, otherwise we will have the same fate there as we have often had in other places: others have beaten us to it, so that the field has either been taken away from us altogether, or only a scanty gleanings remains for us. Closely connected with this is the matter of the relief fund, that is, the treasury from which small and poor congregations receive interest-free loans, so that they can obtain church property as quickly as possible. From this arises

a double benefit. First of all, such a congregation gets in this way much sooner and easier a meeting place belonging to it, which in some places is almost absolutely necessary in order to be able to run the mission successfully; secondly, it saves thereby the interest and can therefore contribute sooner and more to the maintenance of the missionary, which in turn benefits the treasury for the Inner Mission. How beneficial this institution has proved to be in the relatively short time of its existence was made very clear by the report of the committee which was very zealously pursuing this cause. All congregations were therefore strongly encouraged to take up a collection for this relief fund in the course of the year. It should also be briefly mentioned that a very significant sum has been bequeathed to the district for this purpose as well as for the support of poor students, about which more details will probably be reported at the time.

The Vice-President of the General Synod recommended, among other things, a more generous contribution to the synodal treasury. This fund, from which the professors of our educational institutions are paid, is now being used much more than before, since not only has the number of professors increased significantly due to the increase in the number of educational institutions, but also since, according to a decision of the last Synod of Delegates, larger expenditures for necessary repairs are being paid from it. One also heard with joy the news that the decided new buildings could be tackled, since the necessary sums had either already been paid in or had been subscribed. But here, too, a word of encouragement for further contributions was in order, especially to those communities that had either not yet contributed anything or had contributed relatively little.

How great, blessed and also successful the work is in which we are engaged in the service of our Saviour, was especially shown to us in the mission sermon preached by Fr Totzke on Friday evening on the great mission command Mark. 16, 15, 16: "Go into all the world." On Monday evening Fr Senne gave us a pastoral sermon on Romans 1:16: "I am not ashamed of the Gospel of Christ" as a reminder, encouragement and strengthening.

But now we go on to what is the main thing in our synodal meetings, namely the doctrinal discussions. The subject of these was Paul, the apostle of Jesus Christ, and the speaker was Father W. Bröcker.

Only in short outlines can be given here how the picture of the apostle was painted before our eyes according to the book of Acts and according to what is contained in his own letters. The man was presented to us of whom the HER Himself said, Apost. 9, 15: "This man is chosen for me, that he may bear my name before the Gentiles, and before kings, and before the children of Israel", whom he had therefore equipped and prepared in a very special way to carry out the work for which he had chosen him.

The speaker first described the conditions of the Jewish and Gentile world at that time. The Jews were the seed of Abraham; they were entrusted with what God had spoken; in the writings of the prophets they had the promises of the coming Saviour and Redeemer who would redeem Israel.

But when the Son of God appeared in the flesh and walked among His people, the word was true: "He came into His own, and His own received Him not", Joh. 1, 11. Israel did not know the time in which they were afflicted. Why did they not know Him, their Messiah, Savior and God? Paul tells us Rom. 10, 3: "For they know not the righteousness that is before God, and seek to establish their own righteousness, and so are not subject unto the righteousness that is before God." Israel did not know the righteousness which God requires in the law, but rather sought their own righteousness in the outward keeping of the commandments and the essays of the elders, and therefore did not want a Savior of sinners, who by living, suffering, and dying has purchased for us a righteousness by which alone we can stand before God. Hence their hatred and enmity against the Lord Himself and His witnesses, who proclaimed to them how in JEsu alone forgiveness of sins, life and blessedness were to be found. - And how was it in and with the Gentile world? Terribly sad! Darkness covered the earth and darkness the nations. The worldly wise men of those days mocked and ridiculed faith in the gods, and were very proud of their supposed knowledge, living mostly on the principle, "Let us eat and drink, for tomorrow we shall be dead." And the poor, lowly people, in part, still served the dumb idols, had little sense of anything higher; their thoughts were only of bread and spectacles, and they led lives of idleness, shame, and vice.

Both, Jews and Gentiles, should now be brought the sermon of the crucified Christ; and the man whom the Lord had especially chosen and equipped for this work was the apostle Paul. For the first time his name is mentioned at the stoning of Stephen, where it is said: "He was well pleased with his death", Apost. 8, 1. 8, 1. From his letters we learn that he belonged to the Pharisees, the strictest sect of the Jews, from the tribe of Benjamin and from Tarsus in Cilicia. Full of zeal for the paternal law and Pharisaic righteousness, he saw in the preaching of the Crucified only an apostasy from the paternal religion, which he would have to oppose with all the means at his command, so that, after the blood of the first martyr Stephen had flowed, he still snorted with threats and murders against the disciples of the Lord, and was not content to persecute them in Jerusalem, but, furnished with letters from the high priest, wished to do the same in Damascus afar off. Then, near that city, the stronger came upon this strong one and overcame him. It pleased God in His grace to make this blasphemer, taunter, and persecutor of His church, after He had miraculously revealed His Son in him, the most zealous worker and proclaimer of His grace, in Christ JEsu. How Paul sought henceforth not to obtain his righteousness from the law, but solely in him who was made unto us of God unto wisdom and righteousness, sanctification and redemption! He considered all his own works and all his own worthiness to be detriment and filth in comparison with the abundant knowledge of his Lord Jesus Christ, who loved him and gave Himself for him.

Out of love for him he was now also ready to put everything into his service, to suffer and endure everything, to take upon himself work, toil, dangers, persecution, prison, bonds and death, because the love of Christ thus urged him.

About the next years after his conversion, how he first testified of Christ in Damascus and then in Jerusalem before his fellow Jews and then returned to Tarsus, his birthplace, we are told only little in the Bible. Apost. 22, the apostle tells us how the Lord appeared to him in Jerusalem at that time and said to him, "Make haste and get thee out of Jerusalem, for they will not receive thy testimony of me," and how he then commanded him, "Go thy way; for I will send thee far off among the Gentiles." With this he was instructed in his proper work in the kingdom of his Saviour: the preaching of the gospel among the Gentiles.

But how the Lord had already made preparations for this! Those Christians who were scattered in the tribulation that arose at the time of Stephen's death went about as far as Phoenicia and Cyprus and Antioch, speaking the word to no one but to the Jews alone. And there were also of them, men of Cyprus and Cyrene, which spake also unto the Greeks, that is, unto the Gentiles, preaching the gospel of the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and were converted unto the Lord. When the church at Jerusalem heard of this, they sent Barnabas there, certainly for the purpose that he might lead and order this newly formed, rapidly multiplying Gentile Christian church.

Now here it says (Apost. 11, 25): "But Barnabas went out to Tarsus to seek Saul again." He found him and brought him with him to Antioch. It was in this city that the disciples of the Lord were first called Christians. With this congregation, composed mostly of Gentile Christians, Paul and Barnabas remained for a full year. Then, however, God's hour had struck for the great apostle to the Gentiles to enter upon his real work. When this church was serving the Lord and fasting, the Holy Spirit said: "Set apart for me Varnabam and Saulum for the work to which I have called them. 13, 2. It was the Lord Himself who had prepared and equipped these men for His service, but it should also be made known to the church that the work of the mission was a matter for the whole church, that the church should therefore delegate these messengers of the gospel, send them out and support them with their prayers. A model and example for the church of all times!

In general, the speaker then described in more detail the missionary preaching of the apostle, how Christ crucified was the core and star of all his preaching. Also the way of his work, how he first sought entrance to the Jews on his journeys and, when they did not consider themselves worthy of the grace of life, then turned to the Gentiles, was explained in detail. In the course of time, as the work became more and more extensive, a number of assistants gathered around the apostle, whom he sometimes used for this, sometimes for that ministry, sometimes leaving them behind to further fortify and strengthen newly founded churches, then sending them on to other churches.

to control and help with the order there, or also used them as messengers of his letters. Such helpers were Timothy, Titus and Luke before and beside others.

Thus the apostle was driven by love for him who had first loved him, made him strong and faithful, and placed him in the ministry of preaching the gospel, from city to city and from country to country, bringing this blessed message to lost sinners. And this in toil and labor, often in hunger and thirst, in frost and nakedness, in dangers by sea and land, among Jews, Gentiles, and false brethren. At all times he had to be prepared to suffer bonds, imprisonment and even death. And yet he was joyful and confident and could shout, "Who will separate us from the love of God? Tribulation, or fear, or persecution, or hunger, or nakedness, or peril, or sword? But in all these things we overcome greatly for the sake of him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord", Rom. 8, 35 ff.

Here we had to break off from the work, because the time had come to adjourn the synod. God willing, we will continue to accompany the apostle on his missionary journeys at the next synodal meeting and then immerse ourselves in the teachings of salvation in Christ Jesus, as God's Spirit has revealed them to us by grace through him.

With a thankful heart towards the God of all grace and faithfulness, who has also given and hitherto preserved for us the dear Gospel of his Son Jesus Christ, the Synod closed with the singing of the 5th verse of hymn No. 348.

F. V.

Our discordant work in South America.

When a Paul Gerhardt celebration was recently held in many places, our fellow believers in faraway South America also took part in this celebration, as can be seen from one of the last issues of their "Evangelical Lutheran Church Bulletin for South America". This number, exclusively a Paul Gerhardt number, appeared in festive dress "in memory of Paul Gerhardt, the courageous witness of faith and God-blessed songwriter of the Lutheran Church". The necessity and importance of the "Kirchenblatt" for the missionary work of our brothers in South America has already been pointed out several times. However, since the number of readers is not sufficient to cover the production costs of the paper, and what is lacking must be taken from the missionary treasury, it would be very desirable that the paper would find more readers in our local circles. The subscription price is only one dollar for the year, and the Concordia Publishing House will readily accept orders and funds.

The missionary work of our Synod in South America, in Brazil and Argentina, is growing from year to year. The lack of workers is becoming more and more palpable. At this year's candidate distribution, the Brazilian Di

strictly for 10 pastors and for 2 teachers, and Praeses Mahler, on sending in the vocations, remarked: "All important vocations!" The three pastors designated for Brazil in last year's distribution and already in work did not increase the number of workers, but only covered the shortfall caused by the appointment of a pastor to the Saxon Free Church and by the return of two pastors to North America. Now, as long as our Brazilian District must seek to gain the necessary workers here in North America, the shortage of workers will not only remain, but will increase. For this reason, our Brazilian pastors attempted some years ago to take the training of preachers and teachers in hand, and therefore opened a small institute in the midst of one of their congregations in the jungle, which reminded the undersigned vividly of the well-known log cabin in Altenburg, Mo. during the visitation in 1904. Adverse circumstances caused the institute to go out of business again. At its second annual meeting in 1905, however, the Brazilian District decided to proceed with the Institute as soon as possible; it was not only to serve for the training of teachers, but also to begin a high school course at the same time. It was also decided to establish the Institute within the community of President Mahler in Porto Alegre. After the execution of these decisions had to be postponed for various reasons, the Institute was opened at Easter, according to the latest news by letter. The former Institute, which had been temporarily closed, has, however, borne a beautiful fruit: two former students of it have decided to continue their studies in Springfield, and will arrive there in the near future.

Our readers of the "Lutheran" already know that our missionary work in South America has expanded to Argentina. Father Meyer is currently working there. A traveling preacher is desired for Argentina. Praeses Mahler writes: "We must have a traveling preacher for Argentina, if we are not to miss everything there. A traveling preacher would have much, much work. I cannot leave here to work the field. Father Meyer is tied to the school in San Juan. There are Lutheran German Russians continually moving into Argentina, who are referred to us by our emigration mission in Hamburg, but whom we cannot follow because we have no man in Argentina for this work."

These brief communications about our mission work in South America show that we have great cause to rejoice, to thank God from the bottom of our hearts for the blessing He has bestowed on this work, and not to slacken our efforts to support this work abundantly with our gifts. For this reason, the undersigned, on behalf of the General Inner Mission Commission, once again addresses to our dear Christians the urgent request for prompt and abundant gifts. There is not only no stock in the treasury, but also a considerable debt, since the support promised to our Brazilian District must be sent regularly every three months. If this were not done, our brethren there would have to suffer bitter hardship. And since ten pastors and two teachers are urgently needed, it is to be hoped that Brazil and Argentina will not be left out in the distribution of candidates this time.

will come away empty-handed. The travel expenses of the assigned candidates, together with the necessary advances on salaries, are high and require a significant additional expenditure. So then, dear Christians, I make a heartfelt and urgent request to all of you to give promptly and generously to the Brazilian missionary treasury.

On behalf of the Commission for General Inner Mission
Lochner.

To the ecclesiastical chronicle.

America.

The so-called Distribution Commission, composed of the presidents of our various synodical districts, which annually has to assign to the young candidates for the preaching ministry and the school ministry the vocations received, was assembled here in St. Louis from May 7 to 9. Their work was more difficult this year than at any time for fourteen years, and therefore took more time. Altogether 161 candidates for the preaching ministry were sent in, but only 82 candidates were available, so that 79 candidates could not be considered. The candidates for the school board were not enough either, although the need there was not so great, because the class in Addison is a large one and this year Seward is also putting its first candidates into the field. The final examination of all candidates will not take place until June at the close of the school year; but as written and oral examinations will be taken throughout the year, we are now able to announce the names of the candidates with the places of their future effectiveness. From our St. Louis Seminary the following 53 candidates will be released into office:

Th. Andres; Osmond, Nebr.	Th. Kuehn; Albany, N. Y. (Associate Pastor P. Stutz.)
E. Appelt; Sudanstralia.	W. Leitz; Holyoke, Colo.
I. Bailey; Oal Park, Ill (English Mission.)	E. Lewerenz; Pleasant Grobe, Mo.
A. Bergmann; Walther College of St. Louis, Mo.	F. Loose; Pale, S. Dak.
A. Brewer; Earnestville, Mo.	F. Menzel; Gardnerville, Nev.
H. Brockmann; Oregon and Washington Districts.	I. Müller; Negro Mission in New Orleans, La.
K. Demetrio; Leavenworth County, Kans.	P. Müller; Saskatchewan, Kan.
E. Druckenmiller; Oregon & Washington Districts.	P. Pennekamp; Marena, Okla.
R. Eifert; Memphis, Denn.	H. Potzger; Royston, Mich.
W. Vinegar; Brazil.	I. Reuter; New Decatur, Ala.
F. Falkenroth; Alberta, Kan.	H. Riethmeier; Cläre Co. unty, Mich.
P. Feiten; North Dakota.	O. Rohde; Polk Center, Minn.
G. Fierke; Nekoosa, Wis.	F. Rotermond; Brazil.
W. Friedrich; North Dakota.	G. Schick; Kansas City, Mo.
W. Greve; Iron Range, Minn.	E. Schmidt; Seymour, Ind. (assistant preacher Ph. Schmidts.)
E. Large; Greeley, Colo.	Geo. Schmidt; Virginia.
W. Grother; Paducah, Ky.	H. Schütz; Alberta, Kan.
W. Grunow; Visalia, Cal.	F. Seltz; International Falls, Minn.
Th- Gutknecht; East Indian Mission.	Th. Siemon; Chicago, Ill (assistant preacher P. Engelbrechts.)
H. Hamann; Hamilton, Out., Kan.	A. Stallmann; Alberta, Kan.
A. Heine; Brazil.	L. Steinbach; Columbus, O.
Th. Kißling; Stamford, S. Dak.	H. Steinhoff; Milwaukee, Wis. (English Mission.)
W. Klindworth; Flatonia, Tex.	W. Stolper; North Dakota.
A. Kollmorgen; North Dakota.	I. Stretchfoot; Manheim, Tex.
H. Küster; Wittrup, Kans.	A. Wagner; Sidney, Nebr.
G. Krämer; Negro Mission in New Orleans, La.	H. Weinert; Patterson, Tex.
E. Krauß; Eagle Springs, N. C.	

Candidate Menzel was fired several weeks ago and has already taken office in Gardnerville. Likewise, Candidate M. Kretzschmar has already been discharged several months ago and is presently serving in Minnesota. L. F.

In Springfield, the following 29 candidates will enter the

Preaching ministry in our synod K. kick:

Adel; Beaver County, Okla. Chr. Albers;	Th. Maschoff; Virginia, Mo.
Parboro, Tex. W. Bartz; Falls City, Nebr.	Th. Norden; Clinton, La.
C. Bartusch,- Pinconning, Mich. A.	W. Pieper; Farmcrsville, Ill.
Baumann; Cedar Tp, Nebr. R. Bienert;	W. Pifer; North Dakota.
Saskatchewan, Kan. C. Bultmann;	Fr. Reininga; Brazil.
Pocahontas, Mo. A. Cagann; Dorset,	K. Ries; Shell Lake, Wis.
Minn. K. O. Danitschek; Ramona, Kans.	L. Rehfeldt; North Dakota.
E. Dewald; Orion, S. Dak. E. M. Frentzel;	P. Rohde; Brazil.
Clinton, Mo. H. Heitfeld; Apache, Okla.	F. Schröder; Schneider Tp., Nebr.
G. Hölscher; Fort Pierre, S. Dak. W.	K. Sure; Crockett's Bluff, Ark.
Hoffmann; Parker, S. Dak.	W. Vahle; Stuttgart, Kans.
O. Mueller; Stamford, Tex.	K. Bolz; Parry Sound, Ont.
	E. Wachholz; Lyndon, Wis.
	H. Wrede; Woodward, Okla.

The candidate class at Springfield still includes three who are from the Wisconsin Synod and will enter the service of their synod. L. F.

In our teacher training seminary in Addison, the candidate class numbers the following 48 seminarians who will minister at the locations indicated:

O. Betz; Ashland, Ky.	A. Meyer; Hvlolloway, Minn.
I. Bishops; Harbor Beach, Mich.	K. Ncukuckatz; Porto Alegre, Brazil.
I. Bosse; Cleveland, O. (English Parish.)	H. Ninnemann; Sweet Springs, Mo.
F. Briel; Decatur, Ind.	A. Ortlip; Cissna Park, Ill.
F. Brink; St. Charles, Mo.	A. Paul; Chicago, Ill.
W. Brockmann; Berlin, Kan.	E. Preuß; Bridgeport, Conn.
I. Bruns; New Orleans, La. (Negro mission.)	E. Rittmüller; Chicago, Ill.
I. Bunsold; Jonesville, Ind.	A. Rumsfeld; La Grange, Ill.
O. Citizen; New Orleans, La.	P. Schmandt; Corunna, Ind.
L. Dänzer; Richville, Mich.	H. Schreiber; Lombard, Ill.
L. Eggert; Bridgeport, Conn.	W. Schröder; Ottawa, Kan.
W. Ehlers; Lakefield, Minn.	H. Schwarting; Wolcottsville, N.P.
P. Engemann; Schenectady, N. P.	E. Setzer; Conover, N. C. (English commun.)
R. George; Corder, Mo.	O. Stahmer; Elmhurst, Ill.
W. Gotsch; Dudleytown, Ind.	D. Tönies; Chicago, Ill.
W. Hann; Oak Park, Ill.	W. Toenfing; Monroeville, Ind.
W. Harms; Thomasboro, Ill.	Th. Trettin; Pork, Pa.
E. Hedemann; Concordia, Mo.	P. Umbach; Pittsburg, Pa.
W. Herrmann; Norborne, Mo.	H. Waldschmidt; West Ely, Mo.
H. Jacob; Palmyra, Mo.	O. Walle; Utica, N. P.
L. Kasper; Houston, Tex.	E. Wendt; Alma, Mo.
A. Kiekhäfer; Luxembourg, Wis.	C. Wilker; Anderson, Tex.
E. Kowitz; Detroit, Mich.	P. Wukasch; St. Louis, Mo.
L. Lüpke; Unioutown, Mo.	
Th. Markworth; Doe Creek, Ind.	

L. F.

From our "second" teacher's college at Seward, Nebr., the first candidates for the school board are coming forth this year, 20 in number. Their names and future places of employment will follow:

W. Becker; Fort Dodge, Iowa.	W. Ostreich; Summit, N. Dak.
F. Beckmann; Friedensau, Nebr.	W. Reese; Columbus, Nebr.
G. Bindewald; Norfolk, Nebr.	H. Rengstorf; Wartburg, Ill.
K. Detelesen; Clarinda, Iowa.	A. Ritzmann; Washington, Mo.
Fr. Eberhardt; Napoleonville, La. (Negro mission.)	I. Rodenburg; Beloit, Wis.
I. Gefeke; Ellisville, Mo.	Th. Rohde; Tobias, Nebr.
E. Hemmann; Stark, Nebr.	A. Schmieding; Newton, Kans.
W. Joseph; St. Paul, Minn.	A. Steinkraus; North Amherst, O.
I. Kaiser; Joplin, Mo.	A. Sylwester; Inver Grove, Minn.
E. Müller; Niagara Falls, N. P.	W. Wendt; St. Louis, Mo.

L. F.

In addition to the above total number of vocations, we note the following: For the South American mission field in Brazil and Argentina, 10 preaching calls and 2 teaching calls were received; but only 5 preaching calls and 1 teaching call could be granted. Three preaching calls were sent from Australia; but because of the great need in our own country, no other candidate could be assigned to our sister synod there except the candidate E. Appelt, who came from their own midst, and also the request received by telegraph to send them at least one more candidate for a school office seemed impossible for various reasons. Four appointments were received from the English Synod, two of which were considered. The two candidates designated for this purpose received their preliminary education at Concordia College in Conover, N. C., England; the former also came from a congregation of the English Synod. The two applications received and granted from the English Synod for candidates for school offices are especially gratifying; one will serve in Dale's congregation at Cleveland, O., the other in Father Bischoff's congregation at Conover, N. C. For the Negro Mission, five candidates for preaching offices were desired; but only two could be granted, one for Luther College at New Orleans, La. the other for one of the two vacant Negro congregations in the same city; besides, the two desired candidates for school offices were assigned to the Negro Mission. For our Indian Mission, one candidate was desired and granted. Most of the preaching ministry callings, no less than 25, were from the Minnesota and Dakota District, which has such an extensive mission especially in North Dakota and northwestern Canada. Then followed the **Kansas District**, which continues to expand its mission field in Oklahoma, Colorado, and the Indian Territory, with 20 preaching callings. From New Zealand, one preaching call arrived four days after the distribution commission adjourned. The Deaf and Dumb Mission passed up the two preaching callings it coveted because of the great preaching shortage. - Yes, the need is great. May the Lord God make the young preachers and teachers who will soon be going out to wait faithfully and diligently for their high calling, and may we again have many new pupils and students in the fall! L. F.

For Slovak students the Congregationalists have established a special department in their! Seminary in Oberlin, O., where the Slovak professor Miskovsky is working. Through this institution Slovak preachers are to be trained who will then work among their fellow peoples who are immigrating in large numbers to our country. These Slovak students are supported and maintained from a special, rich fund. Then in Cleveland there is an institution training female helpers to minister to Slovaks, also supported by the Congregationalists. Surely a good plan to supply foreign-speaking peoples with preachers and missionaries. Incidentally, the Lutheran Pastoral Conference of Slovak pastors, which is in agreement with us in faith, intends to seek mn similar facility at our Springfield Seminary. L. F.

Abroad.

"Waste" for the Church. A German ecclesiastical newspaper announces the following: The St. Johannis congregation in Bad Pyrmont, Waldeck, is in monetary embarrassment. In order to eliminate this financial embarrassment, it is asking fellow believers near and far to contribute -- "waste that would otherwise be thrown away." In the first instance the request is for the cigar clippings and tin leaf (probably our *tin-foil*), which have already been in common use.

asked; but then also for old "cork plugs, steel springs, wool waste, and the like." The pastor of the congregation who wrote the appeal urges that all who have a heart for the Lutheran Diaspora (that is, for the work among the scattered Lutherans) set about collecting "scraps" and send the scraps well-wrapped in larger packages. Finally, it is noted, "The LORD, who teaches us to be conscientious even of trifles, will surely place his blessing upon this collecting activity." - All Christians who read this must be ashamed of this method of collecting for the church. For Christ and His Church it is not proper to collect "refuse" but "firstfruits". The collection of "rubbish" for Christ and His Church looks like an actual mockery and derision of Christianity. It looks like Christianity is just a minor thing in the world. Christians at least should look at it differently. We rightly demand of all Christians, even the weak ones, that the Gospel and the Christian Church be closest to them here on earth, and that they express this in their lives, in their prayers, and in their gifts. "Seek ye first the kingdom of God, and his righteousness", Matth. 6, 33. Also concerning giving in particular, the admonition of Scripture is to give abundantly, not to give "rubbish". The apostle writes: "I mean this: he who sows sparingly will also reap sparingly; and he who sows in blessing will also reap in blessing", 2 Cor. 9, 6. Of course, we Christians are also inclined to give "rubbish" according to the flesh. But we also know, and we let ourselves be told again and again, that we are not to walk according to the flesh, but according to the Spirit.

F. P.

From World and Time.

50,000 "sufferers" at funeral and yet no consolation. A German newspaper reports: A leader of the Social Democrats, Ignaz Auer, was buried in Berlin. About 50,000 people followed the coffin. In front of the tomb there were only cold speeches, since it was not permitted to speak of the most glorious thing, the hope of the children of God. All that Bebel (the main speaker of the Socialists) had to offer in the way of "consolation" was the sentence: "We are all born once, so we must all die once." Yet now the wife and little daughter of the deceased stand and are boundlessly alone in spite of the 50,000 "sufferers." Social Democracy devastates the last of them - gives for bread of life words, nothing but words. That is precisely the worst thing about this party: not its political, its economic demands, however impracticable they may be, but the robbery of the human soul. So much for the German paper. We add: "The robbery of the human soul" is not only found among openly unbelieving speakers of the Social Democrats. This robbery is also found among all those pastors and professors who stand in office, but who lead souls away from Christ, the crucified Saviour of sinners, and teach them to trust in their own morality or "morality." F. P.

During the excavations in Pompeii, the Italian city that was buried in 79 AD by an eruption of the fire-breathing mountain Vesuvius, a lamp made of terracotta was also found, bearing the so-called monogram or letter image of Christ. This find shows that Christianity had also found its way into this city, which

has always been assumed as probable, but could not be proven until now. Yet this lamp was found in the slave quarter, and the finding thus indicates that there were Christians among the slaves.

L. F.

Pentecost.

One of the blessed mysteries that the feast of Pentecost reveals to the faithful is the word of the Lord: "He who loves me will keep my word, and my Father will love him, and we will come to him and make our abode with him," John 14:23. It is already delicious that we receive assurance through faith, that we are with God in grace and have free access to his throne of grace. But now it is not only we who are to come to God, but he himself desires to come to us. And he desires nothing else from us than that we keep his word of grace in our hearts and keep the doors of our hearts open in faith. Through the open door of faith the Triune God wants to enter us, so that he may fill us with his presence.

Our Fathers have written much of this mysterious union of the Most Holy Trinity with the believing soul. We cannot repeat it here. But we do not want to deny ourselves the opportunity to share the devotional words with which the early Lutheran theologian David Hollaz concludes the section on the mysterious union of the justified with God.

"It is an astonishing mystery," he says, "that you, immortal God, in me, the mortal, you Most High in me, the most lowly, you Most Rich in me, the most poor, you Most Holy in me, the sinner, have not spurned to prepare for yourself a seat and a dwelling. I confess with all my heart that I am not worthy that thou shouldst enter into the habitation of my heart. Yet it pleased your majesty to dwell in me by your grace, that I might dwell in you by faith. So thou art in me, ruling and teaching in my soul as a bishop in the church, as the teacher in the school; but I am in thee as the branch in the tree, as the ray in the sun. O who has words enough to praise this inestimable benefit, this matchless bond of union, by which thou hast joined me to thee, that I might be one spirit with thee, and partake of thy wisdom, righteousness, and holiness, of thy peace, joy, and glory! Nothing is so dear to me, and for nothing do I care so much, as that this most holy and blessed communion may be constant, eternal, indissoluble. Therefore I beseech and adjure thee, O God the Father, that thou mayest be and remain for ever my most gracious Father, and that I may be and remain thy Son; and thou, O Lord JEsu, that thou mayest remain my Head, that I may remain thy member; but thou, O Holy Ghost, that thou mayest be my everlasting Guest, that I may remain thy Temple, that neither the fury of Satan, nor the wiles of the world, nor the lure of the flesh, may ever loose and break our union. Amen."

that messengers of the Christian God had arrived on a neighboring island and that much good was owed to them. He went over, listened to their preaching and was so moved by their message that he wanted nothing more than to have a missionary himself on his island of Tongatabu. But as no European missionary was available, they wanted to give him a native teacher. Such a one he spurned in his pride. But on his return a terrible storm endangered his life. Then he rebelled, overcame his arrogance, turned back and got himself a native teacher. That was in 1828. Three years later Tanhaasu was baptized and received the name George.

In 1862, this King George had made it so far that the inhabitants of the Tonga Islands had become Christians. He organized a great Pentecost celebration. In the shade of broad banana trees, five thousand islanders in picturesque costumes from near and far had gathered on Pentecost morning. In the foreground, surrounded by his old tried and tested warriors, sat King George. The whole festive assembly intoned in their own language the song, "JEsus Christ reigns as King." Then old Chief Justice Tanita took the floor for prayer, at the close of which a thousand-voiced "Amen! Amen!" rang out. Missionaries and native speakers then spoke. The tribes that had feuded, torn and consumed each other only a human age ago were now united in one great congregation of God. Once more, as the last rays of the evening sun shone, the drum called all the people to the evening service; with lights in hand they marched up the hill on which the church stands, and the feast of Pentecost ended in praise and extolment of the marvellous grace of God, who had transformed Tonga Island from a murdering region into a haven of peace.

Walled.

In the east of the Temple Square of Jerusalem there is a very old, solidly walled gate. In former times it was called the "golden gate". It was prophesied that one day the victorious Christians would enter the holy city through it. In order to disgrace this fearful prophecy, the gate had been walled up. We smile at such childish doings. But blinded Israel, which had barred its heart so firmly against the greatest love that ever beheld the world, was already under the spell of that word of judgment, "With seeing eyes they see not!" No wonder it thought that by the poor work of its hands it could endure the victory of the hated JEsu of Nazareth.

Through walled gates and closed heart gates JEsus, the victor, breaks. The strong walls of the Gentile world, like the walls of Jericho, fall down under the trumpet sound of his word, and stony hearts, which so long and so defiantly resisted his love for the Saviour, he transforms into hearts that cheer for him:

Witness, you king of honour, a, to you alone belongs the heart!

This is the great miracle of Pentecost, which happens secretly and bursts forth gloriously like the quiet glory of spring.

A Pentecost in the midst of the heathen world.

Far out in the distant island world of the Pacific Ocean, forty-five years ago now, a Pentecost of its own kind was celebrated. In the Tonga Islands, King Tanhaasu ruled over bloodthirsty hordes of man-eaters; there was no abomination or act of blood that was not native there. Then Tanhaasu heard,

Eat and forget.

When English missionaries wanted to visit the distant, large island of New Zealand, they could not find a ship's captain for two years to take them there, for everyone was afraid of the man-eaters there. And when at last, in the year

When they landed there in 1814, their first sight was of the wreckage of a ship whose crew had been largely eaten by the inhabitants. Now there are thousands of Christians there, and the New Testament is printed in the vernacular. Several years ago an English ship anchored near New Zealand, and the captain invited some of the chiefs of the island to dine with him. The meal began, but the savages sat motionless. And when the ship's officers pressed in upon them to partake, they all rose, and one of their;en said grace. Only then did they take their meals. The English captain, to whom the communication of this incident is due, has frankly confessed: "I was never so ashamed in my life as when, through carelessness, I sat down to dinner with my officers so without thanksgiving, while these people, who had scarcely emerged from their cannibal state, would not eat till they had prayed."

Was not this sense of shame, which the ship's captain took with him from New Zealand, the most beautiful return cargo he brought back to England, and a manifest testimony to the blessing of the heathen mission? Would that non-believers from Christendom could once be shipped to New Zealand! Who knows what would happen to them there! For eating bread and forgetting prayer rhymes badly.

She ran into the garden and let herself down by the rope in a deep well, but climbed up again after standing in water up to her knees. After a few days she presented herself as if she had improved; they let her go out and took her five-year-old son with her. But she intended to drown herself with the child. She camouflaged herself on a bridge that led over a deep stream, and walked back and forth on it a few times with the child. The child smiled kindly at her and stopped her with comforting words, no doubt on higher inspiration.

She really returned home with the boy without having carried out her intention, and her condition improved so quickly that she was soon quite well again. Then she told how, in her insane state, a man dressed in white and of marvellous appearance appeared to her, folded her hands, and, smiling as it were, admonished her to put her hope in God. When she was in the well and something heavy pushed her head down to bring her completely under the water, and he also wanted to pull the rope out of her hands by force so that she would sink (which was undoubtedly an infernal murderous spirit), the same person would have been there again, would have grabbed her by the armpits and helped her out again, which her strength would not have been sufficient for. Likewise, he would have comforted her in the garden, then led her back to her chamber and disappeared. When she later approached the bridge with her boy, he was also there and followed her until she went home again. This strange story testifies to the special care of God over the insane and those afflicted by Satan, as well as to the protection of the holy angels.

(Scriver.)

Do you give your church dues with desire?

God can build his kingdom on earth without our help. If it pleased him, he could maintain his church without our money. But according to his wisdom he has arranged it so that we should contribute from our earthly goods so that his gospel may be proclaimed. He wants his Christians who live in one place to come together to form a congregation and see to it that the word of God is preached in their midst. And so that this church can also fulfill its purpose, his Christians are to sacrifice from their earthly goods. In Old Testament times, God had commanded that the tenth part of one's income be sacrificed for His kingdom. At the time of the New Testament, in which we live, God has given no commandment as to how much each one should regularly sacrifice to God from his earthly goods. The knowledge that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, should cause every one who has known this love of God to be ready now to help to the best of his ability that the gospel may be preached. How is it now with your church contribution, dear reader? Do you give it with pleasure? Are you pleased that God wants to regard the money you give to your church as if it were given to Him? Or do you think it is a heavy burden when you are asked to contribute to the maintenance of the church and school to the best of your ability? Remember, it is only "a cheerful giver that God loves." When you imagine what God has done for you, how, should not the only regret you have be this, that you cannot give more than you give? - Or should you, by your unfunny giving, want to make others unfunny too? Shouldst thou reflect how little thou canst give?

God's protection in times of great trial.

A learned French writer tells of a wife full of discipline and great fear of God, who, one did not know by what, had become insane. When her keeper had once left her, she quickly got out of bed, dressed lightly, and went to bed.

A hat collet.

A hat collection was taken in a small branch congregation of our Illinois Synod. The superintendent stood with his hat at the exit of the church after the close of the service. When everyone had filed in, the count was H68. 75. The congregation numbered 10 voting members; present were 20 adults and 10 children and young people under eighteen years of age. The collection was for the repair of the house of worship. Thus this little group has raised the funds since the year 1876. All the money came together easily, without discord. They all contributed, they did it willingly and according to their fortune.

The pastor of the church has been in the preaching ministry eighteen years. He could not hide his tears when he was told the amount of the collection, for he had not had such an experience before. He also thought wistfully that there are congregations where unedifying performances occur when money is to be raised.

To the third commandment.

They also sin against the third commandment, who hear the word of God as another thing, and go to and from the sermon only out of habit; and when the year is ended, they can do as much as before. For hitherto it was thought good to hear a mass or the gospel on Sunday, but no one asked for the word of God. Now, because we have God's word, we nevertheless do not put a stop to the abuse, and always allow ourselves to be preached and admonished, but we listen to it without seriousness and concern. (Luther.)

Obituaries

Again it has pleased the unsearchable God, according to his wisdom, to call away out of the midst of life, in his prime, from the vineyard of his church, into some rest, a devout, gifted, industrious and blessed laborer, namely, O. Francis W. Geffert, faithful preacher and pastor of Trinity parish at Reed City, Mich. He died Friday, April 26, at the home of his brother at Madison, Wis. with whom he had lately been staying for health; finely drunk and quietly he fell asleep, unaware that it was done, to awake again in eternal life. After a short farewell service in the house where he died, the mortal remains were brought to Reed City, where in his church, where he had preached God's word for ten years, a funeral service was held on April 30 before an exceedingly numerous congregation, in which Father J. Todt preached a faith-strengthening, comforting sermon on John 14:4. Rev. E. G. Franck officiated at the home, and eleven pastors of the Grand Rapids special conference, of which the deceased had been a member for sixteen years, gave him an escort of honor to the church and then to the railroad station, from which he was conveyed to Arlington Heights, Ill. Here the solemn funeral took place on May 1. The deceased attained the age of 42 years, 4 months and 17 days. Surviving him are his aged parents at Reedsburg, Wis. the bereaved widow together with nine children, the eldest of whom was to be confirmed by the father at Pentecost and the youngest born about Christmas. - Franz W. Geffert was born Dec. 9, 1864, at Reedsburg, Wis. Through Father A. Rohrlack, now aged, he was baptized, schooled and confirmed. After his confirmation he attended successively the high school at Watertown, the progymnasium at Milwaukee and the high school at Fort Wayne. From 1888 to 1891 he studied theology at our seminary at St. Louis, and in September, 1891, was ordained at Howard City, Mich. the center of an Inner Mission field. With diligence, skill and faithfulness he labored here until 1897, when he accepted a call to Reed City, where he again did the work of the Lord for ten years, and during a prolonged vacancy in the school office of the congregation, laid the foundation of a protracted affliction, to which he finally succumbed. The congregation granted him a vacation of several months at the beginning of the Passion Period to restore his health, and he looked forward with hope to his return to the congregation. But now he is eternally recovered, and in eternal rest enjoys the reward of grace from the faithful servants of God. C. J. T. Frincke.

Professor emer. Karl Brauer passed to his rest in North Tonawanda, N. Y., on May 12, at the age of 76 years, 4 months and 2 days. He was born at Lißberg in the Grand Duchy of Hesse, January 10, 1831, received his preliminary training for the school board at Frankfurt a. M. and at the school teachers' seminary at Friedberg, and moved to North America in September, 1850. After spending a number of years at the parochial school of the late Pres. I). H. C. Schwan in Cleveland, O., the Synod called him to the Seminary at Addison, principally as a music teacher, where he served faithfully for thirty years under conditions at first quite arduous to his office, until in 1897 the diminution of his powers caused him to seek retirement. All who learned from him what church organ playing is, will remember him gratefully.

K.

William G. A. Zemke died April 29, believing in his Savior, at Fairmont, Minn. with his brother, I>. O. Zemke, from the effects of pneumonia, aged 20 years, 3 months and 8 days. He was a conscientious seconder of Concordia College at St. Paul, Minn. The deceased's body was conveyed to the home of the deceased, Chelsea, Wis. When he was taken from one train to another in St. Paul, his classmates placed a floral pall on the coffin, and a representative each of the faculty and student body gave him the escort. Pastors F. Schmiede and R. Heike officiated at the funeral services at Fairmont and Chelsea; Prof. W. Mönkemöller preached at the funeral service at St. Paul College.

Theo. Bünger.

New printed matter

Treizehnter Synodal Report of the Kansas District of the German Lutheran Synod of Missouri, Ohio, et al. St. St. Louis, Mo. Concordia Publishing House. 1906. ill pp 9X6. Price 23 Cts.

This report contains extremely forceful doctrinal treatises on the duty of Christian parents toward their children. Kindergartens, gublw svboois, Lutheran Sunday schools, but especially the Christian weekly schools are discussed in detail, and then it is pointed out with great emphasis how much parents still owe to do for their children's Christian guidance and education even after their confirmation. What is said about this from pages 30 to 67 deserves to be read again and again. From pages 68 to 89 we receive a report on the Inner Mission as it is carried out by the District. The financial reports form the conclusion.

K.

Gin Tours

Introduced on behalf of the respective District Presidents:

On Sunday. Cantate: P. A. L. Gresens in the community near Cisco, Tex. by L. E. M. Robert. - P. W. C. Hitzemann in the Cross parish at Winnipeg, Man. by P. R. Zwintscher.

On Sun. Rogate: P. C. G. T r e s k o w in the parishes of Neola and Persia, Iowa, by P. J. H. Lindemeyer.

On Sun. Exaudi: P. P. Lehmann in the parish of St. John at Cowling, Ill, by P. C. Kretzmann. - H. F. W. S c h u l z in the parish at Papillion, Nebr. by P. M. Adam. - L. H. F. E g g e r t in the Immannels parish near Deshler, Nebr. assisted by I. Meyer, Schabacker and Menkens by P. W. Cholcher.

Introduced as teachers in parochial schools were:

On 11 Sonnt, n. Trin. 1906: Kand. A. Kurth as teacher in the parochial school at Sheboygan Falls, Wis. by P. G. Wildermuth.

On Sunday. Jubilate: Teacher H. Eickemeier as teacher in the second grade of the Zion Parish school at Wausau, Wis. by P. C. A. Bretscher.

Groundbreaking.

On Sunday. Rogate, the Concord congregation at Kirkwood, Mo. (1[^]. Th. F. Walther), laid the cornerstone of their new church (44X66 feet). Preachers: i'l'. Laskowski and Sieck (English).

Kunferen;un;eigen.

The Colorado Pastoral Conference will meet, w. G., from May 23 to 29, at Brighton, Colo. Work: Doctrine of hardening: ?. Hesemann. How to obtain good church and communion attendance? Bro. Fritsche. Prophets: H Her. Exegesis on 1 Cor. 14, 33-40: L. Herzer. Rules of life for preachers: P. Lüsseyhop. Sermon on criticism: P. Pebler; critic: P. Lüffenhop. Pastoral sermon: L. Mieger (L. Lüssenhop). Sunday sermon: P. Schmidt (? Lehmann). Confessional sermon: P. Ötting (? Pritsche). Entries should be addressed to L. Hesemaim, Brighton, Colorado. C. P. Peblcr, Secr.



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No. 12.

Sightings in the church.

(Synodal sermon.)

John 6:60-69.

Many of his disciples therefore, when they heard it, said: This is a hard saying; who can hear it? But when Jesus perceived in himself that his disciples murmured at it, he said unto them: Does this offend you? How then, when ye shall see the Son of man come forth, where he was before? It is the Spirit that quickeneth; the flesh is of no use. The words that I speak are spirit, and they are life. But there are some of you who do not believe. For Jesus knew from the beginning which believed not, and which would betray him. And he said, Therefore I said unto you, No man can come unto me, except it be given him of my Father. And from that time many of his disciples went behind him, and walked no more with him. Then said JESUS unto the twelve: Will ye also go away? Then Simon Peter answered him, Lord, whither shall we go? Thou hast words of eternal life: and we have believed, and known that thou art the Christ, the Son of the living God.

Among the saddening experiences of the Church of God is this, that from time to time sightings take place in her midst. People who for a time were considered to be its members separate from it and cause division and offence. Already in apostolic times we hear of this. Consider, for example, the Apostle John's reminder in his first epistle, "They went out from us, but they were not of us"; or that the Apostle Paul finds it necessary to exhort the readers of the Epistle to the Romans to look out for those who are causing division and offence apart from the doctrine they have learned. - Painful as such experiences are, they could not be spared to the church from time immemorial, when it was right with her. What the Lord Himself says to His disciples, "Trouble must come," and what His apostle writes to the Corinthians, "There must be mobs among you," has again and again come true in the Church. There have been times when people have tried to prevent such sightings at all costs, but this has never been to the advantage of the Church, but has made her

great harm and put the souls of the disciples in grave danger. - Of course such times of sifting are always tempting times for the righteous Christians. It is therefore extremely important and necessary that they know from God's Word how to judge and act. This, among other things, we learn from the text that has been read. What it teaches about the matter, we summarize briefly like this:

Sightings in the church

1. Have their cause in the unbelief of some of their members,
2. but serve the others to the greater strengthening in the faith.

1.

As is well known, the Lord Jesus had many more disciples at the time when he lived on earth than the twelve that are usually thought of when we speak of the disciples of Jesus. We read that when he manifested himself after his resurrection, there were once more than 500 of them. Especially in the first time of his Galilean activity the number of those who confessed him and believed him to be the Messiah will have been very great. His powerful speeches, especially his miracles and signs pleased the crowd. They were waiting for the Messiah, the King of Israel. Now if he were, why should they not fall to him? After the feeding of the five thousand, they were very enthusiastic for him, loudly interceded for him, and wanted to make him king. Then Jesus preached the well-known sermon on the bread of life, in which he said, among other things, "I am the bread of life. He that cometh to me shall never hunger, and he that believeth in me shall never thirst." "He that eateth my flesh, and drinketh my blood, hath everlasting life." And then we read, "Now many of his disciples, hearing this, said: This is a hard saying. Who can hear it?" They did not like this sermon. That JESUS from heaven

that he wanted to be the Son of God, that he wanted to be more than Abraham and Moses, that no one could be saved other than through him, through his grace - that seemed to them to be going too far. In short, they no longer liked this sermon. - Mau sees, there is a sighting approaching. If these people stay on their: Sense, then it is over with the unity in the circle of disciples. They can no longer walk together. And so we read that it came to this. After this it says: "From that time his disciples went much behind him, and walked no more with him."

But this story repeats itself again and again in the church. There are always people in the Christian congregations who stick to the church for a while, so that they can be considered Christians. There are many things in Christian doctrine which they like, with which they think they can agree. They have their religious principles. That man believes in one God, is pious, and wants to be saved, they think is quite right and good. This or that sermon has particularly appealed to them. Perhaps they have already been seized by the Word, they have already felt the knocking of the Holy Spirit on their hearts and consciences. But to right conversion, to a sincere change of heart, to a humble knowledge of sin, to a fright at God's wrath, and to hearty faith in the Saviour of sinners: Faith in the Saviour of sinners has not yet come. If then there is a hireling pastor in the congregation who knows how to tread softly, who endeavors not to offend anyone, who interprets God's word according to the sense of reason and passes over what one does not like to hear; if, especially in his official acts, he lives to please the people, for example, admits everyone to the sacrament without distinction and does not act according to God's word but according to the opinion of the people, then things can often go well for a long time. But if the pastor, as a faithful servant of Christ, preaches the law and the gospel unabashedly and proclaims the whole counsel of God; if he also exposes and punishes hidden sins and preaches repentance to everyone, points everyone to the cross of Christ and to grace in Christ, and does not conceal the fact that a Christian must bow to God's word in all things; if he does not act according to public opinion but according to the Scriptures, for example, if he does not give a Christian burial to an unchristian, if he does not associate with anti-God lodges, or if he does not preach the word of God: God-hostile lodges no fellowship wants to cultivate: there then such unconverted name Christians offend themselves. They do not like this thing about the sermon, that thing seems to them to have been said too much, to have gone too far. They then also find fault with the congregation in all sorts of ways. They are seen less often in church. They say that there are other churches, that this or that preacher does not do so. Their former enthusiasm is gone. One talks and acts with them, but often in vain. Finally, they have to separate from the congregation, or they have to leave it. In this way, or in a similar way, sightings occur in Christian congregations. - And similar experiences are not infrequently made by the church in larger circles. We, too, in our synodical connection, have had to make them repeatedly. Congregations and pastors who had been in church fellowship with us for some time, have then taken offence, for instance, at the fact that our synod does not

The Church of the Holy Spirit is not a church of the Holy Spirit, it is a church of the Holy Spirit, it is a church of the Holy Spirit, it is a church of the Holy Spirit. One has found this a burdensome yoke, has spoken of church tyranny and papism, and has separated from us. Others may have once felt personally hurt, have been unsuccessful in their private desires. And now they no longer agree with us in doctrine or practice. So it has often happened, even in wider ecclesiastical circles, that some have divorced themselves from the right church, or have had to be divorced from it.

But where do such sightings come from? Where do they have their origin, their real cause? Let us think of the case in our text. Had the Lord Jesus spoken something that was contrary to the right faith of Israel, that was not right with the prophets? This the malcontents do not assert. Or did not Jesus abundantly prove by his deeds that he came from God, and therefore could require that they should believe his word to be true? This they do not deny. What is it, then, that they have against him? "This is a hard speech," they say, "who can hear it?" So the word does not please them. It does not agree with their own reasonable thoughts. They don't believe it. Yes, the Lord says that to their face, that is the real cause of their discontent. He says, "But there are some of you that believe not." Behold, the Lord now takes much pains with them. He certainly does not take back anything that he has said. Rather, he repeats it, as it were, and gives them to understand that what he has said he will yet make completely manifest. He would ascend to the right hand of God and send the Holy Spirit, who would bring this Gospel to bear in the world. But then he adds: "It is the Spirit who gives life; the flesh is of no use. The words that I speak are spirit and are life." He wants to say: "Do not judge my teaching with your reason! It is not fit for this. Here only the Holy Spirit can kindle the right light in the heart and work faithful conviction. And this comes only through my word. Therefore do not reject it. You reject your blessedness with it. Accept it and bow down under it, and the Holy Spirit will guide you aright. - Behold, thus the Lord seeketh to persuade these people, and to draw them away from their perverse thoughts, and to the faith. But did they let themselves be told and give up the intended separation from the disciples? It is said, "From henceforth his disciples went much behind, and walked no more with him." So you see, it is as the Lord said, there were disgusting ones among his disciples who did not believe. And this was the cause of their no longer adhering to him. They walk again in the old way. They are now again adhering to the church of the Pharisees and scribes, from which they had already turned away. It was now quite right for them again.

Behold the real cause of the sightings that occur in the church. It is none other than that some do not believe the word of Christ. Where unbelief does not assert its will, there is no separation in the church. A Christian may indeed, through weakness of knowledge, or through a strong

The Lord's Word is a Word of the Lord, a Word of the Lord, a Word of the Lord, a Word of the Lord, a Word of the Lord, a Word of the Lord. One then speaks to such, shows them their error, and holds God's clear word before their eyes. This is done with great patience and with the exhortation to give room to the Word and to let go of one's own opinion as wrong and erroneous, to bow with the Church under the Word and to place oneself fully on the ground of it. If then not the flesh but the spirit negates in them, they will follow such remembrance and again become completely united with the church. If, however, all instruction and effort are in vain, and one still remains in contradiction to the clear word of Scripture, and separates himself, or must be separated, it is the fault of his unbelief, and he is justly reproached, since the Lord here says, "But there are some among you who believe not."

But in such cases, should we not, out of prudence, act differently from what is usually done? If we fear division, should we not yield a little to the people, not insist so strictly on the word of God, but rather not speak of what we know will not please this and that? Should we not, then, in certain actions, be guided not by the word, but by what people desire and are accustomed to find? One hears such speeches. One says: The pastor or the congregation should have yielded. What they say and how they act is certainly in accordance with the Bible, but one should also take into account the time and the circumstances. Those who separated might have stayed and become good Christians, if they were not. - Our synod is also often accused of being too strict on the Word, of insisting too much on the Word. It should yield more and let others also be right, then one could live more in communion with it. - This would mean, then, to seek the cause of the views in the church, in its unbending adherence to the Word. Is this right to say? Far be it from me! When the disciples are disputing about all Christ's preaching, and he sees that a schism is threatening, does he excuse himself, and declare himself willing not to insist so strictly on his word, if they could not yet find their way into his doctrine? No, he rather sticks to what he has said, and chastises it on the people for taking offence at it. He calls it carnal thoughts and unbelief. In this way the Lord clearly showed his church what he expected of it, namely, that it should not break off from his word for the sake of the contradiction of men, or give a false interpretation to it for the sake of men. No, God's word is not to yield to anyone, it is not to take a back seat to human opinions and desires. God's word is always to be heard and accepted and speak the decisive word in all things. And no man has a right to mean and want differently from what the Word teaches. Therefore also the church, if it wants to remain the Lord's faithful handmaid, must in no case give away the word. If it is a matter of its own opinion or order, it should not necessarily demand obedience, even at the risk of causing division. But where it has God's word, it must insist that everyone accept and believe it. And come

If it then comes to this that some have to renounce it or have to leave it, then the church is heartily sorry for this, but it has a good conscience about it. She need not fear that part of the blame will fall on her. She knows that the cause is to be sought solely in the unbelief of those who have been expelled from her. She also knows that her Lord and Saviour is no less pleased with her for this. On the contrary, it is his will that the church should be thus judged. For it is more important to him that those who confess his name do so with all their heart than that the number of those who confess should be great. Yes, the faithful Saviour stands by his church in such times, and sees to it that it suffers no harm, but that such sightings may serve it best. - And this is the other thing which our text teaches concerning this matter.

2.

The sightings in the church serve the others, the righteous members, to all the greater fortification in the faith.

Our text continues: "Then Jesus said to the twelve: Will ye also go away? Simon Peter answered and said unto him, Lord, whither shall we go? Thou hast words of eternal life; and we have believed and known that thou art Christ, the Son of the living God." It was a hard test that the disciples had to go through at that time. That not only the Pharisees and scribes of the Lord Jesus were now enemies, but also that many of those who had hitherto stood by Him had turned away from Him, brought them into no small consternation. Many a weak point had also been struck in them by Christ's preaching. Nor was their reason any other than that of the apostates. So there may have been among them men of reputation, whose judgment was of some account, to whom the disciples might have been related. It is not easy to decide against such. But when the Lord prompts them to say what their heart's position is, their faith breaks through and becomes the victory over doubt. "Lord, whither shall we go?" they ask. Again to the blind ladders of the blind, under whose guidance we had almost languished on arid steppes and before empty wells? To the great heap again, to dream hiez with it, and seek our soul's satiety in vain, perishable goods? No, dear Master, we desire better things. We want to be blessed, and blessedness - we have recognized this - is to be found only with you. For you are truly the Son of God. Therefore your words are spirit and life. If we follow them, we cannot fail to know the way. Therefore do not reject us because of our weakness. Be patient with us; we will abide with thee, and follow thee whithersoever thou leadest us. - Wasn't that a beautiful confession? One notices how the disciples received the sermon, for their confession is the echo of it. It has become spirit and life in them. Far, therefore, from faltering, they only cleave more closely to Jesus, and so this sighting must have served to strengthen them all the more in the faith.

How, beloved? Is it not to be so with us? Certainly, my lord. It is the will of the Lord. Yea, he abideth Lord in

of his church and governs it wonderfully. In spite of all opposition, even on the part of those who call themselves by his name, his work in the church must continue safely and unhindered. And it is precisely the objectors who must help in this. When the apostle heard that there were divisions in the church at Corinth, he wrote to them: "I believe it in part. For there must be divisions among you, that they which are righteous may be manifest among you." When divisions arise over the Word, it comes to light who are those who are faithful to the Word, and who are not only in the Church, but also of the Church. In the struggles which arise in the church through the opposition which some raise against the truth, the light of the gospel is not obscured, but only placed all the more brightly on the lampstand, so that the righteous Christians who believe the word are only thereby furthered in knowledge and made more confident in faith. Where would a congregation have undergone such a sifting, and not have had the benefit of it, that the righteous members now became more sure and clear in the knowledge of the truth, and the more zealous in the service of the Lord? Whereas, where such struggles are avoided, and every man is left to his own way, doctrine and life are at last at a standstill. - The doctrinal battles in our Synod, which have repeatedly led to divorces, have unmistakably had such divine blessings of spiritual growth in their wake. Luther once said: "Well, let come and let come what comes, I have long known that Rotten must come. If these are not, then others must be. If these let go, then others have looked on. . . . But all must come too well for us, and do us much good. . . . For the word of God is a busy thing. Therefore God also giveth him to work, and hangeth on it both devils and the world, that his power and virtue may be made manifest, and that the lie may be defiled."

Well then, dear Synod members, when we see how others take offense at the word and become unbelievers, let this not also cause us to waver, but let us then only hold to it all the more firmly. To be sure, it seems so to the apostates. Nothing special happens that could serve as a warning sign to them or make us realize that they have fallen out of favor with God. But should God not respect it for that reason? He will punish them in his own time. Then will he be right with them who said, "This is my beloved Son, him shall ye hear." "If any man will not hear the same prophet, of him will I require it." - Alas, even our hearts are but too susceptible to the objections of reason, and it becomes hard for us also at times to sacrifice our own opinions to words. So also, according to our natural inclination, we would rather remain good friends with everyone. But we have learned by God's grace to seek first of all to be saved. But a thousand worlds cannot give us salvation. We find it only in our Savior and in his grace. We have experienced that his word is spirit and life. It has changed our minds and converted our hearts. It has revealed to us many a sinner's nakedness and wounded our conscience, but it has also given us

healed us again, clothed us with righteousness, and loosed us from the bonds of sin. It has so abundantly comforted us in tribulation and filled our hearts with the sweetest hope of eternal life. Therefore, when sightings come in the church, and the Lord also addresses to us the question, "Will ye also go away?" our answer should always be, "Lord, whither shall we go? Thou hast words of eternal life."

Though many have turned back to the "greatest" multitude, yet will I run after thee in love. For thy word, O Jesus, is life and spirit. What good is there that is not approved in Jesus?

Amen.

C. C. S.

The right church discipline commanded by God.

6.

The first thing a congregation has to do when it takes up a case of church discipline is to make sure that the case in question really already belongs before it, that Christ's order, which He gave us in Matthew 18, is not violated in any way. This is usually done in our congregations by the pastor presenting the case in question to the assembled brethren and showing what the sin of the accused brethren is and what has already been done to him by individuals or even by the board.

When the particular case has thus been presented to the congregation, and they are convinced that by their public trial of this case the fraternal admonition commanded by God is in no way violated, then the actual trial can begin, namely, if the accused brother is present. If he is not present - and this will often be the case - he should first be invited to appear at the next church meeting. In this invitation, of course, it should also be stated why the congregation desires his appearance, why the congregation should speak to him in particular. The sin of which the brother is accused, and for which reason he is to be brought under church discipline, should be stated, if only briefly, then precisely and definitely. It will therefore always be advisable to send this invitation to the brother not orally, but in writing. The secretary of the congregation could write the letter, or if one does not have a skilled secretary, it is probably best that the pastor himself take this trouble. It need only be mentioned that this letter must be written in a friendly spirit and tone. Anything that might offend the brother should be kept out of it. One does not want to repel the brother, but to win him.

It is important for the congregation to take care that this letter of invitation really reaches the right hands, and that it can prove this if necessary. It is therefore not advisable to simply send the letter through the post. On the one hand, this looks very businesslike, and on the other hand, there is then no proof that the letter has really reached the hands of the accused. If one wants to use the post, one would at least have to register the letter. A postcard that anyone can read is of course out of the question. Best

It will be a good idea to have the letter of invitation sent to the accused by one or two of the brethren, and to instruct these brethren to deliver the letter personally to the person concerned. These brothers can then take the opportunity to talk to the accused about the matter and hear from him whether he wants to come to the next meeting or not.

But what is to be done if the sinning brother does not accept the invitation, if he does not appear at the church meeting? Do not be in too much of a hurry to conclude that the brother does not want to come at all, that he does not want to hear the congregation. It is quite possible that he wanted to come to the meeting and do business with the congregation, but was kept away by business that could not be postponed or by something else. So the congregation will repeat the invitation. It should do so even in the case where it is clear that the sinning brother did not want to come, since he may have declared to the delegates of the congregation himself that he would not appear before the congregation, that he no longer wanted to have anything to do with it, that his name should only be removed, etc. Even then the congregation will, as a rule, repeat the invitation. Even then, according to the rule, the church will not give up everything. After all, it is to pursue sinners, the lost sheep, with all patience and faithfulness, as Christ did and still does. It is to save the sinner, to preserve him from eternal ruin. The church will also invite such sinners once more, and make their invitation more urgent, more earnest. Individual members of the congregation, especially those who are closer to him in earthly matters, but above all the pastor of the congregation will seek him out and speak to his conscience that he should consider his poor soul, that he should let the congregation speak to him, that he should listen to the admonition of the congregation and follow it. There is also sometimes a need for instruction. The brother in question may not yet know quite what this order of Christ is all about. It is therefore good to explain to him that Christ has commanded this way of his church, that one wants his best, the salvation of his soul. Even sometimes it is through such pronouncements that the sinner is persuaded to appear before the church.

If it finally turns out that the sinning brother does not want to come to the assembly, that he does not want to hear the congregation, that he does not want to negotiate with it as a brother, if all exhortations and invitations are in vain, then the case occurs which has already been discussed earlier in these articles. The church cannot then actually put the sinner under ban, but it will declare him to be such a one as has excluded himself, with whom the church has nothing more to do, who is no longer a Christian brother. But before the church makes this declaration, it should inform the accused of it. The last invitation sent to him should be worded in such a way that he is informed that if he does not appear at the next meeting, the congregation must, to its sorrow, regard him and declare him to be such a one as has excluded himself from the congregation, whom it must regard as a heathen and a publican until he comes back and lets himself be dealt with. Also, especially with this last invitation, one should be careful that it really gets into the hands of the person concerned.

G. M.

From the Poland Mission.

When the Eastern District, at its jubilee meeting in Buffalo, in 1904, decided to undertake the Poland Mission, almost no one seemed to have much confidence in it, for the undersigned could tell of only three very small stations where it was then being carried on: Baltimore, Philadelphia, and Trenton, N. Y. But how has the faithful God made our little faith to be defiled even in this mission! For to the three stations mentioned, where small churches were already organized, three more have been added: New York, Pittsburg, and Depew, N. Y. Small churches have also already been organized in New York and in Pittsburg, besides a preaching place at Braddock, Pa. At each of these places mentioned there are found from 7 to 11 voting members, from 15 to 40 communicant members, and 'from 20 to 60 souls, and almost everywhere there is prospect of good growth by immigration, which increases from year to year. The largest station is Baltimore, where at present a parsonage, with prayer-room and school under one roof, is being erected on an acre of land near the city, at a cost of about \$4,000.

But because our missionary to Poland, Kasimir Mikulski, cannot well serve these places, which are so far apart, the Eastern District, at its last meeting in York, Pa., decided that a second missionary should be called as soon as possible, who should live in New York and from there establish stations in Clinton and Schenectady, N. Y., Bridgeport, Conn., and Boston, Mass. because Lutheran Poles live in all these places who have not yet heard a sermon in their language in America and are not proficient in German.

In addition to these places, there has been a Polish congregation for several years in Westfield, Mass. that numbers over 30 families, is served by Linn, and is presently building a church that will cost over \$4,000.

But the Polish mission is also spreading farther west. In Scranton, Pa. there is now a thriving congregation which in eight years has grown from 20 to 120 families and has a parochial school with over 60 children. From Scranton two other stations have been established in the hard coal region of Pennsylvania: Wilkes Barre, where there are from 25 to 40 listeners, and Nantioke, where a little parish of 7 families was established May 5 of this year, and where we have very good prospects if we can put a man there who would establish a parochial school. From Nantioke, which is very near Wilkes Barre and Plymouth, a Polish mission could very easily be started in Plymouth with Poles from Fr. Dawidowski's former parish. Fr. Dawidowski, as is well known, has converted from the Roman Church to our Lutheran Church, is now holding school in the Polish congregation at Scranton, and is preparing for the preaching ministry among his fellow-people, among whom he was previously a priest.

A new impetus has been given to the Polish Mission by the publication of a church paper in Polish under the title: "The Church of the Reformation in America." What a great need such a paper would be for

The many letters of thanks that reached the undersigned from almost all the states of our country, as well as from Canada, are proof of the great joy that this publication has caused our Poles. Many of these letters were published in our paper by printing, in order to communicate to the other Poles the great joy which the appearance of the paper has caused. Through this paper we made the discovery that a large number of Lutheran Poles reside in Detroit, Saginaw, and Stambaugh, Mich. all of whom turned to Scranton for Polish preaching. Since then a preaching place has been established in Detroit full of P. Mlotkowski of Chicago. Father Mlotkowski's congregation was planted full of the Uuterzeichneten 8 1/2 years ago and now numbers 22 families and 50 voting members and bought a fine church last year. The joy of the Poles at this service in Detroit was so great that they raised a voluntary offering of H50.00. 27 communion guests warey at this Gc'tes service in U. A. Werfelmann's church. The Uniates were just about to start a congregation with these Lutheran Poles. Saginaw and Stambaugh, Mich. are also to be served soon full Chicago. Likewise, in Canada, through our paper, we have discovered two Lutheran Polish settlements, one at Russell, Manitoba, Kam, with 27 adults and 50 souls, who have built a church in fellowship with 17 German Lutheran families, but have German preaching only twice a year. This congregation eagerly desires a pastor who can preach Polish and German to satisfy both parts. The second Polish settlement is at Yorkton, Saskatchewan, Kam There are over 20 families there, all natives of the vicinity of Teschen, Austrian Silesia. Only a few of them understand German. All the letters received from these people show that they are very Christian educated and faithful Lutherans who are well versed in God's Word. The mother congregation of these people in Teschen numbers 16,000 souls and has 1 pastor, among them the well-known D. Pindur, who has written and published many Christian books in Polish, who has also founded a special society for the publication of Polish edification books, and has thereby made himself very deserving among the Lutheran Poles, so that his books are read with pleasure everywhere. All these people are eagerly waiting for Polish worship and Polish communion. Father Agather in Sank Rapids, Minn. who serves two Polish congregations, one in Sank Rapids with 115 families, the other in Gilman, Minn. with 80 families, is the Polish pastor living nearest to them and will therefore in these days hold the first service .to the Poles in Canada and consult with them as to how they should be supplied in the future. At any rate, a pastor who is proficient in the Polish language should be called to Canada at once. On the whole it may be said that one can hardly find a more devout audience than the Poles are. They are also very grateful for the preaching and make great sacrifices, as the undersigned knows from his own experience. God grant that tmr may soon get more laborers for this people, and then in a short time there will be quite a number of flourishing churches.

—
F. Sattelmeyer, 421 Lusü 8t.,
Beinutou, Um

Inauguration ceremony at Concordia, Mo.

On Sunday, the 26th of May, at Concordia, Mo. the new teaching building of our St. Paul's Grammar School was solemnly dedicated. A large crowd had gathered from the surrounding congregations of our Synod, and even from more distant places, Sedalia, Benton County, Kansas City, Norborne, Carrollton, California, Mo., Jefferson City, and St. Louis, friends had turned out. To our especial joy, the entire Northwest Pastoral Conference of Missouri was also present, being in session at Concordia just at the time, and with your purpose of attending this celebration. Two services were held. In the morning service the President of our General Synod, D. F. Pieper, delivered the dedicatory address, and in his well-known apt and lucid manner set forth the mission and purpose of our teaching institutions. In the afternoon service, Father J. J. Bernthal, the President of our Western District, preached with eloquent words on Ps. 111:10: "The fear of the Lord is the beginning of wisdom; it is a fine prudence; he that doeth it, his praise endureth for ever." The hymns of praise and thanksgiving that resounded from the mouths of the assembled multitude in both services were accompanied by the music choir of St. Panlsgemeinde. Song recitals by the student choir heightened the celebration. In the evening a concert took place in the new assembly hall, where the music choir of our town, the pupils' choir and a number of soloists performed lovely melodies. The hospitality for the guests from far away was provided by the students of the institution with the help of the kitchen staff in a commendable manner. The time before, after and between the services was diligently used by the guests to inspect the whole institution, but especially the new building, and the beautiful simplicity as well as the practical arrangement of the same was generally acknowledged.

The new building, to be used for educational purposes only, is a structure 102 feet wide and 60 feet deep, with a 10-foot-high ground floor and two corresponding stories. It is constructed of dark red pressed brick. All the stone work is of white Jola limestone. The front has an entrance to which a wide stone staircase leads out, opening into a vestibule. The ground floor contains two large and three smaller rooms, which are intended for the pupils to stay in when the weather is not favourable. There are also several smaller rooms for the storage of all kinds of equipment. The whole ground floor has cement walls and floors. On the first floor there are four classrooms, the students' library and a room for the teaching staff. On the second floor there is the assembly hall, three classrooms, the science cabinet and the laboratory. The whole building is of extremely solid construction. The roof is covered with slate. All the rooms leave nothing to be desired as far as air and light are concerned, and are provided with steam heating and electric light. The latter is due to the exertions of the pupils during the last Christmas vacation, and is excellently furnished. The whole building was originally contracted for \$22,200. A substantial but necessary alteration increased the sum by P600.00, to which was added several hundred dollars for extra expenses.

But we thank God for the building so necessary to us. May he grant that nothing may be done, spoken of, or thought of in it but what serves the glory of his name and the good of his church. J. H. C. K.

† P. Wilhelm Adolf Bergt. †

Among the obituaries which the "Lutheran" brought some time ago was that of Fr. W. A. Bergt. Since this short announcement was made with the intention of having a biography follow soon, and since Fr. Bergt was also known in wider circles of the Synod, a small memorial is to be set up for him herewith.

P. Bergt was a son of Father Adolf Bergt, Sr. who was well known far and wide in the Synod, and who passed away blessedly three and a half years ago in his ninety-fourth year. Born August 26, 1855, in Williams Co, O., after attending his father's elementary school, he first entered the high school at Watertown, then the college of our synod at Fort Wayne. After completing his theological studies in our Seminary at St. Louis, he entered the preaching ministry in 1879.

His first congregation, which he served for nearly twenty-five years, was St. John's, near Hooper, Neb. At first he was a diligent missionary, and besides his congregation founded three others in the vicinity: for his sermons, catechises, and other ministerial duties he prepared himself diligently. Though suffering from a neck for many years, yet with touching fidelity he usually kept school himself. He was not only a diligent conference-goer, but a diligent and, with his talents, able and skilful worker and counsellor on them. A work of the deceased, as instructive as it is worthy of heed, on the blessing which the pastor himself derives from his office, was published some years ago in the "Magazine for Lutheran Homiletics." Also solst he has written quite useful things for the said paper. May God, by grace (for Fr. Bergt was a poor, sinful man who was not able to think or do anything good of himself), let his blessing rest on the work of his now triumphant servant for the salvation of many!

On his cross-rich journey through life, God gave our Berg a faithful companion in his wife, Susanua, née Leininger. From this marriage sprang eight children, five daughters and three sons, one of whom is in the teaching ministry and another preparing for the sacred ministry.

After an illness of several weeks, which ended with pneumonia, the good Lord took him to Himself on December 10 of last year. Softly and blessedly he fell asleep, comforting his own with the words, "What God does is well done." On the 13th of December the dear body was laid to rest, attended by the orphaned and deeply grieved family, the congregation at Waco, Nebr. served by the departed only two and a half years, and many members of his former congregation and his fellow ministers. Praeses Becker officiated at the house of mourning, Father Pflug and the undersigned at the church, and Father Pflug also at the grave.

J. G. Lang.

To the ecclesiastical chronicle.

America.

Regarding the article about the Polish mission in the circle of our Synod, Fr. Sattelmeier in a private letter: "Our Polish newspaper does an excellent job in the mission to Poland and is even read with pleasure by many Catholics who have never received a newspaper with God's Word. In particular, it is reported to us from the emigrant mission in New York and Baltimore that the Poles accept our paper with great gratitude and read it with a real ravenous appetite. Also in our homeland in Russian Poland we have already found quite a number of readers. The pastors in Poland are especially interested in our paper, and some have ordered three copies for themselves. The General Superintendent in Warsaw, Father Julius Bursche, who also publishes a Polish church paper, warmly recommended our paper to all pastors in Poland in the last number of his paper and urged them to keep it and thereby support it." L. F.

D. Johannes Deindörfer, one of the founders and subsequent president of the Iowa Synod, died at Waverly, Iowa, May 14, aged 78 years. Born in Bavaria, he became connected with Pfarrer Löhe in his youthful years, was sent by him to America, and in 1851 came to Michigan to the Frankish colonies founded by Löhe. He was for a time pastor at Frankenhilf, Mich. and a member of our synod. But when Löhe's connection with our Synod was dissolved, and Löhe instructed his pupils who adhered to him, Deindörfer and Großmann, to begin separate, independent missionary work, both moved to Iowa in 1853, and while Großmann opened the seminary in Dubuque, Deindörfer became pastor at St. Sebal. In his home, in 1854, the Iowa Synod was founded in marked opposition to the Missouri Synod, and as it has preserved that opposition to the present day, so Deindörfer has ever been one of the vocal leaders of it, and has represented the dissenting doctrines of Iowa to the last. He became Vice-President of the Synod at its founding, held this office for 39 years, was at the same time since 1873 President of its Eastern District, and since 1893, as Großmann's successor, President of its General Synod, until he had to resign this office because of illness and infirmity of age. The pastorate he has also held at Madison, Wis. to Toledo, O., and Defiance, O. Repeatedly he has also been editor of the "church bulletin" of his synod, and has written a history of the synod. His entire ministry of more than fifty years was devoted to his synod and its edification. L. F.

The General Council has also lost one of its oldest and best-known preachers through death. On the 17th of May died quite suddenly in New York, D. G. F. Krotel died suddenly in New York on May 17, after preaching in his church on the previous Sunday and attending the funeral service of a brother minister the day before. He was born in Wuerttemberg, but came to America in the fourth year of his age, and though he ministered chiefly in English, yet he was thoroughly proficient in speaking and writing German. He has served large congregations and held distinguished positions in his synod, was at various times in his life president of the New York ministry, of the Pennsylvania ministry, and of the whole General Council, which he helped to found in 1867, in which he occupied a leading position, and whose stand in doctrine and practice he has ever and ever taken. He was also for a time a professor in the theological seminary of the Council at Philadelphia, for many years a member and lastly chairman of the Administrative

He was a member of the Council of this institution and at various times editor of the German "Lutheran Herald" and the English *Lutheran*, lastly chief editor of the latter paper. He lived to be over 81 years of age, and continued in the preaching ministry until his death, 59 years. L. F.

Abroad.

The Eastern District of our Australian Sister Synod was assembled at Murtoa, Victoria, from March 15 to 19, in Fr. Mensing's congregation. Rev. C. Harms delivered a doctrinal lecture on true Christian church discipline, which was then discussed by those assembled. A Mission Board was appointed to direct the work of the Inner Mission of the District. The members of the District who reside in the State of New South Wales, and are distant from the centre of the District in Victoria, were encouraged to form a Synodical District of their own. At the mission feast held on Synod Sunday, the President of the General Synod, Rev. Nickel, Rev. Noack, who had been examined at Springfield two years before, and the heathen missionary Wiebusch, preached. The latter had brought four children from his mission station, black Australians, who showed by their answers to questions from biblical history and the catechism, as well as by their singing of spiritual songs, that the missionary's hard work is not in vain. - The same number of the "Lutheran Church Messenger for Australia" from which we take these notices also brings the parochial reports of the whole Synod, which extends over the 5 States of Victoria, New South Wales, Queensland, South Australia and West Australia. From these reports it appears that the Synod includes 135 congregations and preaching places, which are at present served by 29 pastors. The number of souls in these congregations and preaching places is 12, 697 with 7704 communicant and 2684 voting members. In 49 parochial and 4 private schools 1516 children are taught by 32 male and 14 female teachers. In some congregations Sunday school is also held, attended by 286 children. During the past year, 408 persons were baptized, 374 confirmed, 14, 428 persons took Holy Communion, 115 persons were buried, and 86 couples were married. For the various coffers of the Synod, that is, for extra-parochial purposes, about \$7500.00 was collected. - On February 19, at a solemn service, G. Koch was inducted as second professor at Concordia College, Adelaide, where 53 students are now studying; 24 of whom entered with the new school year.

L. F.

For the first time we have received a statistical report from **New Zealand** about the number of members of the congregations and preaching places there. There are four parishes served by Pastors Thiel, Teyler, Winkler and Hassold. The three former stand at independent congregations, while Father Hassold labors in mission among the scattered and long unchurched Lutherans. The total number of souls is 927, of communicant members 491, of voters 159. In four parochial schools, kept by the pastors, are 76 school children. 31 have been baptized, 25 confirmed, 10 buried, 8 couples married, 815 have gone to Holy Communion. Father Teyler, who makes these announcements, remarks: "With God's help the work goes forward, even if slowly." Indeed, since the previous year the number of souls has increased by 62, the number of communicants by 51, and the number of voters by 13. For outward purposes the small congregations have raised about P340.00 during the past year. - Our brethren in New Zealand have also, as we have previously reported, held a small conference.

was founded. The last meeting took place in Father Teyler's parish in Marion, to which representatives of the individual parishes were also invited, in order to initiate a closer union of the parishes. A constitution had been drawn up and was discussed, which is now to be submitted to the individual congregations for adoption. Doctrinal discussions about the main task of a Christian were held in three meetings, in which members of the congregations also took part. On one day a mission feast was celebrated, to which congregants from five out-of-town places attended. - Fr. Thiel of Upper Moutere has now taken a calling to Australia, intending to move in May, and his congregation sent a calling to America, but it came too late for the distribution of candidates. May another pastor soon be bestowed upon her, that the work in New Zealand may suffer no harm! L. F.

How the church becomes a theatre and the preacher a theatrical player is shown by the account of an eye and ear witness who was lured by curiosity to the church of a new-fangled London preacher. He writes: "'Soap and sins, music, orchestra, magic lantern,' was the announcement in the church bulletin, which attracted my curiosity. No sooner had I found a seat in the completely dark house of God than the performance began. On a large screen appeared pictures of automobiles, locomotives, steam engines, scenes from the life of the big city, elephant washing in India, ice production in the Arctic regions, and the like. Scattered among these were pictures of religious content, in the garish, puffery style of the posters of London suburban theatres. A voice from the organ gave, where necessary, a few explanatory words. Between three an orchestra of string and wind instruments - the musicians in White Choir Shirts - played by no means very church-like tunes. For variety there followed a piano recital, a horn solo, and a singer's song. Now music is heard outside the church; a procession of choirboys with flags and lanterns makes its entrance. The first violinist of the orchestra - it is the parish priest himself - lays down his instrument and mounts the pulpit. On the white screen appears in large letters the text of a hymn sung in common, the text of a litany, the liturgical prayers read by the congregation. Now the screen falls, while the electric chandeliers flash, glaringly illuminating the high vaults, the venerable blackish wood carvings, the pictures and coats of arms of the church. The main part of the service, the sermon, begins with the clergyman pulling out some packets of 'Sunlight' soap and talking about the soap trust now in the forefront of public interest. The transition from soap to the necessary cleansing from our sins is easily found. At the same time the Reverend sits down comfortably on the parapet of his pulpit and puts his hands into the pockets of his trousers under the raised choir shirt, occasionally intervening in a dialogue with the verger, whom he asks for his opinion on divine grace, and cracks political jokes so that giggles of laughter are heard. These sermons are famous in that they tie in every Sunday with the interest at hand. Singing and the usual prayers conclude the service." As disgusting as it is reprehensible! L. F.

From World and Time.

A statistic of all divorces during the past twenty years, from 1887 to 1906, is presently being compiled by the census office of our country in the interest of uniformity.

The work has progressed to the point where a preliminary overview can be gained. The work has progressed to the point where a preliminary survey can be made. During the period in question about 1,400,000 petitions for divorce have been filed in the United States, and more than 1,000,000 divorces have been granted. In the preceding twenty years, from 1867 to 1886, 328,000 divorces took place. In Chicago there are 107 divorces annually for every 100,000 inhabitants; in Philadelphia, 63; in Boston, 53; no figures have yet been published concerning New York. In Philadelphia and Boston divorces are increasing more rapidly than in Chicago. They are also greatly increasing in the country. L. F.

The danger of the Lodge to the state is evidenced by the following incident. After the death of the well-known former New York Senator Roscoe Conkling, when preparations were being made for his funeral, his nephew, Councilman Conkling of New York, was asked if his uncle had not been a Mason. The nephew replied: "No, he was not a Mason, nor did he belong to any other secret society. When my father was public prosecutor in Montgomery County some sixty years ago, he charged a man with murder, and when he summed up the charge against him in court, the defendant made the Masonic sign of distress. My proud father was so indignant at this that he immediately resigned from his lodge, and since that day, no Conkling has joined a lodge." L. F.

The Mount of Olives near Jerusalem with the Garden of Gethsemane was given to the German Emperor by the Turkish Sultan at Easter. The "Christian Apologist" reports about it: "The permission to build a German hospital there had long been granted, and D. Dryander, the emperor's chief court preacher, and Count v. Mirbach, the empress's chief courtier, were in Jerusalem at Easter to lay the foundation stone for the hospital. Then Sultan Abdul Hamid gave the Emperor the whole Mount of Olives. The Mount of Olives is on the east side of the city and is separated from it by the Kidron Valley. It is a range of hills 2600 feet high. Formerly the Mount of Olives was thickly covered with olive or olive trees, but nearly all of them were cut down when the Romans besieged the city. On the western slope, near the eastern gate of the city, was the quiet garden of Gethsemane, where the Saviour frequently visited, and where his great passion began. Down this same road He made His entrance into Jerusalem amid the hosannas of the people. In two places on the mountain it is supposed that the exact site of the Ascension can be given; on one stands the Church of the Ascension, which belongs to the Mohammedans, but is conceded to Christians at times, and the other, somewhat elevated, and situated a little farther north, is the property of the Greek Catholic Bishop of Jerusalem." L. F.

The devil's deception.

That it is possible to do supernatural things with the help of the devil is proved by the Egyptian sorcerers before Pharaoh. Those sorcerers were idolaters and did not have the knowledge of the true God. Now when they recognized a very different power in Moses' miracles, they were honest enough to say to Pharaoh, "This is God's finger!" All paganism lay under the spell of the devil, who sought to keep men in his dark kingdom by apparent miracles. But the risen Prince of Victory, JESUS Christ, broke into the devil's castle, and the idol temples fell, the graven images burst asunder. Who now, in spite of better knowledge, with

who joins himself to the infernal power is a lost child of man; whoever surrenders to the devil, he takes.

These were our thoughts when we read in a paper the following story, published by the well-known English writer Barry Paine. The son of a miner residing in the north of England, he came to London to earn money by a "trick." His trick was of the following nature: he sat down in a room and had a Spanish wall placed around him in such a way that he could not be seen. In the same room, but at some distance from the Spanish wall, a table was placed, and on it a sheet of paper was laid. On the paper was placed the model, made of a kind of pumice-stone, of a hand not quite life-size. Between the fingers of this hand was a pencil. The persons present in the room asked questions, and the hand wrote down the answers. The feat could be performed in any room and any table could be used. The model of the hand could be picked up and viewed by anyone at any time, even while writing. No one could explain the "feat". But because Gell - as the "artist" was called - was a drunkard and was arrested for drunkenness after only a week's stay in London, people who had begun to take an interest in him refused to have anything further to do with him.

But some doctors wanted to get to the bottom of it. They conferred with Gell that he should give them a "performance". On that particular day he had not taken any spiritual drinks, and for this reason was exceedingly nervous and complained of feeling unwell. Nevertheless, he was not only willing, but positively eager, that the doctors should put his "powers" to the test once more. His only ambition was to capitalize on his "feat." The answers which the Hand had hitherto written down to questions had contained nothing extraordinary; the questions were of a simple nature, and might as well have been answered by Gell; the orthography and grammar which the Hand used in writing them down exhibited the same errors and defects which Gell betrayed in his manner of speaking.

The "performance" took place at eight o'clock in the evening in the sitting-room of one of the four doctors present. Gell took his seat, as usual, in the centre of the room, and a heavy umbrella, covered with gilt leather, which had been brought from the doctor's examination-room, was placed round him. The table on which the hand, as well as the sheet of paper, lay, stood about ten or twelve feet from the umbrella. To the first question the hand immediately wrote down an answer. The question was easily answered. Then one of the doctors asked, "How old am I?" The hand trembled for a while, but otherwise did not move. A moment after that, Gell spoke from behind the screen and asked for something to drink. He was handed a glass of water. The question was then repeated, and the hand began to write, but suddenly stopped. Other questions were asked, but the hand remained motionless. The doctor in whose room the performance took place called out, "What's the matter, Gell?"

Immediately afterwards the hand began to write. But it did not write as usual, but from right to left and in letters that none of the doctors present knew how to interpret. Suddenly, while the doctors were staring at the paper, the hand, without anyone having touched it, slipped off the edge of the table, fell to the floor and broke into pieces.

Again the doctor called out, "What about you, Gell?" There was no reply. Another of the doctors present said, "Something must have happened." They removed the umbrella,

and what a sight was presented to them! In his chair, his head bent backwards, his mouth open, sat Gell - rigid and dead! One of the doctors, overcome with horror, sank into a chair. When they had left the dead man's room, they talked over their sensations and conjectures. "It can never be proved," declared one of the doctors, "but I am convinced that the man died at the moment when the hand suddenly began to write in those strange characters from right to left!"

The manuscript was later presented to a well-known Orientalist. He took one look at it and said: "This is Sanskrit! But when he examined the writing more closely, he saw that he had been mistaken. "At all events, however," he declared, "the language is an Oriental one! Leave the paper to me, and I will take it home and study it there." Meanwhile he never gave the information. He was found, the paper before him, dead in his study.

We have no doubt that the devil had a hand in this trick. Dear reader, remember the saying 1 Peter 5:8: "The devil walketh about as a roaring lion, seeking whom he may devour."

(Lutheran Church Gazette.)

An experience.

Johann Tobias Beck, a well-known professor in Tübingen at the time, † 1878, once began his lecture to students in 1849 with the following words:

"You know what was the cause of my interruption, and I consider it my duty to tell you of my experience, which was confirmed to me by nenem on your deathbed of my father, and to beg you to prefer to become wise by the experience of others rather than by your own harm.

"Around my father's deathbed stood many old people from the people who were not from our enlightened times. They did not stand around the dying father's bed like our educated people of today, who, when they stand at the deathbed of father, mother, friends, have to let them go out of the world like cattle. There was silence; on everyone's face a quiet praying could be seen and heard. My father was already lying there motionless without signs of life. I asked him aloud if he was in pain. He made no reply, but I noticed in his features the expression of pain and distress. I said a spell in his ear. Then he bent towards me, and from his lips I saw the words: .noch mehrst I asked his old sister, who was standing next to him, and whom he loved very much, to address him also. After she had refused for a long time out of shyness and modesty, she finally said: "Lord, you hear the babbling of infants. Thou hearest also the babbling of an old woman!" And then she uttered a prayer full of spirit and power (you know I am not liberal with my expressions), which excited all my wonder. It was a woman who had preserved and increased the good fund of pupils she had formerly been given, in the good old core books which are commonplace among our people.

Because truth is above all things to me, I must confess that my father, though he was a righteous man, universally respected for his benevolence and benevolence, was not of the living Christian faith. But now, at the decisive moment, he grasped the salvation without which we are all lost, which is in Jesus Christ. Here again I experienced the power of the Word of God, which alone is able to comfort a dying man, and that is the Word of God as it is literally written in the Bible, and with divine

Wisdom down to the words is written for the human heart and for human needs, not as men transcribe, rewrite, and dilute it. It was the simple sayings of the gospel that refreshed my father, especially: 'Truly He bore our sickness and took upon Himself our pain!' Or, 'This is ever certainly true, and a precious word, that Christ Jesus is come into the world to save sinners.' And what Jesus said to the thief: "Today you will be with me in paradise. My father still stammered: 'Heaven - Jesus!' And so he passed away.

"When one has such experiences of the word of God, one is seized with a true wrath against our heroes of the pen and enlightened men, who want to snatch from the people the most precious thing, which alone comforts in life and death. That would be my joy, if I could achieve that with you, that you would not only want to become wise through your own harm, but already now take hold of the word of God, which is given to us for our salvation."

"I beg your pardon!"

An elderly pastor once wrote out the various excuses with which some of those he questioned tried to justify their absence from the church. It made a curious collection! He communicated them occasionally. We are only reproducing some of them here by placing side by side what belongs together internally.

Mr. A. says, "The service begins too early for me; I must have plenty of time once a week in the morning. Surely you won't hold that against me, Father!" - Mrs. B. says, "I am so sorry! But, you know, the hour is too late; afterwards I shall not finish, and then I shall have nothing of Sunday."

Mr C. is afraid he might catch a cold in church; "it's never really warm there". - Mr. D. said: "I would regularly get a headache; it is always unbearably warm in our church!

E. claims: "The sermons are too high, too learned." - F. is of opinion, "You talk much too simply and too plainly, Father. You must not hold that against me, but for me this kind is once not."

Mr. G. cannot find a place where he can understand the pastor. - Miss H. once sat down at the very back of the church, but - "You know my unfortunate nervousness, Father" - she cannot hear the prolonged loud speaking without being "attacked" by it.

J. explains: "Too bright light comes in through the windows; my eyes can't stand it." - Mr. K. is uncomfortable with the "twilight, not to say darkness" in the church.

Mrs. L. complains that she always receives visitors early on Sundays. "Surely it is unseemly to let him sit alone." - Miss M. "does not like to go to church alone"; she has no one to join her; "and, I cannot help it, alone I dare not quite; I am once like that."

So it goes. Apologies upon apologies! - Going to church does not in itself make one a Christian, but whoever wants to follow the invitation to the kingdom of God comes, and it is a blessing for him.

That's where the root of the damage lies (aside from those who really can't, of course): "They wouldn't come."

"They began to apologize one by one," Luk 14:18.

Spiritual pickpockets.

A father once wrote to his son:

Dear Son! You write that in the place where you are now you meet with unbelieving people, and that they have already caused you a lot of trouble by the doubts they try to instill in you, and you ask how you should behave in such a case. Now I think that this is not so difficult to find out. When I come into contact with people whom I know to be pickpockets, I know exactly what to do. I then button up my skirt tightly, keep my pockets tightly closed, and otherwise make sure that I get away from the pickpockets as soon as possible. - Now, dear Wages, the people of whom you write may be decent and honest people so far, but pickpockets they are, because they want to steal the best and most delicious thing you have, your faith in God and in him whom he has sent, not out of your pocket, but, what is worse, cunningly and deceitfully out of your heart. Do therefore as I have said, close your heart to them if possible, keep your hand firmly on the shah of your faith, go your way not otherwise than girded with God's word and prayer, and see to it in the earthly that you get out of such company as soon as possible and avoid it henceforth. But hold not thy faith thus, but me chastity, truthfulness, modesty, and all the virtues which grow out of faith. For there are many pickpockets on the move, some of whom are trained in one article and some in another, but some of whom, as the devil's special henchmen, know how to snatch everything out of an unguarded heart at the drop of a hat.

God bless thee, my son, and keep thee, and be thyself a rampart and a wall about thy heart. "Hold fast that which thou hast, that no man take thy crown."

Union.

Now some smarties are starting to patch things up, want to advise and settle the quarrel; pretend that one should give way and give in on both sides. We let them do what they can and try what they can, but we don't begrudge them the trouble. But I think such patchwork is like trying to mend broken pieces. And there have already been many shoemakers who have undertaken it, but have also worked in vain and lost both wire and stitch. In other matters concerning our work, or ceremonies, or other such useless things, we may compare and mend what we can. But in the matter of the faith and the kingdom of Christ, if a man will bend his sceptre and make it uneven, he will have neither better nor mending; and if he will take it, he will only make it worse by losing it altogether. For this scepter should and must remain completely straight, without breaks and gaps, as a rule and rule by which one should believe and live. There is nothing else lacking for such, but that; they only look at things from the point of view of what is before their eyes and what we are and do.

(Luther.)

No difference.

"I do not see why a man who has endeavored to live always righteously and piously should not go to heaven more easily than any other whose life and walk are defiled," said a lady to her Christian friend.

"I will try to make it clear to you by means of a picture. We both wish to attend a lecture, from the hearing of which we expect great benefit. Admission costs five francs. You have two francs; I have nothing. Which of us will have the most right to go in?" "We shall both be quite equally unjustified." "Of course/ and likewise the respectable man has no more right to enter heaven than the vagabond; for his piety is not perfect after all. He cannot pay the price of admission." "I begin to understand you." "Now, if some rich friend came and offered us both a free ticket?" - "Well, then we could both accept it and use it." "Thus, my dear friend, has the Lord JEsus done with us; when he saw us in our misery, he devised for us an eternal redemption. He now offers us entrance into his heaven without money and for nothing. Only take heed that your two francs do not prevent you from accepting the grace of Him who came to make sinners blessed and to give the kingdom of heaven to the poor."

Sursum corda! Hearts aloft!

The lives of Christians should be directed so that they do not think of living on earth alone and remaining in this world, but should hope and wait for a better life. An unreasonable animal has no hope of a better life; when its belly and this life cease, its comfort and hope are also gone. But a Christian has hope of a better life, when this temporal, perishable life ends, that he will enter into an eternal, imperishable life and heavenly being, in which there is joy and happiness.

For Christ did not come from heaven and become man for this reason, nor did he die for us on the cross for this reason, nor did he rise again from death and ascend to heaven for this reason, that he might cause us to dwell eternally on earth in misery and sorrow, much less under the earth in the grave and death, but that he might deliver us from all this and take us to his eternal kingdom in heaven. Neither were we baptized and made Christians for this reason, nor do we hear the gospel for this reason, that we should fill our faint bellies and remain here eternally in this wretched, sorrowful world, but that we should come into another life and being, where we no longer need to eat, drink, have toil and labor, suffer, be sad, die, and decay.

(Luther.)

Who do you serve?

The apostle Paul says Eph. 6:7, "Let it seem to you that ye serve the Lord, and not men." This is the key to the mystery for all servants, to keep their contentment in all the adversities of life and work. No distinction of station or service applies there. It applies to the wife as well as to the maid, to the chief official as well as to the apprentice. I once heard a young woman sigh: "Oh, how I have imagined the married state to be so beautiful! I never thought of caring and serving. Now I feel like a maid without wages. My husband's love would be the sweetest reward, but he goes his own way and leaves me to care for myself. Marriage would be a misery to me if I could not look up to the Savior and say: I will serve you, be your handmaid, and bear all things quietly."

New printed matter.

Handbook for the Beginner's Home Study in the Word of God.

By CARL MANTHEY-ZORN, Pastor of Zion Evangelical Lutheran Church, Cleveland, O. Translated by *H. M. Zorn* and *J. A. Rimbach*. St. Louis, Mo. Concordia Publishing House. 1907. Price. \$1.25.

P. Zorn's practical book for the first self-instruction in God's Word, written in his own way, is now also available in an English translation. The translators have endeavored to reproduce the original faithfully and yet to do justice to the English idiom as far as possible. What has been said in this place on the occasion of the appearance of the German edition, applies in a strengthened degree to this English one. To a greater extent because for our English mission, which brings us into contact with people who have never received any religious instruction, such a book, which partly replaces and partly supplements the living teacher, is an even greater need than in our German work. May the Lord richly bless the mission of this book!

Fortieth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo. concordia publishing house. 1906. 126 pp. 9X6. Price: 25 Cts.

For the first time in one of our Synodal Assemblies the doctrine of the Holy Trinity has been discussed, and a very thorough and valuable exposition of it we now find in this printed report. After it has been shown by way of introduction that God reveals Himself to us in His Word, and that what He there reveals to us is to be humbly received with faith, it is successively set forth that the Holy Scriptures always say that there is but one God, but that of the three, Father, Son, and Holy Ghost, they say that they are God. These are three distinct persons, and yet they are not three Gods, but the three are the one true God. This truth is expressed by the ecclesiastical terms: triune, three persons in one divine being. - We commend to the attention of our readers this very instructive report, which also contains a beautiful synodal address on the word, "Let us do good, and not be weary," and a freshly written, interesting missionary report.

Three Judgments of God. Published by resolution of the Buffalo Pastoral Conference by P. h. Laux, pastor at Martinsville, N. Y. Martin Luther Orphanage Printing Office, West Roxbury (Boston), Mass. 1907. 69 pp. 9X6. Price: 25 cts. postage paid.

The second edition of this book, which we discussed in "Lutheraner" on November 20, 1906, is now available. It has not only been improved in detail, but has also been expanded by the addition of several maps and testimonies. The three great judgments of God described here, the flood, the fall of Sodom, and the destruction of Jerusalem, are intended to serve as a lesson, admonition, and warning, but also as a consolation, to all honorists.

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Concordia Publishing House.

Gin Tours

On behalf of the respective District Presidents were introduced
On Sun. Jubilate: P. M. GUMMER in the parishes at Nel" Holland and Mason City, Ill., by Prof. Ttrcckfutz.
On sund. Rogate, by P. L. O. W a l p e r in the parish at Rolle , and the following day at Bisbee, N. Tak. by P. F. W. Potratz. - U. J. F. W. H orst m a u u in the congregation at Clara, Ter. under Assl- sten; P. Deffners by P. J. Holtzen.
On Ascension Day: D. E. Schwecke in the parishes at , Medina (St. Peter's) and at Streeter <St. John's), N. Dak., of P. 8th , H. Lükerr jnn.
On Sunday. Exaudi: P. A. C. Gölker in the church at Butte, . Nebr. under the assistance of P. Schutz' of U. H. Weerts, and at Fairfax, S. Dak. under the assistance of P. Weerts' of P. H. Schlitz. - P. A. W i t t in the parish at Nidge Road, N. P., assisted by P. Richter of U. P. Löber. A - P. W. Dube in the parish at Westsield, Tex. by P. G. W. Fischer.
On Whit Monday, Rev. A. Senne, in the parish at Groton, " S. Dak, by Rev. I
As teachers in parochial schools were introduced: t
On Sun. Rogate: Teacher F. M e h r s t e d t as teacher at the school.W of St. Jvhannescmunity at Ashippun, Wis. by P. F. Nammacher.
On Sun. Eraudi: Kand. K, Michael as a teacher in the school of the parish at Otto, N. P., by? - Teacher G. Stephani as teacher in a school in St. John's parish at Eagle Lake, Ill, by?. C. Brauer.
On Pentecost: teacher F. W. A. B e s k o w as teacher in the first grade of the school of St. Panlus parish at Tan Francisco, Cal. by ?.. G. A. Bernthal. "

Mnnrethrrngerr

Dedicated to the service of God were:
Churches: The new church (36X60, steeple 85 feet) of the Zion congregation at Leigh , Nebr. on Sun. Cantate. Preachers: UU. Winter, F. Treskow, and Lischläger (English). The dedicatory prayer was said by Bro. A. F. Lutz. - The new church (30X50, steeple 60 feet) of the Zion congregation at Corvallis, Oreg. on Sun. Exaudi. Preachers: UU. Ebeling and Behrens. The dedicatory prayer was said by C. J. Beyerlein. Collection: tz18. 38.
School: the new school (100X65 feet) of St. John's parish at Racine, Wis. (?). J. F. Börger), on Sunday. Exaudi. Preachers: UU. B. Sievers and C. Büngrer.
The new bell of the church at Willow City, N. Dak. on Sun. Exaudi. Preacher: L. F. W. Potratz.

Foundation Stone Rigs

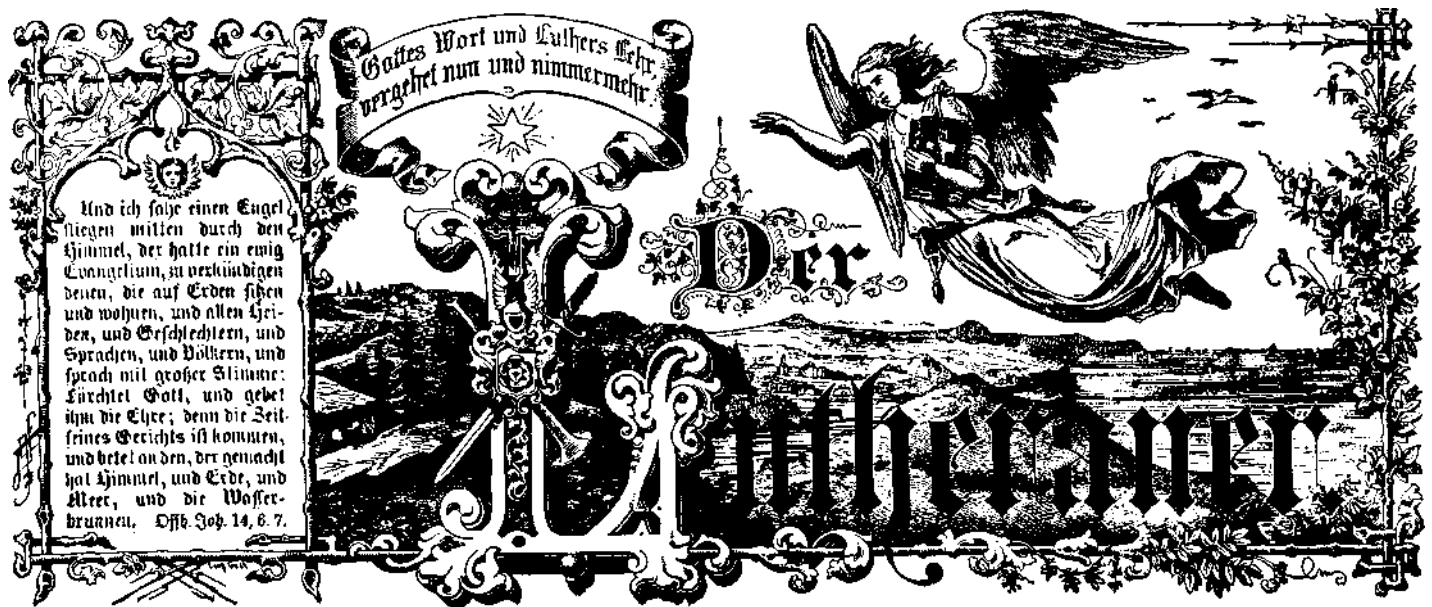
On Sonnt. Exaudi the Holy Spirit congregation at Bergholtz, N. P. i?. A. Dallmann), laid the cornerstone of their new church (40X80, steeple 75 feet). Preacher: U. F. O. Scholz. Collection: tz42. 50th - On Pentecost the congregation at M odena , Wis. laid the cornerstone of their new church and school. Preacher: P. H. A. Handrich.

Anniversaries

On Sun. Rogate the St. James congregation at Winfield lunction, L. I., N. P., celebrated their 40th anniversary. Preacher: H.
C. Steup, A. Ebendick and J. Fritz. - On Sun. Exaudi the I St. Paul's parish at Sedalia, Mo. celebrated its 25th anniversary. Pre- 1 diger: Prof. Lobeck and P. Th. Bundenthal. G

Konfevenranretgen.

The Southeastern District Pastoral Conference of Missouri will assemble, w. G., from June 20 (4-3 p.m.) to June 25 (noon) at U. Griebel's church at Perrhville, Mo. Works: The doctrine of the church according to scripture and confession: 47 Büngrer. How far 4 does the missionary duty of the pastor of a local church extend? P. R. Kretzschmar. St. Paul's preaching at Corinth as a model and pattern for our preaching: s Pros. Mezger. The different directions and currents in the Lutheran Church of our time: Prof. Fürbringer. Nature and manner of the effect of the sacraments: P. J. A. Friedrich. The English Sermon with Consideration of our Circumstances: Prof. Dau. Registrations must be received before



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A cry of distress from the church.

The harvest is great, but the workers are few.

Matth. 9, 37.

The cry for preachers for our church is becoming more and more general and urgent. In an earlier issue of "The Lutheran" we already reported that at the beginning of May there were only 82 candidates for 161 preaching positions, so that 79 congregations and mission areas had to go empty-handed. These callings came almost all from our own synod, only a few from bodies affiliated with us. Some of these congregations have had to wait many months and can now finally be filled; others will have to wait longer. In many places the work of our church is quite sensibly hindered by this scarcity of preachers, and the work of mission suffers. In other places we are in danger of losing congregations and mission territories if they remain unprovided for any longer. Even in the best of cases, it is a great pity and a hard time when regular preaching and orderly instruction in God's Word are lacking, when the necessary care and concern for individual souls is lacking. And the same distress that is found among us is seen in other bodies. There will be few synods in the Lutheran Church of our country that will not have to make the complaint of the lack of preachers. The harvest is great, but the laborers are few.

Why this need of the church, this lack of preachers? All kinds of reasons have been given. It is pointed out that the profession of preaching is one of the least profitable professions; almost every other position in life offers a better income than the pastorate. That there is some truth in this, especially at the present time and in our present circumstances, cannot be denied. Many a parent of a boy who is fitted for the preaching ministry is deterred by this from sending his son to the ministry of the

Many a boy and young man is deterred by this. Especially the sons of preachers and teachers, who have seen their parents suffer hardships and deprivations throughout their lives, cannot gain a real desire and joy to prepare themselves for service in the church. Nor will those who seek honor and renown in the world choose the study of theology. For the preaching profession as a whole enjoys little reputation among men; preachers of the gospel seldom become famous people in the world. All those who look to honor and good days and are anxious for them are not at all qualified for the preaching ministry. The ministry of the word and of the church demands people who are urged by the love of Christ to preach the gospel, who are content to have food and clothing, who are also willing to make sacrifices and practice renunciation and take hardships upon themselves.

But how can the need of preachers be controlled? There is only one remedy for this, namely, that the true glory of the preaching ministry be continually laid to the hearts of our congregations and Christians, and that they be exhorted by the gospel to set apart their sons and their bountiful gifts for it. However little the world may esteem the preaching office; however little the ministry of the word may outwardly appear attractive, profitable, and desirable: according to the Scriptures, the preaching office is the highest and most important profession, the most glorious office in the world. For by the preaching office immortal souls are snatched from hell and delivered to heaven. The gospel ministry is concerned with the preaching of the gospel, through which alone the world can be saved and saved. Therefore the Old Testament Scripture says of the preachers of the gospel: "How beautiful on the mountains are the feet of the messengers who proclaim peace, who preach good, who proclaim salvation, who say to Zion, Thy

God is King", Is. 52, 7. And St. Paul says: "This is certainly true, if anyone desires the office of a bishop, he desires a good work", 1 Tim. 3, 1. This glory of the ministry of preaching must be painted before the eyes of old and young, both publicly and privately, and they must be told how much faithful preachers are needed right now. The need of the church must be impressed upon the hearts and consciences of the congregations and individual Christians; they must be exhorted to pray faithfully and diligently that the Lord will send many and skillful laborers into His harvest in this time of great harvest and few laborers; then the fruit will not fail to come. For God hears the faithful prayer of his Christians, and it is he who provides shepherds and teachers for his churches.

It is now time to get serious about this. Our young candidates for the ministry will soon be entering the ministry. The academic year in our schools is drawing to a close. Then come the holidays, but in less than three months the gates of our colleges will open again, and a new school year will begin. May the cry of the Church not go unheard, and may many boys and young men present themselves for the highest and most blessed service on earth in the holy ministry of preaching!

L. F.

The right church discipline commanded by God.

7.

If the brother whose sin has been reported to the congregation, and who has been invited by it, accepts this invitation and appears in the congregational meeting, then the actual trial can begin with him. But how is this to be done? How should the church deal with the sinning brother according to God's will? The Lord says Matt. 18: "But if your brother sins against you, go and punish him." We are to punish the sinning brother, and that first in private, if it is a matter of hidden sins. The same shall be done if the brother will not listen to our chastisement, and we take one or two more to us according to Christ's command. The same shall be done when at last the matter comes before the church. Then the whole church, as far as it is present, shall punish the brother for his sin. But what does that mean, to punish him? The Lord uses a word here that means to convict, to reprove, to rebuke, and the like. So to punish here is not just to punish the brother in general, to tell him in general that he is a sinner who will go to hell if he does not change by God's grace. To punish here means to reproach the neighbor with the sin, the very sin for which he was denounced to the church, to convict him of this sin, to rebuke him in regard to this sin, to admonish and punish him. So this punishment includes many things. One of them is to convict the brother that he has really done the thing of which he is accused, especially if he denies it; another is to deprive him of any excuses he may have had, and so on. It also involves showing the person concerned that what he has done is not true.

he has done and cannot deny is really sin, transgression of a commandment of God, a clear word of God. The church must be able to put its finger on a clear word of God against which the brother has failed.

It is relatively easy to prove that the brother's sin is really sin, that is, the transgression of a divine commandment, when it concerns things that are forbidden in God's Word in just as many words, such as theft, gross drunkenness, contempt for the divine Word, and the like. In such cases it is only necessary to point to the clear words of God and to hold the brother's conduct up against them in order to convince him that he is transgressing these commandments of God. The proof is more difficult in the case of such sins which are quite directly forbidden in God's Word, but in which the attitude of the brother is also very important, as for example in the case of lying. The evil disposition of one's neighbor often does not come out clearly, it cannot be clearly proved. It is not a lie every time a man speaks an untruth or conceals the truth. For this reason a congregation must consider the matter very carefully before it takes a member into church discipline for this sin, whether it can really furnish proof that the sin of lying is present. It is similar with the sin of avarice. Here, too, it is often very difficult to prove.

The matter also becomes more difficult in such cases where a clear commandment of God is to be applied to a certain time. Here again an example will make the matter clear. A member is accused of having joined a secret society, a lodge, and of not desisting from it in spite of all private admonitions and also admonitions on the part of the executive committee. Now, joining a lodge is nowhere expressly forbidden in Scripture. It is therefore necessary to prove that and how it is against the Word of God to join such a society. It is not enough that the pastor and the members of the congregation claim and keep claiming that this is sin, but the proof must be given against what clear word of God the one sins who holds fellowship with the lodges. Only in this way will consciences be caught in God's Word, convicted with God's Word.

When one has convicted the brother of his sin, then it is necessary to provoke and entice him, to plead with him, to admonish him and warn him:: but now also to leave off this sin, to turn back from: the evil way of destruction, to turn again to the Lord. There must now: show the sinner how dangerous it is: Show the sinner how dangerous it is to hold on to the sin he has recognized and to live in it, how he thereby loses the Holy Spirit and faith, becomes a child of wrath again, falls under God's curse, and finds himself on the way to damnation. He must be held up to the great love of his God and Saviour, which still wants to save him and lead him back to the narrow way of life. This must resound through all speeches: Behold, my brother, whither thou hast fallen, whither the wicked enemy, the devil, hath led thee. Behold, at what precipice thou standest, make haste and save thy soul. Behold, thy Saviour stretcheth forth his saving arms toward thee ' in the gospel, to draw thee also out of the misery of sin. He will forgive thy sin, who hath made satisfaction for it.

and give you strength to overcome them. Hasten to him, accept his promises, and thou shalt be helped. Wouldst thou so deeply offend thy Saviour, and forsake him for ever, him who laid down his life in death for thee? Wouldst thou esteem the brief temporal delight of sin higher than the unsearchable riches of Christ's grace? Thus and with similar thoughts and words the sinning prude is to be admonished and punished.

Let us take a special case before us to make the procedure even clearer. For example, a member of the congregation, as unfortunately sometimes happens, has become stiff and sluggish in the use of the means of grace; he comes to church only very seldom and no longer attends the Lord's Supper. He has perhaps often been admonished by the pastor, by individual members, by the board. For a little while he showed signs of improvement, but soon he fell back into his old sins, and the longer it went on, the worse he became. At last he has been denounced to the congregation as one who is in the grave sin of despising the divine word and the sacraments and will not desist from it. The congregation now deals with him. It must first show such a one and convince him that he has indeed shamefully neglected God's Word and the sacraments and thus despised them. Such despisers of preaching try to give many excuses. It is true that they have not attended church so diligently, but they are not despisers of the divine word. They have their Bible at home and read it. They could also be edified outside the church. They also have so many things to do in their business and household that they can seldom attend the public services, and the like. If such people are really to be helped, all their excuses must be taken away from them, they must recognize that they are really despisers of the divine word, and then it is necessary to make it clear to such a poor person that it is sin, and indeed a great and terrible sin, to despise God's word. He who despises God's Word despises God Himself, he deprives himself of the only means by which the Holy Spirit works in our hearts to make us blessed. So let such a sinning brother be punished, let his sin be held against him, and let him be convicted of it.

And such punishing, such convicting, exhorting, enticing, and appealing must be done with the constant intention of winning the brother, of saving him from the power of Satan and sin. It must therefore be done in: Spirit of Jesus seeking, saving love for sinners. We must not cover up, gloss over, or excuse sin in this punishment. This would not help the brother, but harm him. We are also to show the sin that has been committed for what it is, as rebellion against God's majesty and against His Word. We are to let the clear, revealing light of God's word, the law, fall out of our neighbor's evil deed in full clarity, and declare to him God's wrath and punishment if he does not repent. So we should not and must not spare our brother, precisely in order to save him. How foolish it would be if we were to tell a man who has fallen victim to a serious illness, but does not respect it and therefore does not go to a doctor, about his illness.

...to be completely obscured. He would only go all the more surely to his ruin. It is necessary to show the neighbor the danger in which he stands in all its greatness, so that he may be frightened. But from all that is said to the brother, love should shine forth, which takes a heartfelt interest in the affliction of the neighbor, who is deeply concerned about his misery. The 'sinning brother' must hear it again and again from all speeches: We are your brothers; we mean well by you; we want the salvation of your soul. We see you in great, great danger and want to bring you close to him who alone can save you with his word. Let him save you! In this way many an erring brother will still be saved.

And this punishment is to be done with all patience. The will of the Lord is not satisfied if the congregation only once briefly reproaches the brother for his sin and adds a short admonition to desist from this sin, but it should really work on the brother and try to win him. We must not be deterred immediately if the sinning brother, even at first, resists the admonition and does not want to accept it, always finding new excuses and even becoming defiant. Again and again we try to approach him with God's word, again and again we hold this or that word of God before his soul, whether it does not want to make an impression on him. We human beings, also we Christians, become impatient so easily when people do not want to hear us right away. Then we should always look to our Savior, who has such great patience with sinners, who has also had and still has such great patience with us. From him we learn to pursue sinners with all patience. It is by no means necessary that these negotiations should be brought to a close in an assembly. On the contrary, in most cases it will be advisable to deal with the sinner more often, so that in the meantime the word of God heard may work in him.

It must be remembered that this punishing and convicting is by no means to be done by the pastor alone, who has probably often dealt with the sinner alone, but that other members of the congregation, especially the older and more experienced Christians, should also take an active part in it. It often makes a great impression on a sinner when he sees himself so unanimously, so earnestly, and yet so heartily punished by many of his brethren. This is not to say, of course, that every one of those present must punish the brother. It will always be the case that some will speak and the others will remain silent and express their agreement with what has been said. Thus the sinner is punished by the whole congregation.

Finally, it should be briefly pointed out that this punishing and convicting must of course be done with God's Word. All the reasons of reason and earthly welfare that speak against sin cannot bring the sinner back to his Savior. But when a congregation, in the fear of the Lord, prayerfully holds up the Word of God to the sinner, both law and gospel, then the almighty good Spirit of God Himself works on him to bring his soul around from eternal destruction.

G. M.

Synodal Assemblyvng of the Illinois District.

As God leads me, so will I go, without choosing anything of my own:

If what he chooses for me happens, I will want for nothing; As he leads me, so I go along And willingly follow step by step In childlike trust.

With this prayer in their hearts, the pastors, teachers, and congregational delegates of the Illinois District of our Synod traveled to their meetings this year. They all knew that at this Synod the question of the division of the district would come to a final decision. For years the division of the district had been suggested at every synodical meeting. But each time the answer was given: We are not dividing! We stay together! But after a committee had been appointed at the Synodical Convention of 1906 to consider this matter and to make definite proposals to this year's Synod, and this committee had also diligently considered the matter during the year, every Synodical member in Illinois knew that this time it would come to a decision whether the brethren in our State would be divided into several hosts or not. But the sentiment with which each member went to Synod was that expressed in the above verse:

As God leads me, so will I go, without choosing anything of my own.

It was indeed painful for all of us that we should now be separated from brethren with whom we had so long been allowed to build the kingdom of God in one district; but when it was shown by convincing reasons that the good of the church in our state demanded that a division take place, and when it was especially emphasized that the actual reason for our separation was a very pleasing one, namely the tremendous growth of the district under God's blessing, then everyone was satisfied. Although before some anxious worries had moved the hearts of the Synod members as to how they would afterwards meet their Synodal budget, now that they had recognized the will of God, they said:

If I do what he hath purposed, I shall want for nothing;

. As he leads me, so I go along And willingly follow
step by step In childlike trust.

The vote on the division was therefore a unanimous yes!

Concerning the division of the District, the following resolutions were adopted thereon:

1. the Illinois District of the Missouri Synod does hereby dismiss the members and congregations from Southern Illinois to form a separate district.

(2) This district shall include within itself the territory of the Southern Conference except the Effingham Special Conference.

3. the Illinois District of our Synod hereby dismisses the members of Central Illinois to form a separate district.

4. the name of this district shall be the "Central IllnM District" and shall include within it the area of the Central Illinois Conference and that of the Effingham Special Conference.

5 The incorporation shall take place as soon as possible.

6. the Church Building Fund of the Illinois District shall continue under its name until July 1, 1907.

7. the Church Building Fund of the Illinois District, as it presently exists, is hereby ordered to turn over to the authorities of the respective districts as much of the funds, mortgages and other property on hand as the Illinois District shall direct.

8. all bequests to the Church Building Fund dated prior to July 1, 1907, shall be distributed as the Illinois District now determines.

9. the name "Church Building Fund of the Illinois District" shall be changed to "Church Building Fund of the Northern Illinois District"; but this shall not take effect until July 1.

10. instructions from the Chairman of the Mission Commission, dated later than 8 June, are null and void.

11. the funds of the Illinois District Mission Fund shall be distributed as follows: five-twelfths to the North Illinois District, four-twelfths to the Central Illinois District, three-twelfths to the South Illinois District.

12. of the cash balance in the Church Building Fund on April 30, 1907, P500.00 shall go to the Southern Illinois District, H500.00 to the Central Illinois District, and ^536. 60 to the Northern Illinois District. The money received from May 1 to May 28, 1907, is to be divided equally. The Central Illinois District shall also receive from the Northern Illinois District a promissory note in the amount of \$1000.00.

The Benevolent Fund shall be distributed as follows: one-fifth to Northern Illinois, one-fifth to Central Illinois, and three-fifths to Southern Illinois. Southern Illinois shall also receive bequests in the amount of \$600.00.

Bequest of P108. 35 for a Lutheran Hospital in Chicago remains to the Northern Illinois District.

14 The Revision Committee is to examine the books on July 1, 1907; the result is to be published in the "Lutheran".

15. each. District shall send its funds to its new Treasurer after this Synod meeting, whose names shall be published in the "Lutheran".

After it was decided to divide, the individual districts organized themselves by electing officers to the various offices. In Northern Illinois, Fr. Engelbrecht remained president. Fr. F. Brunn and Fr. A. Pfotenbauer were elected vice-presidents, Fr. P. Merbitz and Fr. A. Ullrich secretaries, and Mr. W. J. Hinze of Beecher, Ill treasurer. All the members of the support and mission commissions were re-elected, as were the visitators.

In Central Illinois the following officials were elected: as president Fr. Brand, as vice-presidents Fr. Berg and Fr. Hohenstein, as secretary Fr. E. Berthold, as treasurer Prof. J. S. Simon, as members of the missionary authority: Prof. Fr. Streckfuß, Prof. L. Wessel and teacher R. Schoknecht, as members of the support commission: Fr. W. Heyne, teacher I. Link and Mr. J. Jordan. The old visitators remain in office, only P. Heyne was elected for the Springfield district.

In Southern Illinois the following officers were elected: as president, F. W. Brockmann; as vice-presidents ?.. U. Jben and Bro. Evers, as secretary E. Koch, as treasurer Mr. A. H. Sievers, Staunton, Ill, as members of the missionary board: P. C. Abel, P. Ph. Wilhelm, W. Schmidt, teacher H. F. Bunjes and Mr. C. J. Keiser, as members of the Nnterstützungskommission:

E. Köstering, teacher G. Stahmer and Bro. Collmeyer. Visitators are: in the Litchfield District: P. U. Jben, in the Okawville District: H. W. Lehnorn, in the Randolph-Monroe District: Fr.

Now, the dear "Lutheran" readers must not think that we only dealt with the division question at our meeting. No, the greater part of the time was devoted to the things with which a synod usually deals.

The Synod was opened with a solemn service in the church by Pastors E. and A. Reinke. The opening sermon was preached by Vice-President Succop on Apost. 9, 31. In his sermon he called upon all listeners not to let the time of peace that God has given us pass by unused, but to buy it out. This happens when the church, following the example of the first Christian church, first builds itself up, secondly walks in the fear of the Lord and thirdly is filled with the comfort of the Holy Spirit.

In five morning sessions, as usual, doctrinal negotiations were held. Our speaker was Prof. Krauß from St. Louis. Using five sentences as a guide, he told us the story of the journey of the children of Israel through the wilderness. In a lively and descriptive manner he described the events that took place on this strange and wonderful journey. As in a picture he led the changing events past our eye. From the shore of the Red Sea he led us to Mount Sinai. Here he eloquently described how God the Lord gave his law to his people, with whom he had made a covenant, but how the people all too quickly turned away from their God and turned to an idol, the golden calf. In this description he drew us a true picture of Aaron and Moses: Aaron shows himself to be a fickle man, Moses, on the other hand, as a faithful steward, who fought for the honor of his God, but at the same time was filled with the most intimate love for his people, who also interceded that God would again accept his people in grace and forgive them their iniquity. By the hand of the speaker we then went with the children of Israel to the borders of Canaan. But already having reached the borders, the people again sin most grievously. For thirty-eight years, therefore, they must again wander in the wilderness. Finally, in the fortieth year, God brought his people to the border of the Promised Land. Moses, the man of God, was not allowed to enter the Promised Land, but God showed him the great grace of being allowed to look down from a mountain into the land where milk and honey flowed within. Indeed, our teaching sessions were most edifying and equally instructive. For our speaker not only told the story of the journey of the - children of Israel through the wilderness, but also showed in many ways how this whole story was related in the

Scripture is distinguished to us for teaching. How stimulating the discussions were could already be seen from the fact that a large number of Synod members took a lively part in them and elaborated on many things that the speaker had only hinted at.

The report of our synod treasurer was this time a very pleasing one; for it showed that never before had such a large sum of love offerings been received as in the past financial year. The whole sum amounted to \$87, 338. 52. But as pleasing as the cash report was, Vice-President Succop, who represented the General Praeses with us, believed that the sum could have been an even greater one if all the congregations had participated more equally in the support of the synodal works. He showed by means of figures that there was too great an inequality in giving among the various congregations. Some congregations, in which the situation is quite the same as in other congregations, give barely a third of what other congregations give. May the encouraging words of our esteemed Vice-President fall on fertile ground!

So, after much other business had been attended to, the hour of parting drew nearer and nearer. Before adjourning, however, Synod felt it owed it to the dear congregations in Chicago, who had hosted our great assembly nineteen times, to express our heartfelt thanks to them by a special resolution for the great sacrifice they had made for years. May the good Lord graciously reward our fellow Christians in Chicago for their love and hospitality!

The conclusion was made by our venerable President, Fr Engelbrecht. With an emotional voice he expressed the thoughts that now animated everyone and finally called out to all of us a "God bless and keep you, my brothers!

So the great Illinois District has met for the last time! God willing, we shall, though divided into three host, yet be filled with the same love for one another as heretofore, and with the same love do the works of our God in his kingdom!

But in praising the goodness of God that He has shown us thus far, we pray:

O eternal Trinity,
O God of eternity, light us up with thy countenance; help us not to waver from thee.

Mrs. Stretchfoot.

(Submitted.)

June 25.

In one of our seaside towns, a newly immigrated Lutheran stood one Sunday in the early morning hour in front of a church and read above its doors the German inscription to which the three letters U. A. C. were added at the end. For a long time he pondered over their meaning, but he was not able to find out how to interpret them. Then a man walked past him and asked him to solve the riddle. This man, though equally unacquainted with the meaning of these book-

The stranger, satisfied with this interpretation, wanted to get to know the "ancient Christians" and walked down the street until the doors of the church were opened. The stranger, sufficiently satisfied with this interpretation, wanted to get to know the "ancient Christians" and walked up and down the street until the church doors were opened. He entered, sat down on the last pew, was attentive to all that was going on, and found to his delight that here in the church of "Unchanged Augsburg Confession" was his mother church, which he also immediately joined.

When the original founders of our Lutheran congregations here were walled in almost seventy years ago, and our fathers hereupon began to come forth with Luther's doctrine, everyone, and even those who here bore the name Lutherans, cried out, "A new sect has arisen in the West." But what happened? Merrily our little nave raised the flag of our Evangelical Lutheran Church. For from their public confessions our fathers proved that the doctrine they led was not a new one, but the doctrine of Luther, the doctrine of the Reformation, the doctrine of the Evangelical Lutheran Church. And behold, not only did the clamor gradually cease that we were a new sect, but from year to year more and more even of those who had formerly opposed us became our fellow-confessors in one spirit and faith.

Three hundred and seventy-seven years have passed since that memorable day on which, by God's miraculous providence, our dear Lutheran Church was once given the opportunity to confess its faith before all Christendom, indeed before the whole world, when on June 25, 1530, the Augsburg Confession, the fundamental creed of our Church, was solemnly delivered. This was the most glorious event in the history of our Church, an act of great ecclesiastical and world historical significance and of quite incalculably important consequences. No confession of faith has ever been made so publicly, and in such a grand and solemn manner, as long as the world has existed, and it will probably never happen again until the Last Day. The reading of the Augsburg Confession took place in one of the most brilliant imperial assemblies ever held. The then highest ruler on earth, in whose great empire the sun never set, Emperor Charles V, sat on his throne; at his side was his brother Ferdinand, King of Bohemia and Hungary; around him were a whole host of electors, princes and estates of the empire, as well as a large number of envoys from foreign royal and princely courts, a papal legate, six cardinals and many other prelates and dignitaries of the Roman Catholic Church. The day of the delivery of the Augsburg Confession, with its pure apostolic doctrine, was like a second Pentecost of the Christian Church; for although the Confession was read only in German and delivered in Latin, yet all the princely envoys present from the most diverse countries of Christendom had it immediately translated into the language of their country, and sent it hurriedly to their native lands. Thus this glorious confession of faith was quickly sent to all parts of Europe, and by copies as well as by printing it was widely circulated, so that even at that time the new prophecy was again

"There is no language, nor speech, where their voice is not heard. Their cord goeth forth into all the earth, and their speech unto the end of the world."

Even if we do not hold a special celebration every year to commemorate the wonderful leadership under which the good confession of our church once came about, it is always the right time to encourage us to be faithful and steadfast, to faithfully adhere to the good confession of our church. With the confession of our Evangelical Lutheran Church we do not pay homage to human views and opinions on religious matters, but rather we confess nothing other than the pure Word of God Himself, from which our good confession is taken and in which it is firmly and well founded. The confession of our church has at all times proved to be most necessary. By it God has hitherto abundantly blessed our Church; by it God has again and again raised our Church out of the dust and wonderfully preserved it; by it our Church has been able to preserve its freedom from bondage to men in matters of faith and conscience. The better we become acquainted with our ecclesiastical confession of faith, the more vividly we will recognize how good, how necessary, and how beneficial it is; we will feel obliged to preserve and bequeath this confession, as a treasure entrusted to us, also to our children and our children's children, pure and intact; we will apply to the good confession of the orthodox Church of all times the exhortation of St. Paul: "Hold fast to the faith and conscience of God. We will apply to the good confession of the orthodox Church of all times the exhortation of St. Paul: "Hold fast the example of the salutary words which thou hast heard from me, of faith and love in Christ Jesus. Keep this good supplement through the Holy Spirit who dwells in us," 2 Tim. 1:13, 14; we will, under the banner of our confession, renew the old oath of allegiance with hands raised to heaven, confidently and joyfully proclaiming, "I swear and will keep it, that I will keep the statutes of thy righteousness," Ps. 119:106 - for they are my song in the house of my pilgrimage, they are eternally my treasure, my heart's joy and comfort.

To the ecclesiastical chronicle.

America.

The solemn dedication of St. Paul's Lutheran Church in Addison took place on the Feast of the Holy Trinity, May 26. Thunderstorms and heavy downpours, which had already fallen in Chicago and the surrounding area early in the morning, prevented the number of participants in this celebration from becoming as large as would otherwise have been expected. Three extra trains were ready to carry the party from Chicago to Addison; but only one was necessary. But that was well filled, and joyful expectation was on the faces. It ceased to rain when the train arrived; and a joyful wonder at the sight of the beautiful house of worship was perceptible in every one. When the bell sounded and the sound of the choir accompanied the chorale, "Praise the Lord, the mighty King of Glory," and the crowd streamed into the new St. Paul's Church, the heart was glad and rejoiced. How long, how long had it taken for the ardent wish to be fulfilled, which so many hundreds of

Seminary students had cherished during their teaching and study time: to have a church close to the seminary! Since 1864, the seminary has stood in Addison. For thirty years or so, often through unfathomable dirt, Sunday after Sunday, people had walked to the church 2¹/₂ miles away. Only then followed an intermediate state lasting a little over twelve years. During this period one of the professors of the Seminary preached in the new assembly hall every fortnight in the morning, while on the intermediate Sundays Father T. J. Große preached there in the afternoon. Thus our seminarians had church service every Sunday in the institution itself. The orphanage and a number of other parishioners from the Village and the surrounding area also attended. But we always felt that it could not remain this way; it was not the right kind of spiritual care. In a place that trains future parish school teachers for our synod, they should also find church conditions that are more conducive to their spiritual life than such an institution would have brought. Praise be to God and thank, through the founding of the new St. Paul's parish, which appointed Fr. A. Pfotenhauer as its pastor, and now through the building of its beautiful church, the necessary steps have been taken in the right direction. May God's rich blessing always reign over this dear parish, which has in its bosom such an important educational institution as our teachers' seminary, and such a necessary charitable institution as the orphanage there! - Splendid sermons, delivered by the former pastor of the members forming the new congregation, T. J. Große, further by Vice-President Succop and by Pastors A. Bartling, E. Zapf and A. Baumann (English), accompanied by festive choir singing, made up the main celebration of the day, at which we also met a number of teachers from Chicago and the surrounding area, who rejoiced to see the hope of their years of teaching in Addison now so wonderfully fulfilled. Now we also wish that the many hundreds of congregations of our Faith and Synodal Union, who have not yet had the opportunity to support the brethren in Addison with a contribution, will kindly remember them with a collection. St. Paul's Church, as has been reported, holds 8. 10 seats; the Seminary and the Orphanage need about 400 of them. So everyone can see that for the sake of these institutions much larger buildings had to be erected than would otherwise have been necessary. And these are our institutions. Our children who learn and are taught there. Our children who take blessings home with them from this church. Therefore, we cannot help but open our hearts and hands and help the brethren in Addison. They themselves have gone into the stuff and have made a good effort; and also in the mother church there has not been a lack of people who have helped them well. So always go ahead, and also contribute something; it is necessary. Whoever wishes Jerusalem happiness, bring some building blocks to its walls!

E. A. W. Krauß.

A Lutheran Hostel for traveling Lutherans has now been established at our St. Louis Home for the Aged, 1006 Lafayette Ave. This well-furnished home for the aged is situated in a beautiful part of the city, and can be conveniently reached from Central Station (Union Station) in about ten minutes. For as the Home for the Aged is a commodious building, and there are still many rooms unoccupied, the Home for the Aged Society did not think they could make better use of the rooms at hand than by furnishing such a hostel by which to serve traveling co-religionists. The price of the night's lodging and meals has therefore been set quite low, and traveling Lutherans, young men and women, who are seeking employment in our city, can without further ado stay at the Altenhenn.

and find temporary accommodation there. Any net profit will go into the old people's home. When one considers that staying in a large city brings many dangers, especially to young people, one will appreciate the establishment of this Lutheran hostel.
L. F.

Abroad.

A severe blow has struck the Saxon Free Church, which is connected with us. O. Emil Lenk, the oldest pastor of the Free Church, who was also well known in our Synod, having held a pastorate in St. Louis, Mo. from 1872 to 1889, and afterwards in Millstadt, Ill., has died. The "Free Church" reports, "God has caused a heavy visitation to come upon us. Our dear senior, after already showing a changed nature since December, was seriously ill on March 12. The doctor found that as a result of overwork a complete breakdown of the nerves had occurred and calcification of the head veins was to be feared, and prescribed complete rest, release from all work and outdoor exercise. Although all this was observed and the patient was given the most careful care, there was no noticeable improvement. The sudden heat of the week before last must have had a particularly unfavorable effect on his condition, as he often complained of his head during the last few days, and could not bear the sun. In the evening of Ascension Day, his wife read him the song: "Be content and be still in the God of your life," and he rejoiced in it in his childlike manner, which was well known to his friends. On the following day, May 10, he left his camp and his house unnoticed, and on May 14 his body was found in a pond. How he got into it will remain unexplained. But even if the saddest explanation is the right one, we have no reason to doubt that the soul of our dear brother is safe with him in whom he believed as his Saviour, and whom, as long as he was among us, he confessed to everyone by word and deed, of whom he preached with the most faithful conviction, and to whom he pointed his congregation as the united ground of salvation. We have all the less reason to doubt this, since the very fact that he left the house without the knowledge of his wife, from whom he otherwise endeavored to keep every disturbance and excitement at bay, shows to every reasonable person that he acted without reflection and did not know what he was doing. Had he had a clear moment and been able to think clearly, his natural love for his faithful companion would have driven him back from the path that led him to his death. We therefore buried his body on May 16, without any special pomp, but nevertheless in a Christian manner, with the participation of his entire, deeply shaken congregation and his closest fellow ministers. Praeses Willkomm spoke in the church hall of the Bethlehem congregation in Green about Ps. 73, 1." Fr. Lenk has reached the age of 67 years and 6 months.
L. F.

Fr. Küppenberg from Flensburg, Schleswig-Holstein, writes the following **about a new preaching place** within the Saxon Free Church: "By God's grace I found entrance into Kiel. A family from the Chemnitz congregation gave me the opportunity to go there from time to time, and later a member of the regional church made it possible for me to preach in a rented hall. Now a family from the regional church has joined us, and our services are attended by about 20 people. Although our little congregation in Kiel is only very small, I am immensely happy about its existence; for Kiel is the most important city in Schleswig-Holstein with over 150,000 inhabitants; furthermore, as the seat of the mightily flourishing Reichsmarine, it brings people from all parts of the world.

Finally, the unbelief in Kiel is so open and bold that recently a pastor of the state church, Jansen, in front of hundreds of listeners, substituted a so-called world will for a personal God, and anyone who wants to see can see that there is no stopping him. It would be good if the addresses of those who are settling in Kiel could also be sent to me from the Missouri Synod. At our last extraordinary meeting it was decided to hold services in Kiel every fortnight for a year at first." Father Knippenberg's address is: Mathildenstrasse 8u, Flensburg, Germany, and to him, as to all pastors of the Free Church, an appreciable service is done if the names and addresses of those who return to Germany from our circles are sent to them, so that they can be provided for ecclesiastically by our brethren. L. F.

A good remedy against enmity.

For a long time they had lived in enmity, Frau Schuhmachermeister Dittrich and Frau Schneidermeister Häuser! No one really knew the reason. The tongue, that wicked little limb, which has already done much harm, was probably to blame here too. The two went out of their way. If they had to pass each other, there was neither greeting nor counter-greeting. One looked to the right, the other to the left. Neither wanted to give a good word. That is always unfortunately the case: nothing is so difficult for a little human heart as to overcome false pride and to reach out a hand: "I did wrong, forgive me!" So it was with Mrs. Dittrich and Mrs. Häuser. That's why it stayed the same - four years already. Then one day Mrs. Dittrich came out of church serious and thoughtful. She stayed like that for a long time, and little by little her eyes brightened. There was a look of determination about her mouth, as if she were at peace with herself and had come to a resolution. And so it was - a wholesome resolution had been made by her. A word from the morning sermon had taken hold of her heart: "If each of us would take one of the congregation, besides friends and relatives, whom he would bring to God daily with folded hands and a praying heart, quietly, without saying anything, how many blessings would be prayed down from the Lord!" Dittrich had thought so much about this sentence, until the bright glow of her eyes proved: she wanted to pray for the houses! A great resolution! "Pray for your enemies!" said the Saviour. But it is not easy. Mrs. Dittrich carried it out, at first out of a sense of duty, so as not to be ashamed, later out of habit. Finally she couldn't help it. She made a miraculous discovery: the more she prayed for the enemy, the weaker her resentment became. Finally she found that the houses were not bad at all, but quite nice and well-behaved. Until now she had not known that a sure means of overcoming anger and wrath against a person was always to pray faithfully for him. "If the houses are nice and good, it may be your fault that you cannot get along," said Mrs. Dittrich's conscience. And she listened to that voice of conscience, which, alas, not every one does, and the next morning she stood in Mrs. Häuser's parlour. She, peeling potatoes for lunch, quickly wiped her hands and went to meet her guest in astonishment. "Dear Häuser, I have done wrong." "No," interrupted the houses, "I was, and I meant to come to you long ago, only I didn't dare." Both wiped their eyes with their aprons, held out their hands, and looked kindly at each other, and talked many a thing together in love and friendship-a beautiful picture, as the two stood there, and each wanted to blame the other.

have borne! The angels in heaven had their joy, and the Saviour no less, who commanded the love of enemies.

But you, dear reader, who perhaps also have such a woman's house with whom you cannot quite "live in peace and friendship," would you not also like to try this "remedy against enmity" and see to it that such joy may also be over you in heaven? Think it over, God bless you!

The effect of a tract.

Some years ago a number of Christian people had joined together to send Christian tracts by mail to people of higher rank. One such tract, entitled: "Prepare to appear before God!" was put in an envelope and sent by mail to a distinguished gentleman who was known for his ungodliness and dissolute life. When he was in his study, he received this letter, together with other things brought by the post. "What is this?" he exclaimed. "'Prepare to appear before God!' Who is so impudent as to send me such unintelligible stuff?" He got up, cursed, and was about to throw the little book into the fire; but suddenly stopping, he said to himself, "No, I will not burn the wisp, but send it to my friend B.; that will give occasion for a good deal of fun." As said, so done he put the little book into an envelope, and with a disguised handwriting wrote the address of his comrade-in-arms. Mr. B. cursed as soon as he caught sight of the little book, and was about to tear it up. "But no, I will not do it," he said, "for it may give me and my comrades a merry evening." But as he looked longer at the little book, the words of the text suddenly seized him, and the further he read, the deeper the truth penetrated his heart, and a new light dawned upon him. And now he thought of those with whom he had so long wallowed and lived in sins, and said, "If I have received so much light and blessing from this little tract, should I not strive that this may be bestowed on others?" The same tract was again folded up, put in an envelope, and sent to a former fellow-sinner. The Lord again put His blessing upon this booklet; it became an arrow in God's hand, penetrating the heart and wounding to heal. The recipient read the booklet to his great blessing and now walks with the one who sent it to him on the narrow way that leads to eternal life.

Witty the first time the booklet was not carried to the post office without much prayer. We can be assured that what we begin in faith and prayer will be blessed by God. May we all be faithful and work as long as it is day!

A bad lawyer.

In the Belgian city of Bruges, the Bible salesman van Hulden once stepped into a coffee house and offered a Bible to one of the city's legal scholars.

A friend of this jurist who was also just there said, "I have already had a Bible for ten years. So I give thanks."

Another also gave thanks, saying, "I know everything in it perfectly well."

But the lawyer, who had been offered the Bible, said, "I have none, need none, and do not want any

have. Don't think," he concluded, "that I am a fanatic! I am a free thinker."

"I think you are mistaken," replied Van Hilden, "if you think yourself a freethinker."

"Do you think I am not telling the truth?" retorted the lawyer angrily.

"I do not believe," replied van Hilden, "that you can in truth be a freethinker. You have an immortal soul. Can you think freely of the day when you shall one day have to give an account of all you have thought and done? Can you really calmly cherish the thought that you will die like an animal, and that then everything will be over? You are not a freethinker; but I am. I think of those things without fear, and this book teaches me on whom to place my confidence when I am called away from this world."

The speeches disturbed the lawyer so much that he wanted to leave, saying that he did not care about religion.

One of his friends held him back. "You must not go away like that! 'This man has told us that he considers himself a true freethinker. We will decide between the two of you.'"

The lawyer, however, did not want to go into further defense or the final verdict, but stuck to what he had said.

Then his friend, who was also a lawyer, replied: "If you conduct your affairs in this way, I wish to have you always as my adversary before the bars of the court. I am sure I shall win the case, however desperate it may be." Without a word in reply, the lawyer left the place. His friend, however, bought several New Testaments.

For parents and educators.

(Luther words.)

God shall make thee a hospital of thy children's souls in thine house, and set thee for a hospital keeper, that thou mayest wait upon them, and feed and water them with good words and works; that they may learn to trust God, to believe, and to fear him, to set their hope on him, to pray, and to work; that they may learn to despise temporal things, to bear adversity gently, to fear not death, neither to love life. Behold, what great lessons these are! O what a blessed marriage and home it would be wherever such parents were! Truly, it would be a true church, a chosen monastery, even a paradise.

002 If I could leave off preaching and other things, there is no office I would rather have than to be a teacher of youth. For I know that this office, next to the preaching office, is the most useful, the greatest, and the best, and I do not yet know which of the two is the best.

003 Thy money and thy labour, which thou givest unto thy child, are well spent, and in the sight of God are better esteemed than a kingdom. These are the best foundations thou leavest behind thee.

4. there is no harder work than to pull children religiously, but there is also no greater worship.

(5) Let the father and the mother cry unto God, and pray: Lord God, heavenly Father, help us that our children may prosper!

006 When one punisheth a disobedient child, that is called showing mercy; but the rod shall be wrapped with the Lord's Prayer.

007 With the young people one ought to be more careful and deliberate, not to speak or do all that one usually speaks or does, as the heathen also have said: before young people one ought to be ashamed most of all. For the tender age is easily stained with such words, and what is worse, it retains such foul language for a long time.

"To these a stench of death unto death, but to those a stench of life unto life." 2 Cor. 2:16.

Pastor A. in a small town was once called to a dying man. He entered his home with a certain reluctance, because five months ago a certain Reinhardt, an insolent vicious servant, had died in the same house, who had not only thwarted all the pastor's efforts, but had also breathed his last, cursing God's word. A. believed that this time, too, his ministry would remain without blessing. But how surprised he was when the dying man called out to him: "Oh, Father, have you come to comfort a poor sinner? Through you the Lord has taught me the way of salvation." "Through me, my friend? I do not remember ever to have seen you till to-day!" said A. The sick man replied, "I have heard you here. For five months I have lain in this bed, and before this illness I went more to the inn than to church. See this shack! It is the only partition between this room and that in which Reinhardt lay, whom you once visited; and when you spoke to him I heard all the words. I do not conceal that I would not have called you then, but I listened attentively to what you spoke to my neighbour. I needed it no less than he did. When you told him what Jesus had done for us, I said to myself: How glorious this is! Should it not be true? and where will I go when I die? Especially the words solemnly spoken by you: He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him,' John 3:36, went deep into my heart, and I said immediately to my wife: 'It is finished with me, I must be converted.'" - Four days later the sick man passed away in complete peace and trust in the grace of Jesus Christ.

Small sins.

A well-known theologian once said: "The indifference to small sins, the flattering voice of one's own heart that immediately sings its lullaby when conscience leads out of sleep, the cunning serpentine saying: 'Yes, God should have said, all these are man's most dangerous enemies.'" You must make a stand against so-called small sins in order to be preserved from great ones. Sin is not content with possessing you for a short time; it becomes more and more bold and covetous, and when you have given it your little finger, it immediately takes your whole hand. At first the sin looks quite inconspicuous, but soon it grows into gigantic size and takes the form of a terrible monster, before which you must be frightened and tremble. The fire begins with smoke, but soon it becomes a consuming, great fire. One spark blows up an entire powder magazine. A small leak causes a great ship to go down with man and mouse. A small worm eats the whole apple. Locusts destroy vast stretches of land. Whole forests have to be laid down when they are destroyed by the little nun-

...and be eaten away by the ranpe. An inconspicuous wound kills the body. A favorite sin kills the soul. John Tauler, the famous preacher of the Middle Ages, says: "The stag, when the great hounds seek to seize him, flings them from him so that they smash against the trees, but the small ones hang on below and tear the entrails from his body."

Beware of the little sins! They will trap you if you do not fight them.

Secure in God.

The name Jenny Linds, the so-called Swedish nightingale, is known throughout the world. She was a highly celebrated singer with a devout Christian heart. Thus she once wrote to one of her acquaintances, the Danish poet Andersen: "One is happy, after all, only when one is secure!" - Yes, we Christians are happy because we are secure, secure in the heart and hands of our God and Savior!

Obituary.

On 30 May died in Chicago P.. Johann Christian Friedrich Hartmann, born March 18, 1830, at Lobenstein, Principality of Reuss. The deceased had studied at Steeden, Germany, and later at St. Louis. In 1869 he was ordained as pastor, and served his Lord faithfully in His vineyard: at Lyons, Iowa, at Coopers Grobe, Ill, and for over 25 years at a larger church at Woodworth, Ill. About nine years ago he resigned his charge on account of infirmity of age, and removed to Chicago to live with his youngest daughter. During the early years he still preached from time to time, but was then compelled by infirmity to refrain from this also. Through his diligent use of the means of grace in public worship, he left a loving memory to the congregation. About eight weeks before the end of his life he fell ill, and although the illness was relieved, the old man could not regain his strength. Patiently and quietly he waited to see what the Lord would do with him; God's Word remained his rod and staff. His confirmation and prayer: "Mountains shall depart," etc., remained especially comforting to him to the end. When the Illinois District of our Synod held its last session, Wohl was still able to have a few fellow ministers and relatives visit him; on Synod Sunday he desired Holy Communion once more with his dear companion. But soon afterwards his strength failed him visibly; he slumbered, often praying to his God, until a slight stroke relieved him of all suffering on the morning of May 30, and the merciful Lord called his faithful servant to eternal rest. His faded body was solemnly buried in the ground on the first Sunday after Trinity. In the house an old friend of the deceased, 9. G. A. Müller, comforted the family on the basis of the 23rd Psalm; in St. Luke's Church, where a delegation of the last congregation which the blessed deceased had served carried their old pastor, the undersigned preached on Ps. 126, 1. 2. 9. F. Töderlein officiated at the grave. Fellow ministers and teachers sang there the counter-call, when with large participation on the St. Lukas parish graveyard the mortal shell was lowered into the grave. - The deceased was married in 1869 to Miss Amalia Stünkel, who survives him along with three sons, one of whom is in the preaching ministry and one in the school ministry, three daughters and twenty grandchildren. God be her shield and comfort! J. E. A. Müller.

Introductions.

Introduced on behalf of the respective District Presidents:

On sund. Rogate: 9. A. W. Bogt at St. Paul's Parish in Fowler, Mich. by 9. C. Heinecke.

On the Feast of Trinity: 9. V a l. Walther in the congregation at Underwood, N. Dak. by 9. J. H. C. Hinck. - 9. F. W. Schulze in Trinity parish at St. Louis, Mo. assisted by Pros. Daus and 9th Borchers' by 9th C. J. Ltto Hanser.

On the 1st Sunday, n. Trln: 9. P. M. D a n t e n h a h n in the parish, at Babbtotvu, Mo., by 9. J. W. Lehr. - 9. M. C. D a n t e n h a h n in Trinity parish, at Wcllsvillc, Mo., by 9. C. C. Höh. - I*. G. Wockenfuß in the parish at Hamler, O., assisted 9. Paul by 9. W. L. Fischer.

Introduced as teachers in parochial schools were:

On Trinity: teacher M. G. Gräbner as teacher in the first grade of the Immanuel parish school at Bah City, Mich. by 9th P. Budach.

On the 1st Sunday, n. Trin.: Teacher C. Rufs as teacher att the Grace Parish School at Chicago, Ill, from 9th Th. Kohu.

Initiations.

Dedicated to the service of God were:

The new church (24X40 feet) of the Zion congregation at Lydia, Kans. (9th Th. Arndt), on Sun. Rogate. Preachers: 99th Swan and F. W. Mueller. - The new church of St. Paul's congregation at Addison, Ill. (9th A. Pfortenhauer), on Trinity Sunday. Preachers: 99th Great, Succop, Bartling, Zapf, and Baumann (English). - The new (second) church (20X30 feet) of St. John's congregation, Marysville, O., on Trinity feast. Cs preached and said the dedicatory prayer 9th S. C. Kühle. - The new church (20X30 feet) of the Immanuel congregation at Wheatley, Art. on the 1st Sunday, A. Trin. Preachers: 99. Kleimann (Eng.) and P. T. Schmidt. - The new church of Trinity congregation at Centralia, Ill, on the 1st Sunday, n. Trin. Preachers: 99. Brvckmann, Köstering, Ambacher (Engl.), and Grörich. The consecration prayer was said by 9th W. G. Hußmann. Collection: H317. 88.

The new bell at Trinity Parish, T o w n Walter, Minn, on the 1st Sunday, n. klick. Preacher: 9th C. P. Gesterlittg.

E v n rrd her n leg rr n gen.

On Sunday. Cantate, the Immanuel congregation at Waterloo, Ill, laid the foundation stone of their new church (26X38 feet). Preacher: 9th F. Pieper. - On the 2nd Sunday, A.D. Trin. the St. Stephauus congregation at Coneord, Wis. (9th L. Brenner), laid the cornerstone of their new church (42X82, steeple 85 feet). Preacher: 9th Eggers.

Jubilee.

On the Feast of Trinity, the Immannelsgemeiude at Strawberry, Kans. (9th C. A. Frese), celebrated its 25th anniversary. Preachers: 99th Plow and Th. Frese. Collect: H62. 85th - On the Feast of Trinity the Christ Church at Prosser, Nebr. (9th W. Landgraf", celebrated its 25th anniversary. Preachers: 99. Flach, Aug. Müller and Kretzschmar (English). - On the Feast of Trinity the St. Peter's congregation at Joliet, Ill. <9. A. Schuessler), celebrated their 50th anniversary. Preachers: 99th G. Schuessler (and English) and Krebs in the church, Blievcrnricht and Loth in the school hall. On May 24, the actual birthday of the congregation, preached 9. C. Küffncr. Couvertkollelte: H1698. 41st - On the 1st Sunday, n. Trin. the lower Immaniclsgemeinde celebrated at Hochheim, Wis. (9th Th. Hoffmann), celebrated their 60th anniversary in their renovated church. Preachers: 99th Hanser and Rathjen stm. Collection: tz35.00. - On the 1st Sunday, n. Trin. the Zion congregation celebrated at Canastota, S. Dak. (9th A. F. Breihan), celebrated its 25th anniversary. Preachers: 99th Andr. Müller, Ehlen and Rudolph.

Krrvllläurn rrird Uttshonsfeh.

On the 2nd Sunday, A. D., the Zion congregation at Blackb u r n, Mo., celebrated their IOth anniversary, as well as their mission feast. Preachers in the former service: 99th Rohlfing and Flour; in the latter (partly rained out): 9th Arkebauer. Collections: H64. 25.



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Assembly of the Michigan District of our Synod.

From May 29 to June 4, the Michigan District of our Synod met in the midst of its pioneer congregation, St. Lawrence Church at Frankenmuth. The synod days were beautiful and blessed. Alts of all the districts of the Nutere Peninsula were the representatives of the congregations: Preachers, teachers and deputies, appeared. Only a few were missing. The singing in the opening service sounded glorious and powerful, in which the General President of our Synod, D. F. Pieper, preached the sermon on Apost. 16, 10. 11, in which he encouraged in the most heartfelt manner to continue to proclaim the old Gospel with great joy, since it is the only way of salvation ordered by God for all people until the end of time, and since only through the Gospel can people be freed from the unbearable yoke of the law and be made eternally blessed.

The synodal address appropriately introduced the subject matter of the doctrine to be discussed. The first two lessons of the house table were to be discussed. Fr. Fr. Andres led the doctrinal discussions. He presented the content of these two lessons in a thorough and edifying manner from beginning to end. Preachers and teachers, as well as listeners and students, were again reminded vividly and urgently of what they owe to do and not to do according to their state and profession. There was also a lively participation in the discussion of this matter which so deeply affects the life of the congregation. How preachers and teachers in doctrine and life are to show themselves as blameless workers in the house of God with all faithfulness, regardless of thanks or ingratitude, praise or blame, love or hate, was again explained quite clearly and distinctly from the relevant passages of Scripture, with strength and emphasis, in holy earnestness and yet truly evangelical on all sides. Certainly, the fervent prayer of every preacher and teacher will have been this: Ah

Help me, O Lord, that I may learn and practice my lesson better and better, so that, as much as is in me, it may be well in the house of God.

But also what the listeners owe to their teachers and pastors was put into perspective. They are first to feed their preachers and teachers, who render them the highest and most blessed service that can ever be rendered to men in this world. "Eat and drink what they" (your hearers) "have; for a laborer is worthy of his hire," says the Lord to His servants Luk. 10, 7. St. Paul emphasizes: "The Lord hath commanded that they which preach the gospel should feed on the gospel," 1 Cor. 9, 14. And further the same apostle speaks by the Spirit of God Gal. 6, 6. 7: "He that is instructed in the word, let him divide with him that instructeth him all manner of good. Be not deceived; God is not mocked." Of what the hearers have, preachers and teachers shall eat and drink. If the hearers have little, the ministers of the word must be content with little, if they have only food and clothing. But if it is much, according to the word of God they are entitled to more, and the congregations, which have become more prosperous, should not withhold it from them, should not quietly see that their preachers and teachers still have to make do with what they received ten, fifteen, or even twenty-five years ago. If God has increased their goods, let them also present all kinds of good things from them to those who teach them, for Christ says, "Eat and drink what they have," and the apostle adds the warning remark, "Be not deceived; God is not mocked." - The hearers, secondly, are to honor their preachers, honor in heart and deed. God wants to be honored in his messengers. The reproach done to them for the name of JEsu is done to God. "He that despiseth you," saith Christ to his servants, "despiseth me." The hearers, thirdly, are to love their preachers and teachers also. "But we beseech you, brethren," saith the

Apostles 1 Thess. 5:12, 13, "That ye may know them which labour in you, and are your overseers in the Lord, and that ye may exult. Have them the more gladly for their work's sake, and be at peace with them." - Finally, fourthly, let the hearers also obey their preachers, and follow them in all that the LORD speaketh by them, according to Heb. 13:17: "Obey your teachers, and follow them: for they watch over your souls, as they that should give account of them; that they may do it with joy, and not with sighing: for that is not good for you." O how glorious it would be in the house of God if each of the household and servants learned and practiced his lesson well! - The remainder of the table of the house is to be discussed at later meetings, by decision of the synod.

The missionary work within our district has had its quiet and blessed progress. Nineteen fields are being worked, and others are in prospect; but the laborers are still too few. The necessary support has not been lacking, but we may also become more and more complete in this respect. The Missionary Commission has been authorized to increase the salaries of the missionaries according to need. - The Deaf and Dumb Institution in North Detroit continues to do its blessed work on the poor deaf and dumb in faithfulness and perseverance, and is worthy of further strong support. - Our dear Home for the Aged in Monroe still offers a true home to those who seek their last refuge there, and faithfully cares for their body and soul. - The widows and orphans of preachers and teachers who are to be supported have again received their necessities for a year; but this fund should be more generously supplied by the congregations. - The Studeutenkasse also asks for more. To pay the last quarter \$200.00 had to be borrowed. This should not be, dear Christians! We encourage talented young people to come and be equipped as laborers for the great harvest of the Lord, even if you lack your own means; we want to help; your lack of money should not be a hindrance. Come, then, let us give force to our word: Let us also give vigorous emphasis to our word. It is the Savior who desires our gifts here. - Brazil, the great and promising mission field of our Synod far away, was urgently recommended for quite zealous support. Several thousand dollars are needed annually if the work is to be carried out properly. But the successes which we can already enjoy are also wonderful. Already more than 8000 souls are spiritually supplied by our workers. And how much more could be achieved if only we had more workers there! Ten candidates for the preaching ministry and two for the teaching ministry were desired by this mission district of our synod this year, but only half of them could be granted. - The training of more and more workers is still urgent for us. For this reason we should also cover our main treasury, the synod treasury, above all: abundantly and ever more abundantly. This serves precisely to make such training possible. Praise God, all the institutions of our Synod are still in good condition, and all the work in them, according to the report of the General Praeses, is being done faithfully and with blessed success. - The work of the Negro Mission is also flourishing, and all the other missions of our dear Synod feel God's blessing.

O what happy people we are, that we may thus do the work of the Lord, and that his blessing is with us! He

continue in grace to bless the work of our hands for the glory of his holy name and the salvation of many souls!

The next meeting of our district will take place, dear God, in Grand Rapids. Finally, a heartfelt "Vergelt's Gott!" to the dear congregation of Frankenmuth for the abundant hospitality they have shown us. Goodbye!

J. F. Müller.

Atlantic District Assembly.

The first meeting of this district of ours was held in Boston, Mass. from the 5th to the 11th of June, in the Trinity Church of P. A. Biewend. The Zion congregation of P. H. Birkner and the Immanuelsgemeinde of P. F. Wurl also participated in the hosting of the synod. The women's association of the three congregations provided a communal midday meal. The scriptural word: "Herberget gern!" has been learned and practiced by the dear Christians in Boston Wohl.

Of the 04 pastors and professors in the district, 82 were present, of the 21 teachers, 16 were present, and 49 congregations were represented by deputies.

The opening of the Synod took place through a solemn service, in which the Vice-President of the General Synod, Father Brand, preached a sermon on Hebr. 10, 23-25 and offered a rich abundance of comfort, instruction and exhortation.

Our district president, L. Schulze, based his synodal address on the psalm word: "In the name of our God we cast up paniers." He pointed out that although we Christians, especially we Lutherans, as children of the Prince of Peace, love peace, we are nevertheless compelled to fight. For the devil, the false teachers, and the world attack us; and we must defend ourselves. But we do not fight with carnal weapons and in self-confidence: But with the sword of the Spirit, the Word of God, and with the confidence that the God who calls us to holy warfare will give us the victory. Let our first meeting as a newly branched district also serve to spur us on to fight rightly in the name of our God and to remain faithful even unto death.

In order to achieve this purpose, the Synod was primarily occupied with doctrinal discussions, and not only the largest part of the morning sessions, but also one hour of each afternoon session was spent on doctrinal discussions. It was very pleasing to note that the congregational delegates not only listened, but also participated.

Two papers were presented for discussion. The first had been prepared by Vice-President Merkel with great diligence. It dealt with "reason and its use, especially in matters of religion. The speaker showed what a glorious gift of God reason is, and how even now, after the Fall, through the use of reason, men accomplish amazing things in the field of the arts, sciences, and invention. But in matters of religion, reason is not a sure guide, but there man needs the revelation of God in the Scriptures, for which God does not require complete understanding, but faith.

demands. Unfortunately, the main part of this fruitful work could not be read and discussed, but had to be postponed to the next meeting.

The second paper had been prepared by Father W. A. Frey, of Albany, N. Y., on "Church Visitation." - "Church visitation is an inquiry or enquiry made by a pastor appointed for the purpose, in a congregation belonging to his visitation district, whether the preaching ministry in the same is being rightly administered by seldom the local pastor, and whether the word of God is being diligently heard and willingly received by part of the members of the congregation." A visitation is not a judicial act, but the visitor comes as a brother to discuss with brothers the welfare of the congregation. This was especially elaborated in the "Synodal Manual".

The purpose of visitation is to explore how pastoral care is handled in the congregation and how the congregation uses the pastor's ministry. Does the pastor preach God's Word purely and loudly? Does he separate law from gospel? Is he faithful in visiting the sick? Does he minister to the youth? Does he punish error and seek out the erring? The congregation should give the visitor information about this. But whether the hearers, young and old, bow down to the word and gladly hear and learn it, and whether they duly appreciate and use the holy sacraments, he asks of the pastor.

The speaker demonstrated the necessity of the visitation from the unity in the Spirit required by God. The Christians of different congregations who form a synod can only be and remain united in spirit if they have regular opportunities to make their knowledge and confession known to one another. This happens not only at synodal assemblies, but also through visitation. Thus the self-preservation of the synod demands the maintenance of the visitation.

The visitation has good scriptural ground. While we do not find an explicit command in the Bible to hold church visitations, we do have the example of the apostles. These visited diligently. Apost. 16:26 we read, "After some places Paul said unto Barnabas, Let us go again, and see our brethren through all the cities wherein we have preached the word of the Lord, how they keep themselves." And Apost. 8, 14 it is reported that the apostles Peter and John held a church visitation in Samaria. - From the history of the church, the speaker mentioned, among other things, how I). Luther held great visitations in Saxony, what evils he found, and how he was induced by them to publish his two catechisms.

On the benefit and blessing of visitation, the speaker said the following: "Since the Synod is a federation of congregations, the benefit and blessing of visitation for the whole Synod is also the benefit and blessing of each congregation. And conversely, the benefit and blessing to each congregation is also the benefit and blessing to the whole synod. When once the apostles visited their churches, they strengthened the brethren. Where they found erroneous doctrine, they helped them back to right and pure doctrine. In this way the apostles rendered an important service to their congregations. This is still the benefit and blessing of the visitation today.

tion that the Visitor serves the congregations by strengthening the brethren in the faith and, where he finds anything erroneous, by righting the erring ones.

"Through the repeated visits of the apostles, the churches came to the joyful and uplifting realization that they were not individual, scattered congregations, but formed a spiritual community with all other churches; that through true faith in Christ and his gospel, they were not alone on the path to salvation, but were still walking with many other brethren who stood on the same ground as the apostles and prophets; that they were not fighting the battle against sin, the world and the devil in isolation, but rather that they were leading this battle against lies and darkness side by side with all believers under one King and Lord Jesus Christ: That they waged this: battle against lies and darkness side by side with all believers under the: one King and Lord, JEsu Christo. Through such consciousness their hearts became more joyful, their will stronger, to walk further on the course once taken; through such knowledge they also became bolder and more confident in the fight against all the enemies of their souls: fight against all the enemies of her soul.

"Our congregations also have this benefit from church visitation. They know that they do not stand alone in the world, but that they have many brothers and sisters united with them in faith, love, and hope, and that with these all they form a godly and godly fellowship. This also gives them joy, willingness and zeal, in united strength and power with the many others: congregations which together form a synod, the manifold and great works which there are to be done in the kingdom of God: Kingdom of God, to begin in: faith and love, and to continue as faithful laborers in the vineyard of the Lord, until the Lord of the vineyard himself commands us to cease, either by a blessed death, or by his coming again to judgment."

In the discussion of this beautiful work, in which the congregational delegates also took an active part, it became apparent how timely it was; and without a doubt a great blessing will come from it for our district. May many buy, read and take to heart the report of the Synod, in which the whole work will appear!

The blessing of a synod also includes the sermons which are preached. Besides the opening sermon already mentioned, the usual sermon services were held on Synod Sunday: Synod Sunday, the usual sermon services were held; and on two evenings the Synod gathered in the houses of worship of the sister congregations to hear the Word of God. In Zion Church, Father Rösener preached a pastoral sermon on 2 Cor. 4:7: "But we have such treasure in earthly vessels, that the abundant power may be of God, and not of us." The venerable preacher gave his fellow ministers rich consolation and earnest exhortation to faithfulness in the office so difficult, but also so blessed. In the Immanuel Church a mission service was held, in which Father M. T. Holls, on the basis of the command of our Lord Christ, Matth. 28, 19, warmed the hearts to new zeal in the mission work.

The mission work is, after all, our main work. The Synod therefore spent a lot of time on this subject. According to the printed report of the commission, there are 16 pastors working at 22 stations in the service of the Inner Mission. Since several congregations have become independent, there was a need for

to be granted only \$4000.00 for the coming year. However, the Commission was instructed to increase, if possible, the salaries of the missionaries, as it is well known that the prices of all foodstuffs have risen by about 23 per cent during the last few years. This decision was taken at the suggestion of the deputies, who also undertook to work in the congregations to raise the necessary funds for the missionary and synodal coffers.

In fellowship with the Eastern District, our District also carries on missionary work among the Poles and Lithuanians. The commissions concerned were able to report that God has also blessed our work abundantly, so that we must collect with special diligence in the coming years in order to be able to receive the blessing.

Bruno Poch, who is a member of our district, gave a fascinating report on our mission in London. It was especially gratifying to hear of the willingness of our brothers in London to make sacrifices. The members of the congregation, consisting largely of journeymen bakers, contribute an average of \$1. 50 each week to the congregational budget. Such love of the Word should be a source of shame to some among ours, but of imitation to all:

The treasurer testified to the glory of God, who alone can open hearts and hands, that there are many cheerful givers among us. Through the hands of our district treasurer have flowed in the past year for missions, educational institutions and charitable purposes \$30, 581. 37. Besides this sum, thousands of dollars have been collected which were not receipted in the "Lutheran." However, it was recognized that much more should and could be done, and not only the officials, but also the deputies encouraged all present to make new efforts in every congregation, so that our missionary work and our educational institutions do not have to suffer from a lack of money.

Vice-President Brand spoke warmly about the synod treasury and our brothers in Germany and Brazil, and this was taken to heart. In a special meeting, the deputies discussed ways and means of collecting money in a more systematic way, especially for the synod treasury, our budget. The so-called envelope system was highly recommended. Each communicant member of the congregation is given a number of envelopes, and every Sunday or once a month he puts in his contribution, and in this way contributes a certain sum during the year.

Our institutions are maintained from the synod treasury. Two printed reports were available on our grammar school in Hawthorne, the institution which is especially dear to us here, and Fr. W. Köpchen read a longer account of the joys and sufferings which had befallen professors, pupils and the supervisory authority. From this report we will only mention that the half of the old debt falling on our district in the amount of \$3215.00 has been paid off and that \$2440.29 has been raised for a gymnasium. Following this, it was reported that an association has been formed, the members of which have pledged themselves to contribute annually \$10.00 each for Hawthorne. This society is called "The Lutheran Education Society," and its object is, if the

The church has already established a Lutheran college in New York after the need in Hawthorne was met. It already has 107 members.

The church building fund of the district has borrowed \$9542.00 to 16 congregations. The receipts of the past year amounted to \$ 385.08. In the coming years it is expected not only to receive more abundant collections and gifts, but also many non-interest bearing loans.

Of the many other proceedings of Synod, let us just mention the following in closing. A pastoral conference had submitted a printed proposal asking the synod to oversee the work on confirmed youth. Synod was convinced of the need for systematic work on youth and elected a commission for the matter.

After all business was completed, the Synod closed with the singing of the third verse of hymn No. 316, and an Our Father said in unison; and with thanksgiving to our ten God, who had bestowed upon us so many blessings, which we were privileged to bring to our congregations, we cheerfully went our streets. "The LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote!" O. S.

California and Nevada District Assembly.

From June 12 to 18, the California and Nevada District assembled for its fourteenth synodal session. Meetings were held within St. John's Parish at Orange, Cal. (Fr. J. Kogler). Preaching at the opening service was Rev. Haserodt. Based on the words of John 10:34-36, he introduced, "The Breaking of the Scriptures," showing what it meant and why we should earnestly guard against it. - After the meetings were opened, President Bernthal warmly urged us to be ready at all times for the responsibility of every man, which is the ground of the hope that is in us, 1 Pet. 3:15. After the reading of the presidential report, the work and business to be considered and transacted during the meetings was indicated. The doctrinal treatise which occupied us in all the morning sessions was a paper by Father A. Michel on the fourth piece of the third article, "I Believe a Resurrection of the Flesh." The paper, an instructive treatise, was divided into three parts. In brief outline it may be indicated here what these main parts were that came to execution.

The resurrection of the flesh is purely an article of faith. It can be inferred neither from nature nor from reason. The immortality of the soul is also known by reason, but the resurrection of the flesh is different. This is a matter not of natural life, but of spiritual life. But why reason cannot judge here, St. Paul says 1 Cor. 2:14: "The natural man heareth nothing of the Spirit of God; it is foolishness unto him, and cannot discern it." The speaker pointed to the heathen, who also speak of a resurrection of the flesh, but understand something quite different by it. These speak of shadow bodies. But for the doctrine of the Scriptures they have no

Understanding, but only scorn and derision. The article of the resurrection is beyond reason, it is an incomprehensible mystery to it, but in spite of all this it is not contrary to reason, for God is omnipotent and nothing is impossible to him. If God, as we believe and confess with firm confidence, is omnipotent, he can also raise the dead. - Here then followed scriptural passages of the Old and New Testaments as proofs of God's omnipotence, referring to the resurrection. The first proof was given in Genesis 3:15: "I will put enmity between thee and thy wife, and between thy seed and her seed. The same shall bruise thy head, and thou shalt bruise his heel." In this prophecy we have a testimony of the overcoming of death by the resurrection. Further, in Isa. 26:19, where it is said, "Thy dead shall live, and rise with the body." The prophet sees in the spirit that the dead will live again and their corpses will rise. Then the familiar passages Dan. 12:2 and Job 19:25-27. It is said, 'the Old Testament believers knew little or nothing of the resurrection of the flesh. But this is an error. How widespread was the belief in the resurrection, we see, for instance, in the martyr brothers and their mother, 2 Macc. 7; further, in Martha, who said to the Herru, "I know well that my brother shall rise again in the resurrection on: Judgment Day." The speaker then proceeded to the proof passages in the New Testament. Special emphasis was laid on 1 Cor. 15, the seat of this doctrine in the New Testament. It was then explained how this belief in the resurrection of the flesh is nourished by the resurrection of Christ, which serves as an example that a coming alive out of death is possible, and which is a prelude to our future resurrection, 1 Cor. 15:20. Then it is a pledge of our resurrection. The life of the Saviour is the pledge of our life; in His resurrection is contained ours. Christ's resurrection is represented in Scripture as the effecting cause and source of our resurrection. The Lord says, "I live, and ye also shall live." And at last Christ's resurrection can vouch for ours in that it is His actual victory over death conquered for us. - Further, the exercise of divine justice may serve to fortify our faith in the resurrection. God's justice demands that he leave nothing good unrewarded, but also nothing evil unpunished. This is not inferred from reason, but God says in his word, "We must all be made manifest before the judgment seat of Christ." Each one shall receive his reward or punishment, according to what has been done by the body. Then followed examples and parables: those raised from the dead by the prophets, Christ, and the apostles, and those raised from the dead at the death and resurrection of the Lord.

In the second thesis it was explained that the resurrection of the flesh is a miraculous work of the triune God, especially of the Holy Spirit. This resurrection will take place on the last day, as can be seen in 1 Cor. 15:51, 52: "We will not all fall asleep, but we will all be changed, and that in a moment, at the time of the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and

we shall be changed." The last trumpet signifies the end of the world, the Last Day. This resurrection follows at the Second Coming of the Lord. Here it was emphasized to the Chiliastes, who teach a resurrection at another time, that there is only one Second Coming of the Lord, which will take place on the Last Day. On the last day all the dead will rise, for according to the Scriptures it is said in the third article, "The Holy Spirit will raise me and all the dead," not only the faithful and the pious, but also the ungodly and the unfaithful. All men shall be made manifest before the judgment seat of Christ. All shall receive their reward; all must therefore be raised. The speaker remarked that some deny the resurrection of the ungodly, but this is contrary to Scripture. An exception is made for those who were resurrected with Christ and showed themselves in Jerusalem. The same is true of Enoch and Elijah, whose bodies were transfigured when the Lord took them away. As soon as the dead are raised, the transformation of the survivors follows, which consists in the fact that those who are still alive will not be unclothed, but will be clothed over; body and soul will not first be separated. - The ungodly also undergo a change. They will be tormented not only according to soul, but according to soul and body. - The very same body that was laid in the grave will be resurrected. It will not be an air body, an illusory body, or a spirit body, as some have claimed. The body that we bore in time and the soul that dwelt in that body will be united in eternity. - The attributes of the resurrected were then set forth. Immortality is inherent in all. The believer's body will be free from all infirmities; it will be a spiritual, but not a spirit body (ghost). There are no barriers to it. It will be similar to the body of Christ, 1 Cor. 15, 53; Phil. 3, 21.

In the third thesis it was stated that just as all the teachings of Scripture are useful for teaching, punishment, correction, chastisement, and consolation, so also is the article of faith concerning the resurrection of the flesh. A man may die blessed without having heard of the resurrection of the flesh. But it is otherwise when a man has heard this doctrine, but has not believed it; he has no hope; for he contradicts the resurrection of Christ, and if we believe in Christ only in this life, we have no consolation. By this doctrine a clear light is shed on the doctrine of the Last Judgment and of eternal life. It is therefore necessary that this doctrine be diligently practiced. - This teaching is useful for punishment, because through it many false teachings are revealed. The nationalists, as well as many theologians who call themselves Lutheran, deny this article, claiming that it has nothing to do with the faith. - For believers, this article is a constant source of comfort. All sorrow, infirmities, sickness, death, and mourning will end there. This teaching gives us comfort in the passing away of our loved ones, comfort in our own death, that we shall one day come forth again from the grave to be eternally united with our loved ones who have fallen asleep in the Lord, and that to eternal joy and delight. - This truth is terrible for the wicked. They must die, although they do not want to hear about it; and one day they shall "rise again," but to eternal shame and disgrace. - Useful

this doctrine is for the betterment, in that it provokes the Christian to put off the old man more and more, and to put on the new.

Finally, the speaker explained the meaning of the burning of corpses. This is an intermediate thing, but we find nothing in Scripture that the children of God ever used it for their dead. But we find that burial has always been in use, both in the Old and New Testaments. Burial was the last thing that was performed on our Savior. That is why we remain resolutely with burial. The advocates of the cremation of corpses bring forward all kinds of reasons to support their cause, but for the most part they are sham reasons. Cremation, which has become the custom nowadays, is nothing but a sign of new-fangled paganism.

Special attention was given to the work of the mission. The complaint that is heard everywhere is also heard here: Work enough, but no means and no workers! Workers should be active in 7 fields if our work is to go forward. It is to be regretted that the great need cannot be remedied. - We have also had a college on this coast for a year. It is thriving, and about 16 new students will enter in the fall. Therefore more room is needed. It must be built; and this will require \$1200.00 to \$1400.00, which must be raised within the district. But after ample deliberation, it was decided to go boldly to work, with God's help. God, who has helped up to this point, will not deny us His help in the future. - To our great regret we had to hear that neither the President of the General Synod nor one of his assistants could be present at our meeting.

In the Synod service on Sunday morning Fr Möbus preached. In the evening a mission service took place. Fr. Schlottmann preached a powerful sermon on Is. 62:6-12, describing the marks of a faithful missionary and messenger of the Church. On Tuesday evening a pastoral sermon was preached, combined with the celebration of Holy Communion. The confessional address was given by Father J. H. Theiss, the pastoral sermon by Father J. H. Schroeder. The sermon was based on 2 Tim. 1, 7, 8, and the preacher spoke about the source of joy in the holy ministry.

With praise and thanksgiving to God the Synod closed with the third verse from hymn No. 346 and with the prayer of the Lord. P. S.

They are full of dead men's legs and all kinds of filth. But as the good Lord had first and foremost commended to me my fellow whites, I had to refrain from a mission among the Indians, as my time and strength were fully occupied by my proper office and profession. And now, dear missionary friend, think of my bright joy when I found the mission among Indians, so dear to my heart in North Dakota, in full swing here in Wisconsin! What joy that the good Lord has opened a door for "God's Word and Luther's teaching" among a people who for centuries have been led astray by the Roman Catholics with works and ceremonies! I thought of such things as I drove along the small lake, at one end of which the nice church and the parish are situated in a clear, quiet and peaceful manner.

Warmly welcomed and received by the dear parishioners, I awaited the evening with more or less impatience, until from here and there residents of the reservation pilgrimaged to the house of God. There was to be a church service, combined with the celebration of Holy Baptism. One after the other, the poor people arrived; calmly, quietly, demurely, they entered the house of God, every age represented in every shade. I also joined them. There they sat devoutly in the Lutheran house of God and listened to the glorious heavenly message of the Indian missionary Larsen of Zoar. They, who in their flesh thought of the past times when their ancestors lived undisturbed in the dense jungle, were reminded of the glory acquired through Christ, which is to be given to all believers. Instead of the Indian howls of their ancestors, they now sang spiritual, sweet songs. There I saw, there I felt the blessing that God has placed on our sacrifices for the Indian mission. And now the blessing on the hearts, which the Lord works in silence!

After the sermon, Missionary Kretzmann held a short catechesis with all the children, and to our great frustration he showed us that the children had not only grasped the text of the six main passages, but also - as much as time allowed him - to some extent the content. My heart was quite warm when the little redskins recited Luther's catechism.

Now the celebration of holy baptism took place. You would have liked to have been there, dear fellow Christian! I believe you. I would have liked you to have been there, too. It is quite another thing to be able to see for oneself the course of the Word of God and its holy sacraments in the missionary work! Here the good Lord shows us quite tangibly what a great treasure we have in Word and Sacrament, and here especially one cannot help thinking: Truly we owe a great debt of gratitude to the dear Lord for his grace towards us. Thanks with heart, mouth and hands.

The next morning I visited the school. The place for it is attached to the church. The children, mostly little nothings, also soon turned up. After singing the hymn "Allein Gott in der Höh' sei Ehr'" in English, teacher Lübke held catechism lessons, also in English, about the Holy Trinity. Also

A visit to the Indian Mission.

I shall not soon forget my visit to our Indian Mission at Red Springs, Wis. To me this visit was not only interesting, but really instructive, even comforting. For years my thoughts had been occupied with a possible Indian mission in the State of North Dakota. There was a reservation near me, and when I drove to the post office I was almost in the midst of the redskins. It is true that the Roman Catholics were proselytizing among them with great pomp and fuss; but these we know as those "who seem pretty on the face of it, but in

Here, without wanting to, my thoughts wandered for a moment into the spirit world of the natives of our country; I thought of their mythical spirit Maniton and his lying prophets, the medicine men. But they were not known here in our Lutheran school; again and again the brown-red pupils answered: 'God the Father created us; God the Son, Jesus Christ, redeemed us; God the Holy Spirit brings us to faith, keeps us in it until we go to heaven'; and they said it so freshly, so freely, not so learned or said. ' If the brown-red faces had not kept reminding me of the Indian school, I should have thought I was in one of our old church schools.

When I left our Lutheran Indian School, you can imagine that my heart was not quiet against the God of all grace. It was in this same mood about our whole Indian mission that I went home.

May the dear and faithful God continue to bless and preserve and increase our mission among the Indians for the sake of his Son, whom he gave for all!

Karl Rose.

The dear congregations are hereby cordially requested to remember our empty treasury on the occasion of the forthcoming mission festivals.

The Commission on Indian Mission.

To the Ecclesiastical Chronicle.

America.

How the parochial school is judged in those circles where in many instances it is still lacking. In the middle of April of this year a meeting of such Lutheran pastors of the city as are not connected with the Synodical Conference met at Chicago, ^tn your printed minutes of this conference we find in a lecture delivered by P. A. P. Foß, Ph.D., we find the following passage concerning the parochial schools in the city of Chicago, which is worthy of notice, and which we reproduce here in somewhat free translation: "I cannot refrain from mentioning here the splendid work done by the Lutheran parochial schools, not only in regard to nationality, but also in regard to Christian education. These schools, however, are found only among the Germans, who have 122 teachers and 8163 pupils; among the Swedes, who have 27 teachers and 1191 pupils (but whose schools are mainly summer schools); among the Slovaks, who have 2 teachers and 100 pupils; and among the Danes, who have 1 teacher and 75 pupils. It is to be expected that such schools will also be found among the Norwegians, but we have been unable to obtain any information about this. As the figures now stand, there are in the Lutheran parochial schools of the city of Chicago 155 teachers and 9657 pupils. As few Sunday schools are found among the Missourians, we find them strongest in the field of parochial schools. The office of school teacher is considered very essential among them, so that wherever a congregation is too small to maintain both pastor and teacher, the pastor is compelled to take charge of the school. We are most firmly convinced that this is one of the secrets of the success and strength of the Missouri Synod. While these schools manage to get the young people to understand the language of the church in which they live with their parents, they also manage to get them to understand the language of the church in which they live with their parents.

of public worship, they at the same time imprint the Lutheran doctrine on them in such a way that, in comparison with the parochial schools, the work of our Sunday schools does not even come into consideration ('is a pitiable excuse at best'). O that all our synods had begun in this way! Yes, we believe that parochial schools can and should be held even in those churches where the English language is the church language, and there is" (in Chicago) "at least one English congregation which has such a school, namely the Messiah congregation of the Swedish Augustana Synod."-Would to God that we might continue to cultivate the parochial school in our Synod, as we have done hitherto, for the spread of His kingdom and the salvation of many souls!

F. P. Merbitz.

Abroad.

The situation of the Protestant mission on the island of Madagascar has been very threatened for some time, and the hostility comes from the anti-clerical French officials. All the representations made in Paris have so far been of no avail. A Norwegian missionary writes in his report: "As things now stand, one can say with mathematical certainty that in the near future our school activity will be only a legend. In the same province, and under the same administrator, one finds a district in which a sub-officer is organizing a formal persecution against the mission and Christianity, without any hindrance from his superior. Of the teachers, some are driven out, others are related as burden-bearers. The pastors have been forced to work in the streets, the schools have been closed, the pupils dispersed, young people put in prison; they are forbidden to attend the meetings, to associate with the 'very suspicious' missionaries; only in some places are edification meetings allowed. But the evangelists are forbidden to sing in the houses. And in the same province, in another district, missionary activity is still left free. But this may cease within the next week. "

L. F.

"We find honest people!"

That is indeed a beautiful sounding word! And taken from the Bible at that! For once it is a word that pleases and satisfies you, you who cannot bear it and feel bored when your pastor repeats it incessantly and calls it to your consciences that you are sinners and must be converted!

It also sounds just as nice to hear you say, "We are no worse than other people - we stand in civil respect - we have not yet come into conflict with the law, we have not killed, we have not stolen, in short: 'We are honest people.'"

Well, where can we find this beautiful word in the Bible? We must be able to hold it against those who are always telling us that we are sinful, guilty people with nothing good or praiseworthy about us. Let us search the Scriptures and ask the men of God.

Perhaps it is the great apostle St. Paul who will have said this? Let us look into his epistles and hear this mighty witness of nature and grace, of human ruin and divine mercy: "This is ever certainly true and a precious word, that Christ Jesus came into the world to save sinners, of whom I am the chief," that is, the greatest, the worst, 1 Tim. 1:15. Item: "There is none that doeth good, neither is there any," Rom. 3:12. Item:

"There is no difference here; they are all sinners, and lack the glory which they ought to have in God," Rom. 3:23. - If you want more such passages, ei, read St. Paul's Epistles! Where are the "righteous people"?

Perhaps we will find them in St. Peter. But immediately a word of this apostle comes to my mind that takes away all hope of finding honest people with him. For so I read of him Luk. 5, 8: When Peter saw the miracle of the rich haul of fish in broad daylight on the high seas, he "fell to his knees and said, Lord, come out of me; I am a sinful man.

Peter agrees with Paul. Let's move on. Lovely John may help us out of our embarrassment! But I have little hope. Let's ask him. "If we say we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8.

What now? O, this is an agreed resolution among the apostles! Not one will admit that he is an upright man, nor that there are any upright men.

But yet that's what the Bible says. Well, maybe with David? He was a soldier, a man of war, he will not have such misgivings! Let me see! "God, be merciful unto me according to thy lovingkindness, and blot out my sins according to thy great mercy. . . . In thee only have I sinned, and done evil in thy sight," Ps. 51:3-6. Item: "O Lord, enter not into judgment with thy servant: for there is none righteous before thee that liveth," Ps. 143:2. Read all his harrowing penitential psalms, and thou shalt seek in vain from him the upright. -

But where are these righteous people of whom the Bible tells us?

There were ten Hebrews, the brothers of Joseph, Jacob's sons. Their unrecognized brother Joseph, who was minister of state and suspicious of them, spoke harshly to them, for he knew them. Then they answered, "Lord, we are honest men," Gen. 42:10, 11. There at last we have the people as thou desirest them, who may bear their heads high and proud in the consciousness of civil righteousness! But what will you say when you hear, a few lines further on in the same chapter, how these "righteous men," when they thought that no one could hear and understand them, spoke among themselves in their Hebrew language thus: "This we have done to our brother, that we saw the anguish of his soul, when he besought us, and we would not hearken unto him; wherefore now this affliction cometh upon us," Gen. 42:21 ff.

Yes, what do you say now? Are these still "honest people" according to your judgment, who some twenty years earlier threw their innocent brother Joseph into a well, then pulled him out again and sold him as a slave to the Ishmaelites, and told the old father Jacob the false story of having found the boy's blood-soaked skirt in the forest as a sure sign that he had been torn by wild animals? They might think themselves honest people; for that story with their brother was long ago, almost forgotten, and besides: they had not killed, not stolen, no one could prove that they had violated the law - until now, after twenty years, the guilty conscience awakens and compels them to confess: "We were to blame for that," and this consciousness of guilt smashes their "honesty" to shards.

It grieves you that these are the only so-called righteous men of whom the Scriptures speak. Before them there were none, and after them it knows not to show us a single one who would have said, "I am an upright man." If the Bible were not a book already closed, you might be admitted into the company of Joseph's brethren, and

all those who, like you, always like to say, "We are honest people!"

Very well! Stand thou then by their side, and do as they do; but after thou hast done this, confess also as they do, "This we are guilty of; we are guilty people." And when thou hast acknowledged this, say to God, thy! Savior, "O God, have pity on me, who am a sinful man. I am the greatest of sinners; enter not into judgment with me, but show me the grace that was given to a thief on the cross!" And God, who spared not his only begotten Son, but gave him for thy sins a sacrifice of the cross, will have compassion on thee also, and will grant thee his pardon for Christ's sake.

Not, "We are honest people," but, "We are guilty but pardoned people," is the most beautiful self-confession of a Christian!

God's judgment.

Jonathan Bradford had an inn on the road from London to Oxford. He was known as a respectable man. A certain Mr. Hayes, who was on his way to Oxford, once stopped at this inn. There he joined two gentlemen with whom he dined for the night, and in conversation he carelessly let it be known that he had a considerable sum of money with him. The two gentlemen had a bedroom together, and Hayes one next to it. During the night they both awoke in consequence of a painful whimpering in the next room, and as the groaning increased they quietly arose and went thither. Who can describe their horror when they found Mr. Hayes lying there dead in his blood in bed, and the landlord standing next to him, with a bloody knife in one hand and a light in the other?

Bradford seemed as horrified as themselves, but his terror had the appearance of guilt, and all the circumstances were suspicious. Immediately the gentlemen seized the landlord, took the meiser from him, and pronounced him the murderer.... Bradford, however, insisted that he was innocent; that he had heard the groans and moans, and, armed with a knife, had leaped in, mere moments before them. He was arrested, however, and brought before the justice of the peace, where he again professed his innocence, but looked so guilty besides, that the judge exclaimed, "Mr. Bradford, either you or I have committed this murder."

The case aroused great excitement everywhere, and everyone thought the innkeeper guilty. He was now brought before the assizes in interrogation. He insisted firmly on his former testimony; but his defence could make little impression against the testimony of the two gentlemen and the various circumstances which spoke so powerfully against him. The judge did not need to add any rambling explanations; to present the guilt in a milder light, there was no ground, and the prisoner was declared "guilty" by the jury, without their leaving their seats.

Soon afterwards Bradford was executed, continually asserting that he was not the murderer of Mr. Hayes; but he died without any one believing his assurances.

Eighteen months later, a preacher was called to a dying man. He had one more sin to confess before he came before God's judgment seat. It was the servant of Mr. Hayes, who confessed that he himself, and no one else, had murdered the gentleman and robbed him of his money, watch, and tobacco box. By some difficulty he had just escaped before Bradford entered the unfortunate man's room. One thinks

the preacher's feelings! He had also heard Bradford's last confession, but a crusade was immediately launched against them. In 1565, the Spanish had thought then that the man was lying to him. For the poor convict had "crusader army" landed on Florida, and immediately began a bloody told him how, though he was indeed clean of the murdered man's blood, yet persecution of the "Lutheran heretics". They were hunted down like wild beasts in thought and intent he had been his murderer. He had heard, as had the by the Spanish soldiers, shot down, mutilated, tortured, hanged, until the servant, that Mr. Hayes was carrying a great deal of money, and had gone unfortunate settlers were exterminated to the last man. Menendez, the to his room at night with the same intention as the servant. He was horrified infamous leader of the crusade, caused to be inscribed on a number of the to see that a criminal had already beaten him to it. He could not believe his trees he used as heresy gallows, "Not as Frenchmen, but as Lutherans, they eyes, and when he threw back the bedspread to convince himself of the fact, were killed." Thus the American soil has been fertilized with Protestant blood. in his excitement he dropped the knife on the bloody corpse, blinding his The France of that time dared not call Spain to account for this bloody deed; hands and the weapon. From the real deed he had been saved, but the but in the reckoning which the United States has kept with Spain in our time, penalty of his murderous lust he had nevertheless had to bear! such unatoned blood debts may also be included. It was from blood-soaked (Wonderful guides.) Florida that what is now North America made its attack on Spanish Cuba.

Little things.

How often in life we hear, "Oh, it's just a little thing!" Oh that we all paid more attention to the little things! Small faithfulness becomes great faithfulness! "He that is faithful in the least is faithful also in the greatest."

As a servant girl, I received the good admonition from my pious mother: "Be faithful in all things. Never let a lie profane your mouth. Always remember that God sees you!" These admonitions have been a blessing to me throughout my life.

On a beautiful summer evening, I was sitting outside the front door with a handiwork. My gentlemen were in company. There comes a gaggle of jnnger girls who want to take another walk.

"Come with us!" they said.

"No, I can't leave without permission," was my reply.

"Oh, you needn't be too conscientious; no one knows anything about that; before your reign comes we'll be long back."

I let myself be persuaded and went along.

About half an hour later the master of the house comes to fetch a document he had forgotten. Fortunately, he had a house key with him.

The next morning the gentleman asked me calmly if anyone had been there last night. I had almost said no when I remembered my mother's warning. I honestly recounted the incident and asked for forgiveness. The gentleman was a kind, gentle man. He said, "I am only glad you are telling the truth. I have been here in the meantime. If you had told the untruth, you would have lost our trust. Once you tell a lie, you're not believed."

I thanked God that my dear mother's admonition had helped me in time.

Would that all mothers would bring up their children in discipline and admonition to the Lord - then the newspapers would not always be full of all kinds of frauds, lies and deceit.

Charity.

The Huguenot preacher Nutzere had been arrested and was facing his death - it was at the time of the worst .Huguenot persecutions in France.

One day one of his friends succeeded in gaining admittance to him; when he wanted to leave again, he found the keeper in deepest sleep. He told Nutzere, and they both went to the gate of the prison, which they opened, for the keeper had left the keys. The friend exhorted the preacher to take advantage of this opportunity and escape with him, it being the finger of God that hinted him hereupon. But the Huguenot pastor replied, "And what will become of the keeper then? They will kill him if I escape; and he has always treated me so kindly. Nay, let that be far from me-my body they can. kill, but our faith they will not do away with." He cast a long longing look out into the silent night, locked the gate again, and then returned to his cell, to meet death a week later.

Obituaries.

May 3, died at Palmvra, Mo. of consumption, Rev. William E. Lauer, last pastor of the parishes at Dunkirk and Fredonia, N. A. He was born at Springfield, Ill. February 10, 1861, and after studying at Fort Watzne and Springfield, entered the sacred preaching ministry in 1884. During his 23 years of ministry he has served the Lord and his church at Erozier, Iowa, Garden . City, Ala. Wellsville, Mo. Palmvra, Mo. and Dunkirk, N. U., serving the longest, over ten years, at Palmtzra. Suffering for some years already, his condition at Dunkirk grew worse, so that a month before his death he was compelled to resign his commission, and moved to Palmtzra, intending later to settle at Hannibal, Mo. But before it came to that, the Lord called him to Himself. Finely sanfr and quietly, believing in his Savior, he fell asleep. On May 5 he was laid to rest at Palmtzra with a large attendance. U. H. J. Fretz spoke in German on Dan. 12, 3 and the undersigned on Joh. 12, 26 in English. Brothers from the Ouinctz Conference were bearers, and Fr. J. Nachtigall officiated at the graveside. The Blessed One brought his age to 46 years, 2 months and 21 days, and leaves his afflicted wife and 4 children. C. F. Drewes.

A blood debt.

In the sixties of the Reformation century, several hundred Protestant Frenchmen, persecuted in their homeland, sought refuge on the North American peninsula of Florida. Hardly was this heard of in Spain, when also

May 28, died in the faith of the Saviour of sinners, near Benson, Minn. The deceased was born at Roßwein, Saxony, on the 25th of Anglist, 1842. After reaching youthful age he entered the asylum I'. BrnnnS eil, and in 1869 he entered our seminary for preachers at St. Louis. When he had completed his studies here, he received a call as assistant preacher to P. W. Frederick at Waconia, Minn. Here, however, it was to be his chief duty, as Father Frederick stated in his notice of introduction, "to visit and pastorally minister to the towns and families without preachers which he could reach." Father Vetter stood in this missionary vocation for many years and, under God's rich blessing, accomplished wonderful things. Many, very many parishes in the state of Minnesota point to him as their founder. Great was the territory he traveled in the first years of his ministry! In a mission report on the state of Minnesota in the 80th year of the "Lutheran" it says: "The field of work of Father Vetter . . . is in the northwestern part of the state and includes the following counties: Wright, Meekcr, Kandiyohi, Stearns, Benton, Morrison, Todd, Becker, Ottertail, Douglas, Stevens, Pope, Bigstone, Swift, Chippewa, Renville and Nedwood" and in another missionary report we find that in one year he visited and ministered Word and Sacrament to about 500 families spread over 42 separate places. Yes, with self-sacrificing love and faithfulness, Father Vetter was richly gifted for the direction of this renunciatory ministry. During his ministry he was still stationed at the following places in the State of Minnesota: St. Cloud, Fairfield, Montevideo, and Cashel, near Benson. At the latter place he was compelled four years ago to resign the office so dear to him, and it was here that our dear heavenly Father delivered him from the various sufferings which he had imposed upon him for his eternal salvation, and introduced him into the city above in the light, for which he longed with childish longing. A short service was held at the house of mourning on May 31, U. O. Wolfs and the undersigned officiated. The latter preached on the ground of Heb. 13:11. From this the dearly departed body was taken to Fairfield and buried June 1 with a large attendance. Here preached tue pastors H. Kollmorgen and Albert Braner.

H. Klemp.'

On 7 June, U. C. Vetter, the long-time pastor of the Trinity congregation there, passed away in faith in his Saviour in the parish residence at Atchifon, Kans. Since he was a member of our Synod for 39 years and served the Lord in the preaching ministry for the same length of time, it is only right that a memorial be set up for him in the "Lutheran". - The deceased was born on March 28, 1835 in Ebsdorf, Kurhessen, near Marburg. In Marburg he also obtained his higher education. From October, 1862, to July 10, 1865, he was employed as a teacher and educator at a rescue home for neglected boys at Schladen, Hanover, and that he gained the satisfaction of his superiors in a high degree is shown by an excellent letter of recommendation which he received on his departure. He wished to serve the Lord in his church, and therefore applied to S. Louis Harms. He used to tell occasionally about his visit to Harms in Hermannsburg and also kept some letters he received from him at that time. He emigrated to America while still in 1866, and entered the practical department of the Seminary at St. Louis. As early as December 27, 1867, he received his leaving certificate and entered the sacred preaching ministry. His

first experience in the ministry was not a pleasant one. He served a congregation in Warrenton, Mo. From a letter to him from D. Walther, it appears that the congregation made his life cordially saner. I). Walther, in fact, advises him in the letter to hold out at his post until he can say with a clear conscience that he has been expelled. Father Vetter soon accepted a Berns to Calhoun County, Ill. On July 23, 1868, he entered into holy matrimony with Miss Katharine Moormann, and his wife has become to him a faithful companion in life, both in joy and sorrow. After about three years, Father Vetter followed a calling to Osage Bluff, Mo. on Honey Creek. There he labored in great blessing for thirteen years. Although thirteen callings came to him in twelve years, yet he remained at his post until the close of 1888; when he followed Bertis of Trinity parish at Atchison, Kans. 23 years laug he had been in the service of that church, until the Lord of the church, by a blessed death, transferred him from the contending to the triumphant church. The congregation grew inwardly and outwardly during that time under God's blessing. Especially the sacrificial congregation under the leadership of Father Vetter has greatly improved its outward circumstances. It has quickly acquired new property and built a new stately school, a splendid, spacious church and a comfortable and spacious parsonage, and in doing so, in addition to its current expenses, has collected abundant offerings for the Kingdom of God. In recent years she has also purchased an organ for 82100.00 and a steel ceiling in the church. U. Vetter has also always held synodical offices during his tenure in Atchison. He was for a time a visitor, a member of the Missionary Commission, and until his end, chairman of the Support Commission, and also chairman of the Eastern Kansas Conference. - After the close of the last conference at McFarland, Kans. he stayed one day with O. A. Schmid at Alma. He was taken sick there and hurried home. With the words: "Praise God that I have come home!" he greeted his wife on his return home and immediately went to bed. It became his deathbed. When he felt his end approaching on the night of June 6-7, he sent for a notary and made a fine will. Then he said, "Now we are done with the earthly. But there is also a heavenly good, and that is much more important. I confess that what I have preached in the church and taught in confirmation classes and in school, I have not only confessed with my mouth, but also believe with my heart. I also confess the doctrine of the Lutheran Church and its confessional writings as the only correct one. By this confession we, I and my dear wife and children" (a member of the congregation present quickly added, "and the whole congregation") "and the whole congregation," he repeated, "will abide." He also prayed, "Christ is my life, and dying is my gain. I have a desire to depart and be with Christo." With Teacher Roller, who was present, and who had been his associate and housemate for about twenty years, he prayed the Lord's Prayer, and the hymn, "Christ's blood and righteousness, these are my ornament and garment of honor; with these will I stand before God, when I enter heaven." All this he said in a strong voice. He also called upon his family and surroundings to sing, "How they rest so gently, all the blessed," etc., and when his wife said, "Alas, we cannot sing!" he himself joined in, and they joined in as best they could in voices choked with weeping. In the morning, 10 minutes before 5 o'clock, he gently fell asleep. - Father Vetter leaves behind 6 adult children in addition to his grieving wife. One son and three sons-in-law are in the holy ministry. - On Sunday, June 9, the funeral took place.

funeral took place. H. C. Senne officiated in the house and at the grave the undersigned preached the German and P. Bunderthal the English sermon in the church. May the memory of this righteous man remain in blessing!
C. Hafner.

On June 17, Fr. George Blanken passed away in faith in his Savior. The deceased was born at Taken, Hanover, December 7, 1850. In his seventeenth year he came from Germany to America to live with relatives near Concordia, Mo. Through Blessed 15 Bünge he was induced to enter the practical Seminary of our Synod. After passing his examination well, he answered a call from the congregation at Buckley, Ill. and was here ordained April 2, 1877, by 15 G. A. Mueller, and was ordained and initiated. He presided over this congregation as a faithful servant of JEsu Christ until his blessed death, a little over thirty years. He leaves his bereaved wife and eight children, the youngest of whom is about six years old. One son, who was in the holy preaching ministry, unfortunately had to resign his office temporarily on account of ill health. Two children preceded him by death into eternity. He died of Bright's kidney disease. On the 19th of June we laid to rest his disembodied body in the churchyard of the parish at Buckley. At his funeral the undersigned officiated in the house. Pastors R. Seils and F. Schroeder preached in the church, and at the graveside officiated 15 H. Bode. - "Ei thou pious and faithful servant, thou hast been faithful over a few things; I will see thee over many things. Enter thou into the joy of thy Lord." Matth. 25, 21.

E. Mary's.

Deceased on June 7, in the faith of his Savior, August Geo. Christ. Albers, for many years a faithful teacher of St. John's parish at Eagle Lake, Ill, at which school he had faithfully served nearly 32 years; having previously served five years at Addison and five years at Richton. Through ever-increasing, severe and painful illness, enteric dyspepsia, he found himself compelled to resign his school office, so dear to him, on March 18 of this year. He reached the age of 61 years, 1 month and 2 days. On June 11, his mortal remains were buried in a Christian burial with great participation on the part of the congregation, as well as his conference brethren. Officiating: at the school 15 A. H. Brauer, at the grave 15 F. Brunn, and in the church the undersigned preached the funeral sermon on the basis of Revelation 22:20. Besides relatives and many friends, the deceased leaves a sorrowful widow, 7 grown children and 4 grandchildren. Two sons are in the service of the church. May his memory be blessed!

Karl Brauer.

New printed matter.

Fifth Synodal Report of the Oregon and Washington District of the German Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo. concordia publishing house. 1906. 68 pp. 9X6. Price: 15 Cts.

The District's teaching sessions were a continuation of the presentation by 15 W. Lüssenhop on "the certainty of salvation". Three theses were discussed: "Certainty of salvation is not to be called an absolute, nor a conditional, but a certainty of faith. Certainty of salvation is found, according to doctrine, only in the Lutheran Church, but in fact it is found in every Christian, even if it is not always a conscious one. It is true that assurance of salvation has degrees and stages, but it is to be held firmly that faith is assured of salvation even in its first beginnings." On pages 40 to 52 follows the report of the Missionary Commission, together with the statements made by

the District; and from page 53 there is an account of the origin of the Progymnasium at Portland, Oreg. - May the report be diligently read; it is worth while! After all, the still young and small district still needs the support of its older brethren. The most willing way to do this, however, is to gain an exact insight into the situation and needs. The report shown makes this possible.
K.

Eighteenth Synodal Report of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1907. 64 pp. 9X6. Price: 15 Cts.

The synodal address commemorates the blessing which the Southern District, which has existed as a separate district of the Missouri Synod since 1882 and therefore celebrated a Jubilee Synod in 1907, has received from the Lord during the last 25 years. It is rightly pointed out that 25 years ago the District was all German, while now "more than half of our church work is done in English": but this change has happened precisely because it was necessary, and could only have been omitted by neglecting the welfare of the District. The old faithfulness and conscientiousness in the Praxis has not been lost over it to the District, nor the old purity of doctrine. This is evident from the splendid doctrinal discussions in which the speaker, 15 J. F. K. Schmidt, treated the last two theses of the work he began last year on the sixth petition of the Holy Prayer of the Father as thoroughly as he did admirably. How to teach and preach about temptation and temptation according to the Word of God can be learned here. The text Eph. 6, 10-20 is interpreted and exploited on all sides. - The report also offers welcome notices of the missionary work of the District, and especially of Concordia College in New Orleans, which is now looking back upon a blessed three years' existence.
K.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On Sun. Exaudi: Kand. H. Hickman in the Gcmcincv at Kouts, Ind. assisted by 45 Schülkes of 15 P. Clanscu.

On behalf of the district prince concerned were instituted: On the 1st sund, n. Trin.: 45 F. Wunderlich in the parish near Waco, Nebr. assisted by 15 Nolte and dtjen by P. H. Pflug. On the 2nd sunday, n. Trin.: 45 A. E. Jltcn in the churches zn Millstadt, Ill, and Sugar Loaf Tp. by P. W. F. Wilk. 15 W. Schier bäum in the parish at Onekama, Mich. by P. W. Bckemeier.

On the 3rd Sunday, n. Trin.: 15 G. A. S G > in m c l in the parishes zn Tracy and Wellsboro, Ind. by 45 W. Röscner. - 15 G. Young in the parish near Taylor, Tex. by 45 A. W. Krämer. - 15 J. M. B n ck a in the township near Hoxie, Kans. by 45 F. Schoppe.

Introduced as teachers in parochial schools were:

On Sunday. Quasimodogeniti: Teacher H. Gärtner as teacher in the upper class of the school of St. Peter's parish at Detroit, Mich. by ? A. Werfelmann.

On the 2nd of Sunday, A. D.: Teacher W. Lohmanu as teacher in the second grade of the school of St. Peter's parish at Detroit, Mich. by ? A. Werfelmann.

Initiations.

Dedicated to the service of God were:

The new church 128X40, steeple 55 feet) of St. Jakvbi parish at Newman, Cal. (45 W. S. Schreiber), on Sun. Exaudi. Preachers: 1-15 Block and Fleckenstein. - The new church of St. Johnsgemeinde at Palm er, Nebr. (15 K. Iahn), on the 3rd Sunday, u. Trin. Preacher: 1-15 J. D. Schröder and Willens (eugl.).

Groundbreaking.

On the 1st Sunday, A. Trin. the St. Matthüngsgemeinde at W i s ncr T p., Nebr. (45 H. A. Hilpert), laid the foundation stone of their new church (30X56, steeple 72 feet). Preacher: 45 Meeske.



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No. 15.

Minnesota and Dakota District Assembly.

The Minnesota and Dakota District of our Synod met from 19 to 25 June in Kuntz's congregation in St. Paul. In the opening service, Vice-President Schulz preached on Luk 15:1-10. He presented our synod days, on which the salvation of sinners is always the object, purpose and goal of all negotiations, as faithful images of the days of joy that take place in heaven when sinners repent on earth. Praeses Pfothner's synodal address, based on 1 Corinthians 3:9, impressed upon the hearts of the assembled preachers, teachers, and deputies the important truth that they are all co-workers with God in the most glorious of His works on earth, the building of the Christian church, and thereby spurred them on to holy zeal, as well as to right brotherly cooperation in the service of their common Lord.

Underlying the doctrinal hearings in the first three morning sessions was a diligent paper by Fr. Bügel on the question, "What is the state of affairs in our Synod in regard to the ordinary profession to the sacred office of preaching and the ordinary election of deputies?" It was stated: As in the days of our fathers, so by the grace of God, the right doctrine of profession to the holy office of preaching not only prevails in our whole Synod, but is prevailed upon in practice. Concerning the election of deputies, the synod sees to it that the deputies, as representatives of the whole congregation, are not only elected by it, but are also righteous, blameless members of it. The last two morning sessions were largely devoted to a discussion of the doctrine of the nature of justifying faith. D. Pieper led this discussion, using the following sentences: "In order not to go astray with regard to the nature of justifying faith, a twofold fact must be stated: a. the perfect redemption of men through Christ,

That is, the fact that God is gracious to all men for Christ's sake; b. The fact that God reveals and presents this gracious disposition in the word of the gospel for men to believe. - By perfect redemption the error is excluded that faith is a work of the law or a performance on the part of man. By the revelation and presentation of the gracious disposition of God in the promise of the gospel, the error is excluded, that faith is not a grasping or willing of grace, but an idle constitution of the soul."

The Synod received with lively interest the reports given by the various members of the Missionary Commission on the great field of missionary work in this district: Father Kuntz on Minnesota, Father Walther on the Canadian provinces, Prof. Heuer on Montana, and Father Friedrich on North Dakota. In spite of various obstacles, the work of the Lord has made good progress in all areas. With cheerful zeal and great self-denial our dear traveling preachers have labored, and God has given prosperity. If we only had more laborers -- what successes we could achieve through God's blessing especially in Canada, where, as we know, a great stream of immigration is pouring in! False-believing church communities are working there with great zeal, especially lately, and are trying to gain a firm foothold in many places by building churches and chapels for the immigrants, at least initially free of charge. Would that our church building fund were richly filled! The purpose of this fund is to help poor missionary congregations to acquire church property. The money that comes into this fund is not given away, but is lent interest-free for the building of churches, mission schools and parsonages, and gradually flows back into the fund and can then serve young and poor congregations in other places. It is thus a perpetual missionary capital, which, precisely because it is lent interest-free, is used for

the missionary work bears the most beautiful interest and facilitates the founding and promotion of a congregation in many a hopeful place. The synod recognized the high value of the church building fund and therefore unanimously decided to ask the dear congregations through their preachers and deputies to possibly designate at least one collection annually for this fund. This fund and thus the mission would also be greatly served by interest-free loans. The money would be safely invested, as the district is liable for it. Of course, the borrowed money would be repaid as soon as it is desired. Anyone wishing to lend a larger or smaller sum to the church building fund should contact P. C. F. Walther, R. F. D. No. 1, Mendota, Minn. - About P17, 500.00 was needed to pay our traveling preachers from the Inner Mission fund from May 1, 1906 to June 1, 1907.

The General Praeses, D. Pieper, presented the Synod with the brotherly greetings of the South Dakota District, which had recently branched off from our District, and reported to our heartfelt joy on the fresh, cheerful zeal of the brothers there in the work of the Inner Mission. He also encouraged us to take special care of our educational institutions. This also includes that our congregations do not forget the collections for the synodal treasury, which unfortunately often happens in the opinion that the profit of our book business in St. Louis is sufficient to cover the salaries of our professors. This was certainly the case in the past. But as we have enlarged and increased our teaching institutions and increased the number of our professors by twenty, \$20,000 more is now necessary than before. Finally, the President asked the members of Synod to be diligent in soliciting new students for our Concordia College in St. Paul, especially since our district needs an especially large number of workers for its extensive, hopeful mission field.

Father Achenbach reported on the pleasing prosperity of this institution, which had been expanded into a comprehensive school. Last year it was attended by 181 pupils. Ten of its eleven graduates, the first prima of this institution, will, God willing, enter our seminary in St. Louis in September. The household treasury has been well supplied by the love of Christians during the past school year. May the faithful God continue to bestow his rich blessings on our dear Concordia College and bring it many pious and talented students!

A number of elections were also held. Rev. R. Koehler was elected visitator for the Park Region District and Rev. Zabel was elected visitator for the Minnetonka Conference District; also the election of delegates to the next General Synod, and the election of three delegates to the Synodical Conference took place.

On the evening before the last day of the session, a closing service was held in the church of Father Schroedel, the president of the Minnesota Synod, in which Father Grabarkewitz preached the pastoral sermon on 1 Cor. 4:1, 2. A mass men's choir, consisting of choirs from the congregations and a number of teachers, performed two magnificent choral pieces at this service under the direction of teacher Pipkorn.

After the Synod had expressed by resolution its gratitude for the hospitality enjoyed in St. Paul, it closed with the hymn "In the name of God we journey" and with the prayer of the Lord.

Joh. H.

Wisconsin District Assembly.

The Wisconsin District held its meetings from June 19 to 25 at Trinity Church, Milwaukee. The General Presidium was represented by Vice-President Succop. The latter preached the opening sermon on Apost. 5:31. The Synod expressed the wish that this sermon be published in the "Lutheran".

The following thesis was presented as a subject for the doctrinal discussions: "A well-established, truly Lutheran congregation does not use unjust means for its good purposes. The speaker took up the discussion of last year's synodal assembly about the missionary spirit that fills a well-established, truly Lutheran congregation. This missionary spirit also manifests itself in the raising of the necessary funds for mission. It is not enough, however, that the funds be raised; rather, it is of the utmost importance that they be brought together at all times in a proper, godly manner, worthy of the Christian congregation. A Christian congregation should in no way be infected by the Jesuit principle that the end justifies the means, when raising money for any of its many good purposes; otherwise it defiles the temple of the Lord. - Before the speaker went on to explain and justify this, he eloquently described the many good purposes of a congregation, for which no unjust means should be used. Since the Synod was very lukewarm on this, and since there was also an unusually large amount of business to be transacted in the district, the discussion of the thesis was not concluded; the Synod intends to take up the same subject again in two years.

Three churches were received, also a number of pastors and teachers. The number of standing members of the district now amounts to about 360.

The Synod listened with great interest to the report of the Mission Commission. According to this report, the management of the mission work in the state by a special mission director (Fr. H. Sieck), who diligently visits the mission places and encourages the congregations to become independent as soon as possible, has proved successful. The Missionary Commission, as immigration into the State is slackening, intends to direct its attention more and more to English missionary work in the cities of the State. Our church building fund has assets of \$6000.00 loaned to various mission churches. The Commission, however, would like to have \$60,000 available to help wherever it is needed. Synod therefore earnestly encouraged itself to collect diligently for this fund.

The detailed report of the Lebanon Commission was adopted by the Synod. Thereupon those pastors of our district who had protested in the Lebanon matter last year withdrew their protest.

The meeting time of the district for the year 1909 is to fall a week later than heretofore, so that it will close about July 2. It is hoped in this way to meet the wishes of those communities which have complained of the interruption of school hours immediately before the summer vacation.

Apart from these and some other businesses

especially the discussion of the incorporation deed took a lot of time. This is also to be submitted to the General Presidium for review.

The last day of the session, 25 June, was observed by the Synod as the commemoration of the handing over of the Augsburg Confession. At the request of the Synod, Vice-President Succop gave an address to the Synod on the value of the Augsburg Confession and the symbols in general for our Church, in keeping with the significance of the day. The speech, which is rich in content, will appear in the synodal report and will give it a special value.

As in the previous year, the synodal report will be printed at the expense of the district and sent to all congregations in sufficient copies. This arrangement has proved to be a good one. - For the year 1909, the Synod accepted the invitation of the Watertown congregation.

C. Ross.

South Dakota District Assembly.

The South Dakota District of our Synod met from June 19 to 25 at the congregation of ü. F. Oberheus at Wentworth, S. Dak. The General Presbyter, 1). F. Pieper, opened the Synod by a glorious sermon on Apost. 15:10. He answered the question, "Why should we preach the old gospel with all joy and zeal?" The answer was, "1. Because the gospel is the only way to salvation, and 2. because the gospel alone frees from the yoke of the law." In the afternoon the synod organized. There were 09 pastors and deputies present. Praeses Breihan read his annual report. The next morning the doctrinal hearings began. The speaker was Father Bouman. In five sessions the speaker showed the difference between the Roman and Lutheran churches. By way of introduction he remarked that we should not tire of the prevailing indifferentism, the indifference to doctrine, and that we should warn against false teaching in accordance with Christ's command and out of love for our fellow men. The consideration of the doctrines of discernment also serves this purpose. "Test the spirits, whether they be of God!" 1 Joh. 4, 1, the apostle calls us

And we, in our synod, examined the Roman church on the basis of the Scriptures, and found that it did not arise from the truth, but from the threefold lie. And now we examined the Roman church in our synod on the basis of the Holy Scriptures, and found that it did not arise from the truth, but from the threefold lie that Christ had made the apostle Peter the foundation and chief shepherd of the church, that Peter had been bishop in Rome, and that he had appointed the Roman bishops as his successors. We found that the Roman church had risen to prominence through tremendous infamies and seductions to unrighteousness.

From the history of the origin of the papal church follows its organization contrary to the Scriptures, the rule of priests, and the complete disenfranchisement of Christians. In order to justify, consolidate, and expand its origin and organization, it has invented its many horrible heresies. Thus it deprived Christians of the true source of knowledge, the Holy Scriptures, and substituted for it the opinion of the pope, declared to be infallible, who can now do as he pleases. We

saw the great apostasy in the doctrines of sin, justification, sanctification, and the last things. We realized that the Roman church, while using biblical terms, consistently associates them with a pagan meaning. The papacy is paganism sailing under a Christian flag. And clearly it became evident that the papacy is the antichrist prophesied in Scripture.

In contrast to this we heard with joyful thanksgiving for God's grace that our Lutheran Church has dusted itself off from the truth, in that the truth that man is justified by grace, for Christ's sake, through faith, has been preached again, that it therefore also has a truly evangelical organization, which has grown out of the basic rule: "One is your Master, Christ, but you are all brethren." The speaker showed us this also in the organization of our own Synod.

We also heard and recognized in detail how our Lutheran church takes all teachings only from God's Word. At the end we were reminded of what a glorious treasure we have in our confessional writings. Would that every Lutheran would acquire them and read them diligently!

The President of the General Synod reported on our teaching institutions and urged us to ask the Lord of the Harvest to send laborers into His harvest because of the great need for preachers. He also reported that there was a deficit in the synod treasury and that more should be collected for this treasury.

The mission in South Dakota is making a blessed progress, as many brethren are moving from the eastern states west of the Missonri River to Stanley and Lynmn County. Though our district is a small one, yet the congregations broke together the funds necessary for the mission, and even a surplus sand. The other coffers were also filled so that we could give \$100.00 to the General Synod.

After various other business had been transacted, Synod closed with the singing of the 9th and 10th verses of hymn No. 304.

The matter and the honour, O Lord Jesus Christ, is not ours, but thine;

' Therefore stand thou by those who rely on thee freely.

F. J. Graves.

The right church discipline commanded by God.

8.

"If he hears you, you have won your brother," says the Lord Jesus to the one who is first to punish his brother in private. The same is true of the church, which punishes the sinning brother. This may be, and indeed, thank God, is not infrequently the outcome of church discipline. The brother hears the congregation and is won. Then the goal of church discipline is reached, and thus the trial has come to an end. If the brother hears the church, then he is " saved. Then the sinner hears the church, if he accepts the chastising, admonishing word of the brethren, if he bows to it, if he repents of his sin, and if he is saved.

and confesses if he repents and sorrows over it and promises to desist from his sin and henceforth, with God's help, to amend his life, to lead a truly Christian life. When such a confession has been made, and the congregation has no reason to doubt that this confession is sincere and heartfelt, it should give thanks with a glad heart to God, who has confessed his word and bestowed his blessing on the efforts of the congregation. Let her rejoice with God and all the holy angels over this one sinner who repents by God's grace. Let her forgive him his sin in the name of God, as the Lord says, "If thy brother sin, punish him; and if he amend, forgive him. And if he sin against thee seven times in a day, and come again to thee seven times in a day, saying, I repent, thou shalt forgive him," Luk 17:3, 4. And even if the brother had fallen into gross and grievous sin, which would also make him shameful before the world, as, for instance, in fornication, adultery, and the like, yet the Christian congregation should forgive him, if he repents and ceases from his evil works, and acknowledge him again as a brother, and not be ashamed of him, even if they should suffer shame from the world for it. Christ also was not ashamed of the tax collector and sinner, the great sinner, the butcher on the cross, but accepted them and declared them to be his own, and for this endured shame and disgrace from the self-righteous Pharisees and scribes. That incestuous man in Corinth, of whom the apostle speaks in 1 Corinthians 5, had lived in abominable fornication, in such whoredom "that even the Gentiles know not what to say of him," and yet, when he was truly penitent, the apostle wrote to that church: "It is enough that he is thus punished of many, that ye henceforth forgive and comfort him the more, lest he sink into too great sorrow. Therefore I urge you to show love for him", 2 Cor. 2, 6-8.

It is true, of course, that we cannot know with complete certainty whether the confession that the brother makes is always of the right kind and comes from a sincere heart. A congregation may be deceived here, and sometimes is indeed deceived. Confession may at times be mere lip service and thus hypocrisy. Let a congregation consider this, that the Lord has not given us the task of examining the hearts and kidneys of men. He has reserved that for Himself, since this task is impossible for us short-sighted people. We are to judge and to judge according to what is before our eyes, and to be satisfied with the confession. However, a Christian congregation should watch and be careful that it is not deceived; it should not be content with an apparent confession to which the deed does not correspond. This is precisely what love toward the sinning brother requires. It is not to go through outward forms and keep up appearances, but to win the brother. But if the sinning brother confesses his sins, expresses his repentance, asks forgiveness, and vows in God's name to mend his ways, the church should accept his confession and rejoice in it, unless it can prove from his neighbor's words or actions that his confession is insincere and hypocritical. The Lord has given us

commanded that we should forgive our brother when he says, "I repent," and mends his ways. (Luk. 17, 3. 4.)

There are also cases where doubts and misgivings arise in the hearts of the members of the congregation as to whether the repentance is of the right kind, because the joyful conviction that the repentance is sincere does not want to arise. The confession of repentance is sometimes obtained only after much effort; it is often so short, lukewarm, and cold. A congregation should consider that repentance and contrition are expressed very differently in different people, according to the character and peculiarities of each one. Some show little of what is in them, while others give more outward expression to the thoughts and motions of their hearts. Let a congregation consider that the degree of repentance is different, that not every one has so deep a remorse and repentance of his sin as David had after his grievous fall. But the Lord does not make forgiveness dependent on the degree and depth of repentance. We repeat: A church should be satisfied with the confession of its neighbor, unless it can prove from his words or actions that it is not sincere. But if, for example, a thief were to express remorse for his deed and promise to amend, but were not willing to restore the stolen property, or if an unforgiving man were to confess that he had sinned and was sorry for that sin, but were not willing to extend his hand of forgiveness to the brother who had supposedly or really offended him, a church should reject such a confession of repentance as hypocritical; For repentance includes the willingness to make amends as far as possible for the evil done.

Such cases may also occur as a church suspends its judgment for some time to test the sincerity of repentance. For example, a congregation is dealing with a habitual drunkard. The man has often been admonished by the congregation, he has expressed his repentance, perhaps, as is not uncommon with such people, in tears, he has often promised to amend, but has always broken his promise. In such a case it is quite justifiable for a congregation to say, "Let us first see whether this man will keep his promise, whether he is really in earnest this time; let us examine his repentance for a time before we restore him to all the rights of a member of the congregation."

If the brother hears the congregation, the church discipline has reached its right, God-ordained goal. The sinner is saved, and the church is to forgive him. But the congregation must now also see to it that the sinner's sin becomes generally known. This is done by means of public penance, which has been called and is still called by the not very appropriate name of "church penance". The essence of public penance is not that a punishment for sin should be imposed, that the sinner should atone for his sin. A congregation must carefully avoid anything that might give even the appearance of such an apology. We men cannot and should not expiate our sins; Christ did that by living, suffering, and dying in our place. He has borne all the penalties of sins, temporal and eternal. No

The church has a right to inflict any punishment on any sinner, no matter how grievous his sin. Like Christ, the church forgives freely and gratuitously. Rather, the essence of repentance is that, just as the brother's sin has become publicly known and has perhaps caused offense and annoyance to many inside and outside the congregation, his repentance should now also be publicly known, so that, if possible, all who have taken offense at the sin may now also learn that the brother has recognized his sin, is repentant and sorrowful about it, and wants to amend. As a sinner should say to his neighbor against whom he has sinned, according to Christ's words: I repent, so he should also say it to a whole congregation, if his sin has just been public. Blessed O. Walther rightly writes in his "Pastoral Theology": "Shall he who will offer his gift on the altar, and there remember that a single brother, against whom he has sinned, has something against him, according to Matt. 23. 24, and first go and be reconciled to that individual brother, such reconciliation with the whole congregation is undoubtedly equally obligatory, and of equal necessity, when a Christian shall think that your whole offended and vexed congregation hath something against him. This reconciliation with the whole congregation, or so-called public church penance, is therefore necessary, not because in the church, as in the state, a man must expiate his sins by suffering a corresponding punishment and make satisfaction for them, but partly that the relationship of trust with his brethren, which has been disturbed by the fall of a brother, may be restored, and partly that the offence publicly given may, as far as possible, be put away. If those members of the church who have sinned grievously in public, when they have only secretly confessed their sins to God and done penance for them, were to be absolved by the preacher without further ado, communicated, and treated like other righteously walking members, this could not but have a most pernicious effect; the church would then stand as a company of men, in which the members might live in sins and shame without repentance, and yet remain members. As a public sinner is to be punished publicly according to God's word, 1 Tim. 5, 20, so also according to God's word, if he wants to be regarded as a penitent, thus again as a brother, and to have the forgiveness of the whole community, he must also publicly acknowledge his repentance, and for the necessary sign that he has 'reformed', according to Luk. 17, 3. 4, also publicly expressly declare: 'It rent me.'" (p. 329 f.)

Since this is the purpose of public contrition, to make the brother's change of heart, his repentance, publicly known, so that possible offence may be averted, the form of the contrition is immaterial, if only this very purpose is attained. Our Church has always known and accepted various forms of public penance. One form is that the sinner repentantly confesses his sin in the assembly of the members entitled to vote, in the so-called congregational meeting, and asks the congregation for forgiveness. If the congregation itself has dealt with the sinner and he has listened to it, this confession makes itself. By such confession and by asking for forgiveness he shows that he hears the congregation.

There he sought reconciliation with the congregation and received it. In many cases, therefore, no public apology is necessary. In the case of a woman or girl who has been admonished and punished before a committee and who has repented, her confession must be made known to the congregation by the pastor or some other suitable person. Likewise it is in such a case, when a member has fallen into public sins, and thus has offended the congregation, but before he comes to trial before the whole congregation, he recognizes his wrong and repents. The repentance and request for forgiveness must then be made known to the congregation, either in such a way that the member in question appears in the congregation himself or that the pastor brings the matter to the congregation's attention. Under certain circumstances, for example, if the member in question cannot well appear in person, a written confession could also be allowed.

Another form of apology is that which is made by the pastor from the pulpit in the public worship of the congregation. This form, which should not fall into disuse among us, would be appropriate, for example, in the case of sins that are also regarded by the world as disgraceful and vicious, whereby the congregation also comes into evil repute before the world. By public apology in the pulpit, repentance is made known to even more people inside and outside the congregation, and thus the offence is even more resisted. But it will hardly be necessary to always name the particular sin in the pulpit.

Another form is that the sinning brother appears in public worship and after the sermon, kneels at the altar, confesses his sin in his own person, asks the congregation for forgiveness, and is then absolved by the pastor in the name of God and the congregation. This manner has been preserved in some congregations, and even there it is a praiseworthy custom, but it should be used only in rare cases, in very particularly vexatious cases. Where this custom does not exist, do not try to introduce it carelessly.

We again point out that the essential thing in public contrition is that the brother's repentance and conversion be publicly confessed, precisely where his sin was known, so that no one can rightly conclude that the church tolerates offences and sins without punishing them. The form of the apology is different and not prescribed by the Word of God. It depends on various circumstances, on the seriousness of the offence, on the persons and the like.

G. M.

To the Ecclesiastical Chronicle.

America.

The conference of teachers at our institutions of higher learning was assembled from July 1 to 3, amidst the congregation of President F. Brand, at Springfield, Ill. All the institutions were represented, and of the professors only 8 were absent, being prevented from coming partly by sickness and partly by professional duties. While at other meetings more individual papers were presented on our institutions and the instruction to be given in them-

In accordance with the mandate of the Synod, the main subject of the **negotiations** this time was the so-called Regulativ. This Regulativ is to determine which subjects are to be taught in the individual institutions, how far the students are to be promoted in these subjects in each academic year, and how many hours per week are to be set aside for the individual subjects in order to achieve the goal of the individual classes and of the entire institution. Thus, in detailed negotiations, the entire curriculum for our high schools in Fort Wayne, Milwaukee, St. Paul, Concordia, and Hawthorne was determined, namely, in religion, Latin, Greek, Hebrew, German, English, French, history, mathematics, and the natural sciences; then the curriculum for the two teacher seminaries in Addison and Seward, and finally also the course of study for the two preacher seminaries in St. Louis and Springfield. The work was completed in five sessions, after special meetings had been held between the sessions by the representatives of the school teachers' seminaries and by some of the subject teachers in the high schools, and the subjects of instruction which particularly appealed to them had been discussed. The regulations adopted will be printed null and submitted to our Synod of Delegates, meeting next year, for consideration and adoption. Of the details, we inform you that according to this regulation, the history of our own country's verse should be given more consideration, that special attention was given to the teaching of the two languages in which our preachers and teachers have to work, German and English, so that our trainee preachers and teachers, as the present circumstances demand, can carry out their ministry equally well in both languages, and that in the seminaries, if possible, instruction is given by a doctor on the proper use and care of the voice. Since it turned out during the discussion that every year a number of students take Kits "nsLLL GhNIMsÜM s'NNMe", GIVI !!!--

and the instruction in German cannot be increased in a six-year course without impairing other subjects, the question was again considered whether it was not time for the Synod of Delegates to extend the course of study in our grammar schools to a seven-year course and to be petitioned by the Conference of Professors. Similar conditions, however, are apparent in other institutions, and make the addition of a sixth year of study in our teacher seminaries at Addison and Seward, and the addition of a third year of study in the preparatory school at Springfield, very desirable. Since this would necessitate a considerable increase in the number of teachers at our institutions, the Professors' Conference decided to ask the Synod of Delegates to meet the demands for the time being by instructing all the supervisory authorities of their institutions to see to the necessary further training of inadequately equipped students, so that the actual class work would not suffer as a result. The Professors' Conference also decided, with the consent of the Synode, to meet in the future not every two years, but every three years, and to meet for four days instead of three, always in the year before our Synod of Delegates. The next meeting, therefore, God willing, will be held in the year 1910, and that, following a kind invitation, in Chicago. L. F.

The General Synod of Iowa was assembled at Mendota, Ill., from June 20 to 25, and was attended by about 200 delegates and guests. A principal subject of the proceedings was the so-called Toledo Theses. For at Toledo, O., in February of this year, a number of representatives of the Ohio Synod and the Iowa Synod had assembled, and had agreed upon six propositions, or theses, which, on points of doctrine now in dispute, express the position of both Synods

should. These theses are true Union theses. For although doctrinal differences exist between the two synods, xxxxxx xxx

one sought to color the doctrines in question sometimes Ohioan, sometimes Iowaic, and possibly to do justice to both parts. That this is not the right way to establish church fellowship, that one twists and turns the doctrines of the faith in such a way that both parts can find their opinion in it and be satisfied, is obvious and known to every Lutheran Christian. Especially in disputed points of doctrine one is to confess Bible truth roundly and clearly, and to determine and reject error accurately, so that there may be real unanimity in doctrine and not a false union and church fellowship. This the Theses full Toledo did not do, but compromised in the doctrine of the Church, of the last things, of the open questions, of Sunday. The representatives of both Synods were in complete agreement only in rejecting the Bible Lutheran doctrine of conversion and election by grace, which is known from our Synod. These Toledo theses have now been discussed in detail by the Iowa Synod at its meeting and unanimously adopted, so that on the part of the Iowa Synod church fellowship with Ohio has been established, and according to the further agreement no counter-altars are to be erected against the Ohio Synod, and unbrotherly friction in the mission fields is to be avoided. That Iowa accepted these theses is not to be wondered at, for in most of the sentences the Old Iowa point of view appears, and Iowa was ever and ever unionistic. On the other hand, the assent of the Ohio theologians to these propositions denotes an abandonment of truths which they formerly confessed with our Synod against Iowa, a deeper sinking into error and unionism. But it remains to be seen whether the Ohio Synod will also confess it. Voices have already arisen in their own midst against the Toledo theses.

L. F.

Of the other proceedings of the Iowa Synod we communicate the following. The provision for the sick and infirm preachers, teachers and professors was ordered and regulated. All congregations of the Synod are asked to make a collection for this so-called "Erneritenkasse" on the 7th Sunday after Trinity. Principal Kraushaar of Wartburg College in Clinton, Iowa, the high school of the Synod, resigned his office because of physical ailments. The proseminary of the Texassynod, connected with the Iowa Synod, received the desired support. The enterprise of the Western District of the Synod to establish a teaching school at Sterling, Nebr. met with the approval and support of the General Synod. The Synodal Agenda is to be reissued and improved. D. G. C. Berkemeier, who congratulated the Synod on the adoption of the Toledo Theses, appeared as a delegate from the General Council, with which the Iowa Synod has maintained fraternal connection for years. P. F. Richter, who at the same time is to edit the "Church Journal" of the Synod, was again elected President of the General Synod; P. L. Seehase, who presented and represented the Toledo Theses, was elected Vice-President; P. E. H. Caselmann was elected Secretary; the faculty of Wartburg Seminary at Dubuque, Iowa, was appointed to edit the "Church Journal" of the Synod.

L. F.

That pulpit fellowship with irreligion is continually held in the **Lutheran General Council**, and thus all efforts of those who condemn and punish such pulpit fellowship as un-Lutheran and unscriptural, as it seems, are unsuccessful, was again shown at the recent meeting of the Pittsburg Synod, belonging to the General Council, at Du Bois, Pa. The paper issued by pastors of the council.

"The Lutheran Church Gazette reports: "Unfortunately, a number of English pastors have again preached in sectarian pulpits and thereby caused trouble for their confessing brethren! The Lutheran Church has gained nothing by this. Only the sect pastors had a comfortable day." The "Kirchenblatt" itself implies that this occurrence is not a rarity. Now there is a difference, however, between a Lutheran preacher allowing a sectarian preacher to preach in his pulpit and accepting the invitation of a sectarian preacher and mounting his pulpit. While a orthodox preacher may never allow an erroneous speaker to enter his pulpit and expose his congregation to the danger of preaching false doctrine, he may, under certain circumstances, accept the invitation of an erroneous preacher and testify to the truth in an erroneous pulpit, namely, if he declares to the sectarian preacher who invites him to preach that he will name, punish, and refute the error of the sect and expound and confess the pure doctrine of the divine Word. But we doubt very much whether any of those visiting preachers in the Methodist, Presbyterian, or Baptist churches have done this. D. Walther once did so. He himself reports the following incident from his trip to Germany on behalf of the Synod in 1851 in the united Prentzisch-Minden: "Superintendent P. even asked me to preach for him once, even after we had settled our position on the Union. I refused him, of course. But strangely enough the same nevertheless urged me to comply with his request. I finally explained to the Superintendent that I would only be able to preach in his pulpit on one condition, which he would naturally have to reject (for I myself would never open my pulpit to anyone on a similar condition, quite apart from the fact that I could only entrust my preaching position to an orthodox Lutheran preacher). My condition was this, namely, that he himself expressly permitted me to condemn the Uniate Church in my preaching. I expected that the Ephorus would reject this request of mine as highly inadmissible. But to my not insignificant dismay, he himself finally agreed to this condition. So I was caught, and now I also gave my Lutheran testimony before the congregation at Lahde on the second Sunday of Advent." 1)

L. F.

Abroad.

From Australia it is to be reported that b'. W. Janzow, hitherto pastor in our Synod, arrived happily in his new congregation at Adelaide, South Australia, on April 4, and was solemnly installed there on April 7. He has taken the place of Father G. Koch, who since the beginning of this year has held the second professorship at Concordia College, Adelaide. Unfortunately the ship which carried the books and other property of I*. JanzowS and his family to Australia, fell a prey to flames near the Cape Colony with all its cargo. However, the congregation at Adelaide, having heard of this loss before the arrival of their pastor, supported by the Synod, raised a considerable sum (\$250.00) and presented it to him on his arrival, and the women and maidens of the congregation furnished the parsonage' with many a household article. - Principal C. F. Gräbner at Concordia College was seriously ill some time ago, and though on the mend, is not yet able to resume his full duties, and

1) Lutheran 8, 162 s.

muh beware of overexertion in the future. -- The General Praeses of the Australian Synod, Father Th. Nickel, is on a journey to his old home in Germany and has probably already arrived there. He intends to return to Australia via America, his second home, and intends to be here in St. Louis in October.

L. F.

From World and Time.

Money sacrifice for science and for the mission. It has been calculated that in the 19th century about 125 million dollars were spent for the purpose of exploring the North Pole. In addition, 200 ships and 400 lives were lost. Nevertheless, as everyone knows, not much has been achieved; but all the representatives of science object that these enormous sums and great sacrifices are "money thrown away". One is very satisfied with the discoveries and researches that have been made by these North Pole expeditions in the fields of ethnology, natural science, geography, etc. But is one in the world willing to make these enormous sums and great sacrifices? But if people in the world are willing to make such great sacrifices to science, and to put precious human lives and valuable property at stake, how much more should the Church be willing to go on and on with her sacrifices and gifts to further the work of missions, and not look upon the money used to bring the Gospel to those who have it not yet. If scientific expeditions are about earthly things and knowledge, missions in their various branches are always about the salvation of immortal human souls, one of which is worth more than the whole world, as our Saviour teaches in a well-known place, Matth. 16, 26. And if we do not regard the immense sums of money spent for scientific purposes in the world as wasted, we are still less entitled to call the much smaller expenditure on missions, however large, "money thrown away," as is unfortunately done by so many in the world.

L. F.

on the Negro question, which is undoubtedly one of the most important and burning questions in our country, Chief Justice Brewer recently wrote these words: "I believe that nothing else will help the Negro so much as the effect of the cross of Ehrsti, and nothing will so bring him to be a good and useful citizen as the gospel of the Prince of Peace." This is very properly said, but is not everywhere recognized and acknowledged. It is only the gospel of Christ that makes the negro, who is especially deeply sunk in superstition and vice, a Christian and a believing child of God, and therefore we do negro missionary work. But this gospel also has the power to sanctify the Negroes in the faith and to produce good and godly works among them, and thus the right Negro mission also proves to be a benefit in the earthly sphere for our whole country and helps to find the right solution to the burning Negro question. Let us therefore not tire of supporting with our prayers and gifts the work of the Negro Mission, which is so difficult in many respects!

L. F.

How the lodge system seeks to assert itself, and actually does assert itself, even in public trials, was recently shown by a sad experience in Rock Rapids, Iowa. A man was charged with theft, and both the writer of this himself, who attended the whole trial from beginning to end, and heard the testimony, and many others with whom he conversed, were convinced of the guilt of the accused, for the accused was so

even anxious on the stand, entangled himself in such contradictions, suffered from such weakness of memory, that any impartial assessor must think the accused guilty. Every one whom the writer has so far asked about this case thinks him guilty. And yet the man was acquitted! Why? The defendant was an Oddfellow, his advocate was an Oddfellow, and on the jury sat Oddfellows. His advocate went so far as to express in open court, in his address to the jury, his pleasure at being allowed to defend the defendant because he was his "brother." The County Attorney, however, sought to retract this in his address to the jury, but apparently to no avail, for a few weeks ago he himself had to confess to the writer of this: "The lodge members have voted for acquittal every time. " C. Born.

The Papist Bible Ban.

In the godless papacy, the laity, that is, Christians who are not in the preaching ministry, have always been forbidden to read Sacred Scripture. The Jesuit Lizetus writes: "Let not the Bible be put into the hands of the laity, for that would be giving the sanctuary to the dogs and casting the pearl before the swine." Another Jesuit, named Virvesius, therefore severely scolded Luther as a godless man, that by translating the Bible into the German language he had offered it to the German Christian people for diligent reading and research, for thereby he would have given the sanctuary to the dogs and cast the pearl before the swine.

These are truly diabolical sayings. The Lutheran theologian Hartmann has written a booklet entitled: "Defense of the Evangelical Eyeball." In the preface he writes: "Hideous to read is what the Council of Bishops of Bononia wrote to Pope Julius III. in 1553 wrote: 'Finally, which is the most important of all the *CONSILIIS* (advice) which we can give at this time, and which we have kept to the last, it will be necessary to open our eyes here and to work with all our strength so that the least of the Gospel as will be possible is read, especially in the common language, and only in those cities which are subject to our doctrine and rule; And the little that is read at mass may be enough, that no one should be allowed to read any more; for as long as the people enjoyed this little, all thy things, O holy father, had a desirable course; but as soon as any one undertook to read more, it began to go to cancer with them. In sum, the Bible is the very book which, above other dangers and troubles, has brought us to this present one, by which we have almost gone to the bottom. And truly, if anyone reads and considers this book diligently, and thereupon examines every thing that goes on in our churches, he will find that they do not at all agree with each other, and that our doctrine is far different from theirs, indeed often contrary to it, which, as soon as people notice it, especially when they are incited by a scholar from among our adversaries, they do not cease to cry out until they have blown up the whole business and made us odious to everyone. Therefore, the few 'Scharteken' (the Bible is meant, of course) 'will have to be put under the bench, but this must be done with all caution, lest such work arouse greater unrest and sedition.'"

To let the people know the word of Scripture as little as possible is the principle of the papacy. Luther complains about this: "After

After the priests and monks had read the text of the Gospel in church, they went off to the land of milk and honey; one preached from Aristotle and the pagan books, another from the decrees of the popes, another brought questions from Thomas and other scholastics, another preached from the saints, another from his monastic order, another from blue ducks, another from chicken milk - who can tell all the vermin? That was the art, that no one stayed with the text, so that the people might have kept the Gospel, learned the Ten Commandments, the faith, the Lord's Prayer, and the works of their state. But all this had to be kept silent; the people had to be pointed to their own work and merit by such jugglery preaching, and the text of the Gospel buried." The old Strasbourg theologian Konrad Dannhauer thus complains of this: "The pope holds the prophetic bassist in scorn

The Spanish Inquisition courts considered it a crime worthy of death to have ever read only the Bible. In the Spanish courts of the Inquisition it was considered a crime worthy of death to have ever read only the Bible. In Paris a bookseller who had sold the Bible in his shop was burned at the stake; the Bible was tied to his breast, on which was written: *Haec est Doctrina Diabolorum*, which means: This is the doctrine of devils."

The Lutheran theologian Mysander, who lived towards the end of the seventeenth century, tells the following story in a book he wrote, "Biblical Amusements": "Such an anti-Bible wolf was also in our ancestors' time Cuthbert Tunstall, Bishop of London. For when William Tyndale in the year 1530 let the New Testament go out in the English language, and many copies of it were sold and distributed, the said bishop endeavored fiercely to exterminate them. He consulted with a merchant named August Packington, who advised the bishop that he should put up enough money to buy out all the copies of the New Testament, so that not one would be left. The bishop accepted this advice and soon gave the merchant enough money to buy the books. But the latter had a secret understanding with Tyndale, who was then in great misery at Antorff (Antwerp), and to whom he gave all the money. So it happened that Tyndale and his fellow-sufferers had to live, and with the bishop's money had the New Testament published and printed a second time.

Somebody else can't.

A traveller relates: I stood on one of the highest points of the mountains; at my feet lay spread the fertile, rich Silesian country with its smoking: factory chimneys and ironworks. Like silver ribbons, large and small rivers meandered through fields and meadows. Towns and villages lay strewn between, and in the background rose mountains again, their tops still covered with winter snow. Where I stood, however, I was surrounded in close proximity only by rugged rocks, and a deep abyss stretched out at my feet. The narrow footpath which I had come by with my guide passed here over the most dangerous part of the mountains. I felt as if the storm, which raged with giant force round the sharp corner, might with ease blow a man down here, where he would meet a certain death in the

I was in a hurry to find a support, and involuntarily my hand reached for one. Then I saw that I was embracing a crudely carved stone crucifix, which had been erected here on the highest peak and had withstood all the raging storms and tempests for many years. ...

As I climbed the mountain, I had already noticed the various images of saints in small chapels and on tree trunks along the way, and my companion, as a zealous Catholic, had soon told me about St. Barbara and others who were venerated there. At the sight of the crucified Saviour in this most perilous place, I could not suppress the question:

"Why is it that the Lord Christ himself stands here, and not also one of the patron saints, as there below?"

The simple mountain man looked at me for a moment, considering, and then, looking up devoutly at the cross, said:

"Yes, look here, dear sir, the others can't do it! This place is a mighty dangerous one; if the Lord himself were not watching here, many a man would not come home happy!"

I stood for a while in silent reflection on the "mighty dangerous place"; my hand had found a support, after all. The man was right; all "others" are not strong enough, though they are called "saints" in the Roman Church. The Saviour alone can accomplish this, to bring a man "home again happy from all dangers!" If only we had his image right before our eyes at all times, no one else can really help.

"Abraham knoweth not of us, and Israel knoweth us not. But thou, O Lord, art our Father, and our Redeemer: of old is thy name," Isa. 63:16.

Of punishing false teaching.

If a Christian exposes and punishes every distortion of the Word of God where it is found, this seems to many to be most uncharitable and to come necessarily from a spiteful, quarrelsome heart. For to be punished is painful. But does not love for one's neighbor, when he is to be seduced into false doctrine, demand that this should be exposed and shown to be an abomination? Could there be any greater unkindness than if someone knew that poison had been thrown into a well in the city, from which all water is drawn, and if he who knew this did not want to make a hasty noise and not reveal and not publicly punish him who had thrown the poison into the well, whether he had done so out of carelessness or wanton malice? But what is false doctrine but a poison, which, though it kills not the body, yet the immortal soul? Who, therefore, can act more uncharitably than he who, in order not to hurt a false teacher, keeps silent about his poison-mongering and lets him seduce souls to false teaching and thereby to false faith? With the world, of course, and with all false Christians, who look more to rest in this life than to God's glory and the eternal salvation of souls, and who do not earnestly believe that so much depends on the pure word of God, he is considered loving who either keeps silent to all false doctrines that may arise, or refutes them so coldly that it seems as if they are not much in question. But will such a man, who is neither cold nor warm, but lukewarm, receive from God the praise of a loving man? No, the Lord expressly says, that he will spew such out of his mouth like lukewarm water, Revelation 3:15 ff

(Walther).

About a little one.

Especially he that is in the preaching ministry, let him remember that the devil and the world will not leave off challenging thee. If you speak the truth, the world will be mad and foolish, and will curse, condemn and persecute you, and you will suffer scorn and ridicule. If the world can draw a sword against you, it will not refrain from doing so, and the devil, as a master, helps to do so, driving such poisonous, fiery arrows into the heart that the heart wants to melt. If then thou feelest such temptation, and the world curses thee, and persecutes thee, and mocks thee, and laughs at thee, and the devil torments thee, what shalt thou do? Shall you become impatient, abandon the preaching ministry, run away and curse? No, but thou shalt be patient, and wait, and take courage, saying, Well, my Lord Christ hath said before, Ye shall weep and lament, but the world shall rejoice: but he hath also added, Your sorrow shall be turned into joy; that is, over a little thing. Forasmuch then as he is true, and hath not lied unto me concerning the little one, that I should not see him now, and weep and mourn; neither will he lie unto me concerning the other little one, that I should see him again, and that my heart should rejoice.

(Luther.)

Faithfulness.

The church village of Pombsen in Silesia lost its Lutheran church and school under Austrian rule in 1654, although all the inhabitants except a few were Lutheran. After some time, two Jesuit priests tried to make the Lutherans apostate from the faith of their fathers. In the end they summoned the whole Lutheran congregation to the courtroom and tried to persuade the people there from early morning until noon, even after some breaks until evening, first with sweet, enticing words, but then also with ever more violent threats. Now when the sun had set, and many of the anxious people had also lost courage, an old peasant man from the crowd falls down on his knees, and intones, "Ah, abide with us, O Lord JESU Christ!" Now the whole congregation throws itself on its knees and joins in the singing. And when they had risen, the Jesuit priests were no more to be seen.

Only two classes.

Only two classes were there in the days of Noah: the people who were inside the ark and those who were outside; and two classes in the parable of the gospel net: the good fish and the bad; and two classes in the parable of the ten virgins: the wise and the foolish; and two classes in the account of the judgment day: the sheep and the goats; two, only two places when the final judgment is done: heaven and hell.

Opportunities - Opportunities.

When a woman once spoke sorrowfully to her pastor of an embarrassment in which she knew neither in nor out and which made her despondent and fainthearted, the pastor said comfortingly: "Dear woman, embarrassments are buds. - We should think of this word often. Our opportunities are God's opportunities. In our opportunities, we should find an opportunity..."

We can see that it is a good thing to seek God's face, since he never lacks the means to bring out gloriously what we can never accomplish with worries and sorrows and selfish torment. Embarrassments are buds from which glorious blossoms unfold, if one understands why one has been embarrassed and for what purpose. Many an embarrassment has been a blessing to one who has allowed himself to be impelled by it to do and take hold of one thing or another which he would never have thought of without this embarrassment, a blessing which has pushed many a beautiful bud towards the light.

Obituary.

On 18 June died in faith in his Saviour I*. Hohn nu Gottlieb Graves. He had set out on a journey to the synod meeting in Milwaukee and was not yet twenty miles from his home when a heart attack on the railroad near Wansau put an end to his life. - The deceased was born in Löwenstein near Heilbronn in Württemberg, studied in Basel and Jena, entered the service of the Hermannsburg Mission, emigrated to America and joined the Texas Synod. In Texas he became acquainted with Walther's writings, and after well colloquium entered the Missouri Synod, in which he served the Lord in his vineyard at various places, Gretna, La. red Bud, III, Sullivan, Wis. and lastly at Town Maine and Scott, Lincoln Co, Wis. His body was committed to the bosom of the earth June 22, with the attendance of several ministers from the Wisconsin and Missouri synods, the undersigned delivering the funeral oration on Simeon's swan song. He brought his age to 68 years, 9 months and 13 days. He leaves his bereaved wife with two children and by his first marriage two sons, one of whom is in the ministry. - May the God of all comfort be with the bereaved family and with the orphaned congregations!

H. Sieck.

Pauli's prehistory, his conversion, and his call to the apostolate will be discussed in detail, and his effectiveness as an apostle to the Gentiles will be described in general, broad strokes. - When the District meets again, Paul's individual missionary journeys will be discussed in more detail. Everyone who has received instruction and edification from the previous discussions is certainly looking forward to this. - The doctrinal discussions will be followed by the mission report, and then the usual ingredients. K.

It's a god. By O. Willkomm. Second edition. Zwickau.

Publisher of the Schriftenverein der fep. ev.-luth. Gemeinden in Sachsen. 20 pages 9X5si[^]. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 5 Cts.

This writing was directed by Praeses Willkomm against the ever-increasing atheism and especially against the God-denying lectures of the Social Democratic itinerant speaker and former pastor A. Stern from Berlin. It is a short, clear, excellent testimony, which deserves to be widely distributed and has also found favour, for in a few weeks 5000 copies were sold in Germany, and a second edition has become necessary. The writing is divided into three parts. First, the reasons are given which undoubtedly prove the existence of God, then the objections made against the existence of God are refuted, and finally the harmful consequences of atheism are shown. L. F.

The public church penance. Sermon on the 51st Psalm by O. Willkomm.

Zwickau. Commission publishing house of the Schriftenverein der fep. ev.-luth. Gemeinden in Sachsen. 20 pages 7X5. To be obtained from (Concordia Publishing House, St. Louis, Mo. price: 5 Cts.

An instructive sermon in which the example of David is used to show "that a truly penitent sinner cannot refuse to make public atonement for given offences. In three parts it is explained "what the nature of right repentance is, what offences are and what they are about, and what actually is public contrition". In an epilogue, the usual form of repentance in the author's congregation, taken from Johann Casimir's Thuringian Church Order of 1713, is also given. The opinion, of course, is not that this form should be used everywhere, but that the form of the penance depends on the circumstances. L. F.

New printed matter.

The Lord's Prayer. By William Dallmann.

Pittsburg, Pa. American Lutheran Publication Board. 271 pages 8X5E/2 bound in cloth with gilt title and cover decoration. Price: \$1.00.

The author of this work is well known among us, and his interpretation of the Ten Commandments in "sennonic lectures" has found wide circulation and has already seen a second edition. This interpretation of the Lord's Prayer in sermons follows the aforementioned work. The author has his own way of preaching and form, which is not denied in these 11 sermons, of which one deals with the entrance, seven with the seven petitions, and one each with the conclusion and the Amen of the holy Lord's Prayer, while the 11th deals with what is to be said in praise of this Lord's Prayer. But now that we have found time to read the book, which was published some months ago, we are pleased to say that it is a beautiful, instructive and edifying interpretation, which we hereby recommend and which desirably remedies the great lack of good English Lutheran writings. The book will be read with profit and blessing. L. F.

Forty-first Synodical Report of the Eastern District of the German Lutheran Synod of Missouri, Ohio, and other States. St. Louis, Mo. concordia publishing house. 1907. 104 pages 9X6. Price: 20 Cts.

After a synodal address by the Honorable President Walker on the command of Christ: "Go into all the world and preach the gospel to every creature," detailed and beautiful doctrinal discussions follow. "Paul, the Apostle JEsu Christi," forms the subject of these. The speaker, P. W. Bröcker, thus offers the first part of a longer work.

Sermon against the love of the world. By O. Willkomm. Zwickau.

Schriftenverein der fep. ev.-luth. Gemeinden in Sachsen. 8 pages 7X5. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 3 Cts.

A serious, timely sermon on 1 John 2:15-17: "Love not the world, neither the things that are in the world." May it keep old and young readers from the sinful love of the world! L. F.

The Common Service with Music. As adopted by pho

Evangelical Lutheran Synod of Missouri and other States.

American Lutheran Publication Board. Pittsburg, Pa. 80 pages 8¹/₂

[^]0, bound in cloth with gilt title. Price: 35 Cts. From it as an excerpt: Morning,

Evening and Communion Service Cards. Each 4 pages 7X5 on stiff

paper. Price: 10 Cts. each postage paid, 25 copies \$2.00 postage paid, 100

copies P6.00 and postage. This is the new musical agendum of our English sister

synod, dealing with the main service with celebration of the Lord's Supper and the

evening service. Let us first say what we have to praise in this book. This is first of all the

truly exemplary layout, clear, beautiful printing of both the text and the notes, tasteful

types, fine, clear arrangement, which can only please the eye. The music is also

excellent, both with regard to the selection of the altar tunes, as well as with regard to

the harmonization and their adaptation to the English language. We gladly confess

ourselves to be friends of liturgically beautiful and ecclesiastically decorated services,

and are pleased that here we have gone back to the old church tunes of Lossius and

Spangenberg, and that the "works" of Schöberlein and Layriz have been used. And so

we could name other things that definitely meet with our approval. But we also have an

objection which is not directed against this Agende as well as against the

rather, is directed against this whole order of worship. It is the so-called "Common Service", the order of service adopted by the General Council, the General Synod and the Adjusted Synod of the South, which in the first part of the service deviates so completely from the manner introduced in our German congregations. We are well aware that this manner corresponds more to the old church and old Lutheran patterns, and have nothing to say against it on liturgical grounds, but on ecclesiastical-practical grounds. In our circumstances, where in many German congregations more or less English services are gradually being introduced, and many German congregations are gradually becoming English, and this is often not without difficulties and painful experiences, we think it is best if everyone recognizes at once that really only the language is different, but that otherwise doctrine and practice, church orders and customs, and also the whole order of worship, including the songs and music, remain the same. Then even those who decidedly prefer German and understand it better than English will nevertheless feel more at home in English services and participate in them. This will be less the case, however, if the order of worship is quite different and unfamiliar, and from this may arise the danger that in such congregations, where both languages are used in the service, a German and an English portion of the worshippers will develop. In fact, a number of the congregations of our English sister synod have not adopted the Common Service, but have retained the German order of service. In addition to this, not all congregations in their entirety will be able to sing these liturgical chants either. For if some of our old German congregations have abandoned the old, mighty melody of the so-called Great Faith (No. 183) and have introduced another, newer manner, because they could not sing the former well (admittedly also because the organists sometimes played it in an unsatisfactory manner), the same will probably also be true of some of the tunes presented here. This would call into question the participation of the whole congregation in worship singing, which would be much to be regretted, and perhaps encourage the introduction of special choirs to take the place of the congregation. However, it is very important to us that congregational singing is not neglected in our services, whether they are in German or English, and that it is practiced abundantly. We wanted to take this opportunity to express these thoughts and to offer them for consideration to pastors and congregations who establish English services.

L. F.

Poems for Pastime. Selected by *C. Abbetmeyer*, Ph. D.
St. Louis, Mo. Concordia Publishing House. 190 Sei
ten 7X5 bound in canvas. Price: 40 Cts.

This is a collection of 80 English poems, mostly of historical content, to which then at the end 10 pages of explanatory notes are added. These poems can be used both as reading for friends of English poetry and as a declamation book from which the students of our higher educational institutions can select suitable pieces for performance exercises. We therefore draw the special attention of our youth associations to this collection. In our opinion, it is an excellent one, and the collector has succeeded in stringing together, within a limited scope, truly pure pearls of English and American poetry, while keeping mediocre and inferior pieces out of it. The external decoration is also handsome and the price very acceptable.

L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On the Feast of Trinity: 4>. A. W. Eordcs in St. Martin's parishc at What Eheer, Iowa, by Bro. O. Kitzmann, and on the 2nd Sunday, n. Trin. in St. JohanneLgcmeinde at Wellman by P. H. König.

On the 4th Sunday, A.D.: IT R. O st h 0 f f in St. John's parish at Lincoln, Tex. assisted by P. Mürbes from P. G. Birkmann. - P. A. Discher in Peace parish at Wall Lake, Iowa, by ? F. Wolter.

On the 8th of Sonnt, n. Trin: 45 W. Kistemann in the church at Dwight, Ill, by 45 G. P. A. Schaaf. - 45 R. G. B a u m ann in Emmaus parish at Ehicago, Ill, assisted by 45 V. W. Richters by 15 Ferd. Sievers. 45 O. E. Richter in the congregation at Boyer, Iowa, assisted by 45 R. Amstein. - 45 R. K r e n k e in township near Holyrood, Kans. by 45 H. Obermowe. - 45 E. T 0 tzke as city missionary at Baltimore, Md. assisted by Kühn, Steffens, Guckenberger and Verwiebe by 45 T. Stiemke. - Since 15 Totzke is also emigrant m i s i o n a r in Baltimore, so all „Lutheran" readers will still be

especially requested to remember his address (241 8. Nast H.ve" Hi^Uancktmvn, Laltimore, ^lck.) and from now on nnn to address to him their inquiries and orders.

On the 6th of Sonnt, n. Trin: 45 H. P. D a h l in the church at Chandlerville, Ill, by 45 E. Beck.

Inauguration.

To the service of God was consecrated:

The new pipe organ of the congregation zum Kripplein Christi zu B e t h lehem, Ill (? C. H. Lüker), on 5 Sonnt, n. Trin. Preacher: ?45 Keller and Ruhland.

Groundbreakings.

On the 2nd Sunday, A.D. Trin. the St. John's congregation at T 0 wn Kroschel and Pomeroy, Minn. laid the cornerstone of their new church (24X36 feet, with steeple). Preacher: 45 J. H. Kretzschmar. - On the 3rd Sunday, A.D. Trin. the congregation of St. Mark at Butte, Mont. (45 M. Hudtloff), laid the foundation stone of their new church (36X75, tower 80 feet). Preachers: ?45 M. Mertz and Wachsmuth (English). - On the 4th of Sonnt, A. D. Trin. the St. John's parish at Watertown, Wis. (45 F. H. Eggers), laid the cornerstone of their new church (67X108, towers 80 and 108 feet). Preacher: 45 H. Daib. Collect: \$450. 25th - On the 5th of Sonnt, n. Trin. the St. Paul congregation at Evansville, Ind. (45 E. W. Heinicke), laid the cornerstone of their new church (92X72, steeple 72 feet). Preachers: '45 E. A. Frank and Eickhoff (Eng.). - On the 5th of Sonnt, A. Trin. the Trinity congregation at Kurtzville, Ont. laid the foundation stone of their new church (32X50, tower 75 feet, basement for school and hall). Preachers: UI5 W. Weinbach and E. Gross (Eng.). Collect: \$76. 50. - On the 5th Sunday, n. Trin. the St. Peter's congregation at S t. Louis, Mo. (45 A. P. Fedderseu), laid the foundation stone of their new church (40X68 feet). Preachers: H. Bartels and H. Meyer (Eng.). - On the 5th of Sonnt, n. Tritt, the St. James congregation at Shawano, Wis. laid the cornerstone of their new church (110X52 feet) and school (54X30 feet). Preachers: ?? Ebert and Markworth.

Auvtlüen.

On the 4th of Sunday, A.D., the Zion congregation celebrated its 25th anniversary at B i s m a r c k T p., Nebr. (15 O. v. Gemmingeni. Preacher: ?15 Adam and no one. Collect: \$97.08. - On the 4th Sunday, n. Trin. the Trinity congregation at L 0 s Angeles , Eal. celebrated. (45 A. E. Michel), celebrated its 25th anniversary. Preachers: UI5 J. H. Theiss and Kogler. - On the 5th of Sonnt, n. Trin. the St. Michael's congregation atLittleValley, N. P. (45 E. J. Sander), celebrated its 25th anniversary. Preacher: E. G. Holls, Hanewinkel and Mackensen (Engl.). Collection for Mission: \$52. 91. - On the 5th Sunday, n. Trin. the St. Michael's congregation at W 0 l cottsville, N. P., celebrated its 50th anniversary. Preachers: ?45 C. H. Burmester and C. Lohrmann. Collection: \$28. 12.

Konfevenranretgen.

The W e s t - M i c h i g a n - Pastoral and Teaching Conference will gather July 30-August 1 in Manistee, Mich.

I. H. Todt.

The conference of Benton and Morgan counties, Mo. will assemble, w. G., August 2 to 4, at 45 Klindworth's, at Lincoln, Mo. Confessional: 45 Viets (45 Wacker). Sermon: 45 Matuschka (45 Möller). H. A. Schroeder, Secr.

The East Lake Thore Conference will gather from Aug. 5 (7 p.m.) to Aug. 7 at 45 Inglehart Church in Port Sanilac, Mich. Work: The celebration of Holy Communion among the early Christians: 45 Bern. Catechesis on the fourth petition: teacher Fink. Exegesis on I Cor. 7: 45 Donner. Sermon: 45 Tews. Registration is requested. A. D 0 nne r.

The Northern Illinois Pastoral Conference will meet, w. G., August 20-22, in Crystal Lake at 45 Kuehnert. Work has been done by the U? A. Brauer, F. Sievers, E. -Härte!, A. Bartling, and Professors König and Lindemann. Sermon: 45 Kistemann (45 Seehausen). Confessional address: 45 Mlotkowski (45 Linsenmann). Registration is requested by August 3. Whoever arrives on the evening of August 19 should indicate by which train he is coming, for the sake of pick-up.

H. C. Gübert, Secr,



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No. 16.

Welcome speech, delivered at the farewell ceremony for Fort Wayne's high school graduates. 1)

It has become my mandate to welcome this assembly. Fellow believers have gathered here this evening to attend the farewell celebration of this year's Concordia College graduates. This attendance is not only for the graduates, but for the institution in general, which has been worth and dear to the Lutheran congregations of this city for decades. And so it is appropriate that I take this opportunity to remind those gathered of what educational institutions, such as the one here, what high schools mean for our church.

Fort Wayne High School, like the other high schools in our synod, is a preparatory school for our seminary in St. Louis. Almost all of our high school students, with few exceptions, want to become pastors one day. Most time and energy is therefore spent here on the ancient languages, the Hebrew and Greek languages, the basic languages of the Bible, and the Latin language, which was the actual language of the church for more than a millennium, and in which most of the theological works of the old Lutheran doctrinal fathers are written. The knowledge of these languages then enables students of theology to study the Holy Scriptures in the original text and to make use of the theological treasures of ancient times. If our church is to and wants to preserve the teachings of the prophets and apostles, the teachings of Luther, pure and true, then theologians must be present everywhere who can prove from the original text what is the meaning and opinion of the Holy Spirit in important passages of Scripture, who can reject old and new errors with the clear and certain wording of Scripture.

But of this relationship of our humanistic gymnasium...

1) Put into print upon request.

Today I want to refrain from the gynecastic course for the study of theology and rather point out the importance of our grammar schools as general educational institutions. The basis of our gynecastic course is religion and continuing religious instruction. The fear of the Lord is and remains the beginning of wisdom. But on this basis the pupils are given a general higher education, and all the subjects which have been on the programme of the grammar schools from time immemorial, for centuries, besides the old languages also new languages, in this country especially German and English, history, mathematics and the like, also have the final purpose, and with us almost exclusively the final purpose, which they also fulfil, of training skilful servants of the Church. Besides the: Specialized studies, theology, general education, precisely also in secular subjects, is a necessary requirement for the profession of a servant of the Word.

This is generally true. Even from the practical seminary for preachers and the teacher training seminaries of our Synod, men continue to emerge who, even without knowledge of the ancient languages, are well able to draw water of life for great and small from Israel's clear fountain, to present the blessed truth to the Christian people, or to imprint it in the hearts of the Christian children. But even these servants of the Church and of the school, before or in addition to their theological studies or in-depth religious instruction, have undergone vain courses of general education lasting several years, which have led them further in the most important secular branches of knowledge than the best elementary school could lead them. Thus, so-called preparatory classes are also attached to the aforementioned seminaries. Without a certain amount of general higher education, no preacher or teacher can do justice to his task. General education is a prerequisite for service in the church.

Why? How is this meant? One remembers from time to time that a Christian preacher or teacher often comes into contact with people who are still distant from the church.

and that he could more easily win them over to the church if he were equal to them in education. Of course, this is only good if a servant of the church can talk and communicate with everyone, even with so-called educated people, in his own way. But that is the least of it. On the other hand, we must not forget that by means of secular education we cannot bring an educated person one step closer to the Church. Worldly education is not in itself a means of grace, a means of mission. A simple confession of a plain Christian man is often more effective than long learned disputations. Or is this the opinion that we can and must ward off the attacks of modern science, namely of certain specialized sciences, on the Bible and biblical Christianity by scientific means? We are speaking here, when we take the word of education, of general education and science, not of specialized sciences, each of which claims a full manhood. He who has some general education modests himself, and does not judge of things he does not understand. There is nothing to be gained by theologians meddling with astronomy, geology, antiquities, Assyriology, etc., and trying to compete with the enemies of the Bible in their fields. We shall hardly get so far as to be able to reckon with the opponents where in their specimen is the error of calculation. Stein, we stop at our boundary and stick to the "It is written!" What the infallible Scripture clearly says and teaches about any thing in heaven or on earth is the truth, and we will not allow it to be corrected by any science of fallible men.

Stone, it is not meant when we say that general education or science is a support to the church and is necessary for the service of the church. The connection between education and church and church service is much closer, and concerns not secondary purposes, but! the one great main thing. Our Lutheran church has only one interest, all the work of our church pursues only one purpose, that the saving gospel may be taught to our Christian people, old and young, preached, brought near to the individuals, and also proclaimed to those outside. And just for this we need general education, just for this we need educated, studied teachers and preachers.

When our Lord Jesus once taught the people publicly in the temple, the Jews were astonished and said: "How can this man know the Scriptures, if he has not learned them? Joh. 7, 15. Or, as the words actually read according to the basic text, "How knoweth this man science, seeing he hath not learned it?" or, "seeing he hath not studied it?" JESUS testifies in this connection, "My doctrine is not mine, but his that sent me." He taught the people what he had seen and heard with his Father, the heavenly mysteries. At the same time, however, in his teaching, he manifested not only scriptural learning, but in general what the Jews called learning, science. His teaching, his speech, was the speech of a man, as they say, scientifically trained and educated. And now the rulers of the Jews wondered where he got this wisdom, this science, since he had not gone through the schools of the Jews, the rabbinical course of education. We are not surprised. We know that this

Jesus, this Master in Israel, the Son of the Father, was himself the all-knowing, all-wise God. Nor do we wonder that later the disciples of Jesus, the Galilean fishermen, who also had not attended schools, were masters in teaching and preaching. They were endowed by God with extraordinary gifts of the Spirit, they were inspired by the Spirit of God. But in this the Jews were right, that otherwise, according to the rule, only he can teach right who has learned science, that public teaching, also teaching of the divine word, presupposes science and study.

And why this? We ask first: What is the right kind of teaching? What are the right sermons that really benefit, promote right knowledge, awaken and strengthen faith? All hearers of the Word, even simple-minded Christians, can well judge of this. Obviously such sermons in which the teaching of the divine Word - for of course it must be the pure teaching - is set forth quite clearly, plainly, vividly, distinctly, comprehensible to everyone, and presented to the hearers. Every Christian will bear witness to this. We neither need nor want learned sermons. If a preacher brings all kinds of learned stuff into the pulpit, indulges in high, pompous speeches, parades with pomp and pageantry of words, or even spikes his speech with foreign words, he only darkens the bright, light Word of God for his listeners. If, on the other hand, a preacher speaks only pious drivel, throws everything into confusion, gives his hearers only a few scraps of truth, seeks to replace poverty of thought with sought-after popularity, does not speak clearly and definitely, but only hints at what he actually means and wants, he does not give the Christian people the portion of food that is due to them. On the other hand, if a preacher presents the thoughts which he has taken from the Scriptures with prayer and earnest reflection, in the right order and sequence, laying out his text step by step, at every: If he says exactly what he wants to say, if he chooses the right expression for every thought and hits it, his listeners, learned and unlearned, will have rich blessings and profit for their souls from such preaching. By this kind of teaching, of preaching, of instructing, the delicious, consoling contents of the divine Word are really appropriated to those who hear. The Spirit of God, who works and rules in the Word, and who can of course also convert and save a sinner with a little word, guides the disciples of Jesus into all truth through the right handling of the Word.

Yes, much depends on the right form and version of the teaching. One more example may make this clear. An exemplary, even perfect form of doctrine is Luther's Small Catechism, and in it especially Luther's 'Explanation of the Second Article. There, in short, clear, gripping words, which every Christian child can grasp, even the most learned theologian cannot exhaust, is taught what a Christian must know and believe about Christ, the one and only Saviour and Beatificator. First the person of Christ is presented, Jesus Christ, true God and true man; then comes

the work of Christ, the redemption, and finally the kingdom, the eternal kingdom of Christ. And now where redemption is spoken of, it is not only briefly said that Christ has redeemed us, but the great work of redemption is fully described, though very briefly, yet in all its parts: "who hath redeemed me a lost and a condemned man," that is further explained: "purchased, won." Redeemed from what? "From all sin, and from death, and from the power of the devil." Redeemed from what? There it is not simply said, by his death, but the precious ransom, the infinite value of the ransom is painted in a winning manner before the eyes of the students of the catechism: "Not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death." Truly, this is an incomparable form of doctrine, which has grown upon the heart of every Lutheran Christian, from which he cannot easily disengage himself, to which a pastor in his preaching, a teacher in his teaching, involuntarily falls back again and again when he treats of the doctrine of redemption. And how masterfully our Luther has otherwise in his writings, especially in his sermons, continued to strike out what he here briefly teaches and confesses in the Catechism. We think only of the one famous sermon on Pentecost, of the interpretation of John 3:16, where, with each word, "God," "world," "God loved the world," etc., he holds his readers so long until they have received a clear concept, a living idea of it.

And now the question: How does one come to such teaching and preaching? We stay first with the example given. How did Luther become such a great teacher and master in Israel? Certainly, he was a man full of faith and the Holy Spirit. God was with him. He was familiar with the Holy Scriptures as no other Scripture scholar before him or after him. But before he got into the Scriptures, he went through the learned schools of his feat. He has driven the languages, and not only the ancient languages, but also the German language. He has explored his native German language like no other German before him. He also studied the major subjects of philosophy at the university. He read widely, including secular scribes and poets. Then, when he had been introduced by God to the Holy Scriptures, he searched the main books and main sayings of Scripture according to all the rules of language and thought, and under the guidance and illumination of the Holy Spirit found the right understanding of Scripture, the core and star of Scripture. And because he had got the language, the learned language of his time, the Latin, and the German language, especially also the vernacular, under his control, he then interpreted the eternal Gospel, the word of the apostles and prophets from the cathedra, from the pulpit and in numerous writings as no other interpreter has done, has provided a pattern of Scripture interpretation which is still exemplary for our time. Yes, Luther would not have completed the masterpiece of his teaching, as well as of his theology, the Small Catechism and the explanation of the Second Article, if he had not been a thoroughly educated, trained and studied man.

And if now our preachers, like teachers after the example of Luther, interpret the Scriptures rightly to the people, the Kate

chisms, they must follow the same path as our Luther. What makes Christian preaching, like Christian teaching, quite useful and comprehensible, the natural prerequisite for the spiritual understanding of heavenly wisdom, which alone God gives, is - we repeat it briefly - the ordering of thoughts, the elimination of improper thoughts, the execution of thoughts, the right, apt expression for the matter, an unmistakably clear, simple language. But these are things that do not make themselves, that do not depend only on natural talent, but things that have to be learned and practiced, learned and practiced for years. It is not enough simply to say: You must do it this way and that way. And this is precisely the fruit of our grammar school course, to which all subjects without exception contribute: there the pupils learn to think, to think in a more or less logical and orderly way, to understand and appreciate what has been written, what has been printed, the classical intellectual products of old and new times; there they learn to reproduce orally and in writing what they know and have thought through, to communicate it to others in coherent, longer speeches; there they learn to express themselves correctly. There, through reading, thinking and speaking exercises, the mind and the language are peeled and polished. A similar result is achieved by the other preparatory institutions which serve secular education. And when the pupils then become students, seminarists, then they also easily learn to apply the abilities trained in the preparatory school to the new, higher, holy matter which is now offered to them, learn to grasp the statements of Scripture more thoroughly than before, and to speak correctly of divine things, which, of course, is only of value to them and only benefits them if they at the same time remain in the discipline of the Holy Spirit and are taught by God. And when they have completed their studies with God's help, then they will be dismissed from our seminaries as young men who are teachable, and they will go out and teach God's word to old and young, and with word and doctrine build up the kingdom of God, which abides forever.

Finally, a question for the Lutheran Christians gathered here, which they may answer for themselves. How? Is it not worthwhile for our Lutheran congregations to turn their participation and support also to our preparatory institutions, also to our high schools with their primarily secular education? Are the considerable sacrifices that our grammar schools require not in reality sacrifices for the kingdom of God? And to this year's high school graduates I call out: "Realize what you owe to the institution you are now leaving. Your previous occupation with languages and other worldly objects was not a mere noble pastime, but served the high goal you have set for yourself. Thank your teachers throughout your life for the spiritual gift you have received from them, that they, with their faithful teaching and instruction, have made you capable and skilled first for the study of theology and then for the service of the church, for the delicious work of evangelical preachers. May God's blessing continue, year after year, to rest upon this institution, rest upon the work of the teachers and the students! Surely, all the work done here is work in the kingdom of God and for the kingdom of God.

G. St.

Oregon and Washington District Assembly.

This district, which includes the states of Oregon, Washington and Idaho, was assembled from June 19 to 25 in the Zion Church (Praeses W. H. Behrens) in Portland, Oregon. The Synod was opened by a solemn evening service, in which General Vice-President C. C. Schmidt preached on the subject of "Christ's High Priestly Prayer for the Church" on the basis of John 17:20-24, explaining what the Church is, that Christ cares for His Church in faithful love, and that the Church's hope of eternal life cannot be lacking.

After the organization had taken place the following morning, the district president pointed out in his presidential address that the course of his kingdom in this district had been blessed by God even in the past year.

The main part of our meetings were the doctrinal discussions. These were conducted on five theses as a second continuation of the lecture on the certainty of salvation begun three years ago by Father W. Lüssenhop.

The certainty of salvation consists in the fact that a Christian is certain in faith, not only that he is in God's grace and has forgiveness of his sins, but also that he has the firm confidence that he who began the good work in him will also carry it out until the day of Jesus Christ; for with the certainty of the present salvation the certainty of the future salvation is already set. Where there is forgiveness of sins, there is life and blessedness.

And yet it is undeniable that a Christian doubts the grace of God and his blessedness even unto death. Scripture teaches this in the examples of many saints. The Christian's own experience teaches him this daily. It is not so with a Christian that he can always believe heroically and defy all enemies, sin, death, the devil, and hell, with courage of faith. He is also challenged by many doubts. These doubts present in the Christian are deeply to be lamented. They are not a work of the Holy Spirit, but a work of the sinful flesh, a sign of unbelief. They are therefore a great sin against the first commandment, because they do not believe the true God, and even make him a liar, since he has clearly and oathly declared in his word that he is merciful to sinners in Christ, and that he will save all who believe, that his grace shall not depart from them, and that the covenant of his peace shall not fail. The Christian must now recognize these doubts as the work of the sinful flesh, and must continually struggle and conquer against them as against his greatest sin. Thus, in spite of all the doubts that exist, the certainty of faith in the Christian is not removed. For false faith is without challenge, but true faith is continually challenged by all kinds of doubts. Therefore, however often and much the Christian is challenged, however often he struggles, however often he conquers, in that he again and again takes refuge in faith in the promises of God's grace, and so again and again he becomes firm in the certainty of his salvation, and can rejoice with Paul: "I know in whom I believe, and am sure that he is able to keep my salvation unto that day."

The papists, of course, and others, bless themselves and praise a Christian's doubting of God's grace and his salvation as a godly humility, while they brand certainty of salvation as arrogance. Yes, the papists consider it a sinister doctrine, and curse those who teach that one should and can build firmly on God's promise, and therefore be unshakably sure of his salvation. But no, it is pride not to believe the precious assurances of God's mouth, and not to be sure of one's salvation; but it is humility to agree with God in his word, and to believe that he keeps what he has promised.

Of course, as often as the Christian looks at himself, at his unworthiness and weakness, at his daily sinning and complete inability to do anything to stay on the path to heaven and finally attain the crown, he is often seized with trembling and shaking for the sake of his soul's blessedness. And if he should have to rely on his own strength and worthiness, all would be gone. The contemplation of his own great unworthiness and weakness is therefore to be contrasted with the contemplation of the infinitely great merit of Christ and the infinitely great power and faithfulness of God according to the promises of the Gospel. If the Christian finds that the power of sin in him is great, he finds in the gospel that the power of grace is much greater still. If he feels his weakness and powerlessness, God promises him power and strength enough. If he sees the onslaught of his mighty enemies—here is Immanuel. Thus the Christian always victoriously presses through, and is thus assured of his faith.

True, we find that there are warnings and admonitions in the Scriptures for Christians. But these are directed against all carnal security, and belong to the law. They are not directed against the Christian as a Christian, but rather against the flesh of the Christian alone, whose nature is to build upon his own works and his own strength. These warnings and admonitions are therefore given to bring Christians more and more to the realization of their unworthiness and inability. But not even once does Scripture warn us to be unshakably sure of our salvation, our blessedness in faith.

Now there arises a difficulty for reason. Scripture teaches, and experience confirms, that there are those who believe in time, that is, those who believe for a time, but then fall away and are finally lost. Human reason judges: If there are temporal believers, how can a Christian be certain of his blessedness, since he too may be a temporal believer? This, of course, is a mere conclusion of reason. But far be it from us to make our blind reason the mistress of God's word. Even if we find something inconsistent here for our reason, we must not contradict the doctrine of the certainty of salvation, since it is clearly taught in God's Word. This difficulty here for our reason can only be overcome and removed by rightly separating the law from the gospel. We should not be concerned about the faithful of our time, except that we should take them as a warning example, and that we should not forget the means by which God preserves us in his grace.

The Christian who is humiliated by the words of the law and by the terrible example of the faithful of his day should grasp the promise of grace all the more firmly. It is precisely the Christian who has been humbled by the words of the law and by the terrible example of the faithful of his time who should grasp all the more firmly the promises of grace in the gospel. - This was briefly the content of the doctrinal discussions.

The treasurer's report was received with special interest. It was with heartfelt joy that we heard that the Christians of our relatively small district had raised \$2119.00 for the Inner Mission during the past year, and that the total amount of all love offerings collected had exceeded \$10,000.

But although the expenditures for the district's budget were large last year, they will be even larger in the coming year. This was clearly recognized when the matter of the continuance of the Portland Progymnasium came up for thorough discussion. The resolution of last year's synod to purchase land for the future erection of a college building had in the meantime been carried out. A lot of five acres at the price of \$2500.00 has been purchased. The situation concerning the accommodation of our students had now suddenly developed in such a way that the Synod had no more advantageous plan than to erect an institution building on this purchased property without delay. Although the execution of this great plan for our district was at first as heavy as an alp on our hearts, the Synod, after everything had been thoroughly considered, and especially after the congregation delegates had encouraged and cheered the Synod, finally decided with a joyful heart to erect an institution building, trusting in God, the Lord of the Church, who has so faithfully helped and made the hearts of the Christians willing to go to work. It was further resolved that the amount of construction should not exceed \$6000.00, and that the building should possibly be completed by the beginning of the next school year, in September. The whole work is hereby cordially commended to the active love of all the Christians of our district. Following this matter, it was decided that another class, a Quarta, would be established, and the supervisory authority was instructed to see to the employment of a second teacher.

The Missionary Commission reported that the missionaries are working in their mission fields with great energy and self-denial, that while in some places they must hope in laborious work where there is almost nothing to hope for, in other places doors are being opened to the Gospel. Unexpected and gratifying was the news that the church in Seattle, the largest city in Washington, has now become independent. In view of the great importance of diligent missionary work in this city for the congregation and the school, it was decided to encourage the congregation in Seattle to appoint a teacher with the help of the Mission Commission.

On Sunday during the synodal season, mission feast was celebrated, at which Revs. F. C. Israel and M. O. Mueller preached the festival sermons. P. F. M. Nitz preached a school sermon, P. F. A. C. Meyer the pastoral sermon, and P. C. Hereth the confessional sermon.

The next synodical convention will be held, God willing, in 1909, at Zion Church, Tacoma, Wash.

will be held. The Synod was closed with the verse "May God bless our departure" and the prayer of the Lord.

The LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote! Jul. H.

Pagan baptisms in the East Indies.

From our East India Heathen Mission, Missionary Naumann sends the following report for the "Lutheran."

On Sunday Quasimodogeniti, the so-called "white Sunday", on which in the old church the catechumens, clothed in white garments, received holy baptism, two souls were allowed by God's grace to receive this holy sacrament in Krishnagiri and to be publicly received into the Christian community. These are the firstlings of our school mission in Krishnagiri. Munnien, the first schoolboy in Krishnagiri, had gone to school for a long time with the blessed missionary Näther. Whoever still has the first reports in the "Lutheran" can find his name there; he had then also been employed as a house boy and had once at least run away. With several interruptions, where he had served with Englishmen and learned all sorts of good and bad, also some English, he had done kitchen service with Nätters and then with us. Since last June he had bidden farewell to cooking and taken the sceptre in the school as a parial teacher. Although he received less salary in the large parial school where I employed him, he has so far shown great zeal. At the same time that he entered the school he also reported for baptism classes. He has something unstable in his character and always something new in his mind. Soon he started a night school in his village of his own accord, soon he founded a gymnastics club and asked for a horizontal bar, soon he organized festivals for the school children, soon he painted the latest illustrations or asked for scissors to cut out letters for a planned church decoration. He has also learned tailoring to some extent, and knows his way around horses. In short, one never knows what new idea he has in mind, and every moment one has to refuse him a wish. As a boy of sixteen - he is now about twenty-three - he committed the folly of marrying a little girl of nine or ten, as is not uncommon among the Indians: the higher the caste, the sooner one marries, and Munnien had always had a taste for all things "higher". The Hindus believe that by these early marriages fornication is prevented. That this is not the case has unfortunately been perceived in Munnien. He was a pariah, and whoever has had a glimpse of the married life or rather the whore life of these people, especially in the cities, as here, will not try to find a pure one, since none is pure. We now have reason to believe, praise God, that Munnien has truly converted and now also wants to walk in a Christian life.

Govindan, who is now also baptized, has also come out of our school, which he has attended for six years.

He comes from the most despised working class among the pariahs, but has always distinguished himself by diligence, attention and talent. Last year, when I realized that he could no longer learn anything from our teachers in the parochial school, I hired him on a trial basis to teach the youngest children, and he met my expectations perfectly. By chance I learned at that time that his father had beaten him because he did not want to take part in his idolatry. When I questioned him, he declared quite openly that he was determined to become a Christian, that he had been praying to the Lord JEsu for some time, and that he no longer worshipped any heathen gods. Of his own accord he had learned by heart the whole catechism with the prayers it contains and the 23rd Psalm. I then agreed to teach him still further and then to baptize him, and also informed his father of this, from which he flew into a terrible rage, stirred up the whole pariah village, and spouted terrible things about us. He burned some of his son's books that he could get hold of and starved him. He beat him and uttered the most atrocious imprecations and threats. Govindan was not allowed to come to school for some time. He then wrote letters and notes to me and to his teachers. One of these letters read, "To the honoured and respected kind teacher: With my most humble greeting, I, your poor servant, have the following sad matter to communicate to you: What I have had to suffer from the day of my birth to this day at the hands of my imprudent father, no one will want to suffer. With my impure mouth I cannot say again the abominable speeches I had to hear when I came home from your lessons. My father cannot bear to see me learn. How much humiliation I have already received from the people in this house! My father is very angry and wants to burn my New Testament. In addition, my mother insults me with indecent, lazy words. They have taken away the penny I had earned and saved, and as soon as I ask for it, they beat me. Today I don't come to school, about next Monday. If the honorable gentleman (missionary) asks, tell him of my sufferings and forgive your Govindan."

The storm subsided and when I hired Govindan as a teacher, the father was satisfied. Money, even if it is only 2 rupees (about 65 cents) a month, rules in India too. Govindan now studied with the others. He proved to be a gifted, eager student. As he appeared to be fifteen years old, I thought I could baptize him. Under that age the people here are minoren and therefore not authorized to adopt another religion. But we would not, I think, have been guilty of any transgression of the law if we had baptised him even earlier, since his father treated him so badly, in which case we could have taken care of his child. Govindan had named himself: Devasagajam, that is, Gotthilf. Unfortunately, the third teacher, Perumahl, withdrew again when I wanted to get serious about baptism. His parents and brothers and sisters would not allow him to be baptized, he said. I never put much hope in him; he is a very weak character. I am sorry freely

lich about the young man, for he had learned even better than Munnien and often gave surprisingly good answers. He is not calm in his conscience. Perhaps that he once again sat courage.

The baptism took place in our school chapel. The teachers had decorated the little church quite nicely with plantain bushes, palm branches and paper chains. The new baptismal bowl was placed on the altar. We don't have a baptismal font yet. We began with "To God alone be the glory", after which I read the Epistle of the Sunday and we all said the Creed. This was followed by the hymn: "O God, since I could find no counsel for my soul" (No. 191), and then I began the examination. For this purpose I took the Gospel of the Sunday and had the two candidates for baptism show by their answers how the forgiveness of sins, the victorious booty of the Risen Lord, 1. is acquired by Himself, 2. is offered in Word and Sacrament, and 3. is received by us through faith. I performed the act of baptism according to the liturgy. Munnien's first-born was also baptized at the same time; he received the name Vedamanikam. His father had chosen the name Devanesan, that is, Gottlieb. Vedamanikam means: Beibel stone. The mother, unfortunately, did not join in the baptism; she is still firmly stuck in paganism. At the beginning of the service, the father handed the child over to my wife, who was to be the godfather. Suddenly the mother came, took her child away and disappeared from the church. After a small scene had taken place in front of the church, the father brought his child back and let the teacher's wife hold it. It was fortunate that the little fellow was so well-behaved and quiet. After the baptism we sang: "Ich bin ein kleines Kindelein" (I am a little child), which was followed by a collection and blessing. At the end the school children sang a tamulish song.

We had feared that a spectacle would break out in the nearby Pariad village; but all remained quiet except for Devanesan's mother, who was lamenting her son's death because he had broken his caste. One could hear her lamentation chanting in the mission house. Devasagajam was received by his father with a beating, after which he came to me. I promised him shelter and food if he was driven away from home; but before the day was out his mother had fetched him and given him food. So far the father seems to have made no further disturbance either.

We now have two more catechumens here: Kutichi, our nanny, and Latchamanan, her brother. The former could be baptized now, but she has not yet found the courage. Her brother still has to be taught for some time. God grant that these two may also yet come so far as to profess their faith with a cheerful mouth, in spite of their heathen parents and brethren. "My power is mighty in the weak," and "I can do all things through him who makes me mighty, Christ," these words are the ground of our hope for these two. God grant also that the newly baptized may grow in the faith, fight a good fight, and eventually win away with us all the crown of life. May he continue to work his precious word so that many a soul may come to the knowledge of the truth and that his kingdom may also be built in this region.

To the ecclesiastical chronicle.

About this year's meeting of our sister Synod of Wisconsin, June 19-25, at Fond du Lac, Wis. we take from the "Ev.-Luth. Gemeindeblatt" the following notices. The doctrinal proceedings were based on theses on right earnestness in Christianity, posed by Rev. A. Hanse. The report of the committee on travel preaching or inner mission was heard with great interest. To supplement the salaries of traveling preachers in these times of high prices, \$1500.00 more than usual was appropriated. Special care was recommended for the mission in the States of Alabama and Washington, where there is at present a large influx of Lutherans. At the institution at Watertown the employment of another teacher is well desirable, but not well practicable under present circumstances. The Synod treasurer, P. Knuth, estimated the current expenses for the new Synod year at H50,000. The Synod bookstore has yielded a net profit of H9000.00 in the past year. The Synod's collector, Fr. R. Siegler, who travels from congregation to congregation on its behalf and with the approval of his congregation, collecting Han collections, raised about P20,000 in the last Synodal year. He will still continue this work. The synod still owes P27,000. The school and church books, which are much needed, are to be more permanently furnished, the catechism used in the schools is to be subjected to a careful perusal, and provision is to be made for the publication of an English catechism. 7 pastors and candidates, 6 teachers, and 4 congregations were admitted to the Synod. P. Ph. v. Rohr was again elected president, Pastors Bergemann and Dornfeld vice-presidents, P. Giescheu secretary, and P. Knuth general treasurer. L. F.

Our English sister synod was assembled in Milwaukee from June 20 to July 2. Prof. Weiß presented a paper on the doctrine of conversion, and Fritz a practical paper on missions. The synod discussed its institutions in detail, a matter that had occupied the individual members for a long time and had been much debated. The result of the negotiations was that **St. John's College** at Warfield, No., was offered unconditionally as a gift to our Synod. The other institution at Conover, N. C., will be continued by the English Synod, and for the time being on the present scale of a grammar school of six classes. The English Synod has just long since recognized that the maintenance of two full institutions is too heavy a burden for it, and has for five years now received a grant of \$3000.00 annually from our Synod for these very institutions, especially for Warfield. In addition to this, the two institutions at Conover and Warfield are quite distant from the centre of the Synod, and consequently are not so numerously attended by pupils from the English Synod's own congregations as is desirable. Therefore a larger committee has also been appointed, on which each of the five conference districts of the Synod (Eastern, Southeastern, Northwestern, Southwestern, and Lake Erie Districts) is represented by two men. This committee shall consider the question of whether it is best for the Synod to establish a new, centrally located college of its own or to enter into an agreement with our Synod to educate students from the English Synod at our institutions. In the former case, the committee shall also discuss the question of how to raise the necessary funds for this new institution. Finally, this committee should also have the power,

in fellowship with the officers of the Synod, to bring in an extra meeting of the Synod next year. As is well known, our General Synod will also meet next year, to which the institution in Winfield is to be offered as a gift. -- Of the other proceedings we communicate the following. Twelve Paswren and three congregations have been admitted to the Synod; among the former is P. A. D. Goodman, formerly of the Tennessee Synod. Three mission stations of the Synod have become independent since the last meeting, Albany, N. Y., Irvington and Violetville near Baltimore, Md. and East St. Louis, Ill; 18 stations are still supported from the mission treasury, for which purpose about P500.00 per month is necessary. For the past two years P8236. 60 has been received for the mission treasury. The Synod Treasurer's income during the last two years amounted to ^15, 247. 13, of which P197. 88 is still in the treasury; P5750.00 of the income comes from our Synod treasury, for which the English Synod expressed its hearty thanks. A new edition of the English devotional book on the Psalms is to be published; also an English Biblical History and an English Catechism. This is to be submitted first to the several Conferences for their consideration, and then to the next regular Synod for adoption. Likewise a new edition of the English Hymnal is to be organized, and the President of Synod is to appoint a committee to undertake a new translation of the Book of Concord. Anch on the orderly care of confirmed youth, a committee is to report to the next Synod. The previous officers were all re-elected: Fr. Eckhardt as Praeses, Prof. A. W. Meyer as Vice-President, Fr. Wenchel as Secretary, Mr. Kemmler of Pittsburg as Treasurer.

L. F.

The Walther League, composed of youth clubs within the Synodical Conference, held its 15th meeting July 7-11 at St. Paul Parish in Fort Wayne, Ind. At the opening service, Rev. J. W. Miller preached on Ps. 133:1: "Behold, how fine and sweet it is for brethren to dwell together in one accord." Six sessions were held, attended by the 70 delegates and as many out-of-town guests, as well as a number of professors, pastors and teachers from Fort Wayne and vicinity. From the various reports of the officers and from the proceedings, it was again clear that the work of the Walther League in "maintaining the young people of the orthodox church and promoting charity among the associations" had not been without success and blessing. A considerable sum could be transferred to the support of poor students and other missionary works, and by God's grace many have been preserved for the Lutheran Church through the work of the Walther League. Thus it was encouraged from all sides to continue eagerly in this blessed work among the youth. In the matter of hostels, too, some gratifying successes could be reported. With regard to the language question, the League decided to stick to the German language. Many other things were discussed in the interest of the youth. It was certainly a beneficial meeting. Would that all our young people would remain in our church, and that all congregations would always make a point of working with the confirmed youth!

H. Grüber.

Our Norwegian Sister Synod has recently lost its **oldest pastor** by death, Rev. H. A. Stub, the father of Prof. P. H. G. Stub, died June 27, at the home of this son of his at Luther Seminary, Hamline, near St. Paul, Minn. at the advanced age of 85 years, but mentally and physically spry to the last. Born in Norway, May 13, 1822, he had come to America in 1848, and has

pioneered, in the fullest sense of the word, among his scattered people and co-religionists in Wisconsin as a traveling preacher until the year 1861. He then returned to Norway for a few years, but was also active in the preaching ministry there, and in 1865 accepted a call to Big Canyon, Hesper and Waterloo Ridge, Iowa, where he ministered 26 years. Hereupon he was twice more in church work in Norway, but returned to America for the last time in 1897 to spend his last days with his children. He was one of the fathers of the Norwegian Synod, highly respected and loved by all, and also known and befriended by the fathers of our Synod. On July 5, he was buried in Big Canyon, Iowa, where he had ministered longest, with a large attendance of his Synod comrades from far and near. Praeses v. Koren preached the funeral sermon proper, and representatives of the several districts and institutions addressed the funeral assembly in shorter addresses. L. F.

Consolation and desolation. It is an unfailing **comfort** to the Christian that his loved ones who have fallen asleep in the Lord are blessed from the moment of their death. "This day shalt thou be with me in paradise," saith the Lord to the penitent, dying thief, Luk 23, 43. "Blessed are the dead which die in the Lord from henceforth," saith the voice from heaven to John, Revelation 14, 13. 14:13. Christians also give expression to this consolation by placing inscriptions on the coffins of their deceased, such as these: "Blessed in the Lord," "At home," "At rest," etc. But the papacy does not want to know anything about such inscriptions, because they do not believe that those who have died in the faith are blessed. The Roman paper *The Casket* says:

"The inscription 'At Rest' should never be found on a Catholic coffin. It says that the deceased has passed into glory, and that is a statement which we could only make with the highest presumption. The Catholic inscription is, 'May he rest in peace,' that is, May he one day rest in enter into glory. We dare not ask God to receive a soul into heaven at the moment of its departure from the world; we ask him to shorten its time in purgatory for the sake of the prayers of his Church, and especially for the sake of his divine Son, whose sacrifice on Calvary is continued in the Mass." So many words, so much heresy. Scripture knows nothing of a purgatory into which the departed go after their death, knows nothing of an intercession for the dead and of the possibility of changing their lot, knows nothing of the Mass in which Christ is to be offered daily in an unbloody manner. The Scripture teaches that after death there are only two places, heaven and hell, Matth. 7, 13 f., and that the eternal destiny of men is decided eternally with the entrance of death and suffers no change, Luk. 16, 22 ff. Scripture teaches that one should pray for the living and not for the dead, 1 Tim. 2, 1 ff, and that Christ completed redemption with the one sacrifice on Calvary, and therefore the Roman Mass is an abomination invented by men, Heb. 9, 26 ff; 10, 12. The papal heresy is Against Scripture and without true consolation. L. F.

How dangerous the Jesuit Order in the Roman Church is for the State and the Church has often been shown by examples and is well enough known. It is worthy of note that this sinister, firmly organized, energetic and purposeful society has usurped the entire leadership of the Roman Church. The "Kirchenblatt" reports: "At the head of the College of Cardinals is a Jesuit, the Secretary of State of the Pope is a Jesuit, all the important administrative committees of the papal court are under the direction of Jesuits, the library and the archives of the

The Vatican observatory, the museums, the printing presses, everything is in the hands or under the control of Jesuits; the Roman press in Italy, in Germany, and also in America is directed and influenced by Jesuits. The whole Roman Church is at the mercy of this dangerous order. " L. F.

From World and Time

For years the much-named Anthony Comstock in New York has been waging a **relentless battle** against all indecent and filthy sheets and pictures. His example shows what a man can do who devotes all his time and energy to a task and does not allow himself to be misled by vituperation and hostility. The "Lutherische Kirchenblatt" reports: "Since April 1906 Comstock has discovered and brought to light 130,000 pamphlets and 207,000 circulars of indecent content in New York. He has destroyed whole warehouses of indecent literature and unclean pictures and has put the publishers in prison. In our large cities there are beasts in the shape of men who revel in immorality and make it their business to ruin young people morally. Comstock has the courage to seek out these devils in human form in their dens and see to it that they receive the punishment they well deserve. In the month of May alone find postcards, photographs, and business cards, as well as pamphlets and circulars of an indecent nature, totalling two and a half tons in weight, and whole cases of medicine for criminal purposes, have been destroyed by him. At one stroke 169,000 postcards fell into his hands, at a second 259,000, and from a firm doing business in impure pictures and books through the mail he snatched 29,000 envelopes, already addressed and each filled with eight circulars and pamphlets. Without Comstock's intervention, these poisonous letters would have found their way into 29,000 homes, where they would have done their corrupting work on children. Twenty-nine people who engaged in the production of this public literature were hauled into court, and all but two were sentenced to severe penalties." L. F.

When immoral images and writings are produced and distributed in such immense masses as may be inferred from the foregoing, it cannot be urged often or earnestly enough upon Christian parents and teachers to watch carefully over the images and writings which come into the hands of their children and fosterlings. The above-mentioned Comstock says: "No mother can be sure that her son or daughter is free from these pernicious influences, for I have found such writings in the hands of sons and daughters of the best families." That such things are frequently spread and played into the hands of pious children by wicked boys and girls in high and low schools is well enough known, and it certainly requires serious attention, watchfulness, and prayer that our parochial schools be guarded against them. The danger to them, especially in cities, is not small. - In connection with this, we must also warn against the picture machines, slot machines, etc., which have been set up in so many places in the cities and which, through their seductive advertisements, induce the youth to look at the pictures presented in them, and also against the miserable five-cent theaters which are now springing up en masse in all the cities and which are likewise especially aimed at the children and the young people. Worldly people testify how disgraceful and pernicious these latest events are. L. F.

"Shall I be my brother's keeper?"

Some years ago a robber and murderer was to be executed in a large commercial city. The poor sinner urgently demanded to see his former master, a rich, generally respected merchant of the same city, before his death, because he had an important announcement to make to him. Although the whole affair was unpleasant and uncomfortable for the distinguished gentleman, he finally agreed to comply with the urgent request of his former servant. He entered the prison cell, and addressed the poor sinner, "Thou wretched man! How could you have become so great a criminal? Never would I have had this done to me by thee!" He who had formerly been his servant answered in a piteous voice, "Ah, sir, that is just why I desired you. I only wished to tell you that you were putting me on the blood-horse; for what I am I have become through the frivolous conversations I have overheard when I stood behind your chair at the great dinner parties. There my faith in the living God, in life after death, in judgment, in blessedness and damnation, has been mocked away. I have been deprived of the supports by which I held myself up. Thus through you I have become what I am now!"

When the rich and noble merchant went to the prison, he had no idea that he was in any way connected with that man's crime. He had gone there with the words in his heart: "I thank thee, O God, that I am not like other men, robbers, unjust, adulterers, or even like this murderer. But how might things have been with him when he went back to his house? I think he carried a burden home with him, heavy enough to lose peace and security under it.

We have no right to say, "I thank thee, O God, that I am not like him!" with regard to the noble merchant. Who can say that he is not similarly indebted? When a word has gone out of our mouth, when a deed has been done by us, we have no more power over it. What may be done by such a word and by such a deed is beyond all and any calculation. If they were reckless, imprudent, unclean words, or deeds corresponding thereto, they were like sparks flying from the flue. Some went out in the thin air, others fell on a thatched roof, and the wind blew them to flame, and carried sparks and flames to other roofs, and the whole place at last became a desolate scene of conflagration. All this was caused by the unfortunate spark that flew out of the chimney. And we are the flue, and the rash, reckless and evil words and deeds that went out from us are the sparks. Who can know whether some of them did not fall into souls that were full of fuel and started a fire, and from there another, and on and on, until the blaze went out, far away from us, like blood-red fire on the horizon, in crimes committed against people we had never seen and never heard of before - and we are horrified at what has happened, just like that merchant lord.

When in that great and terrible day, when all darkness shall be made light, and all confusion shall be made plain, the hand of the eternal Judge shall unravel the web of mutual indebtedness, and spread it out before us, then it may well happen that some shall pass us by, the fear of damnation in their distorted faces, and point to us, and say, "Thou also wast a cause that I am now thrust into the misery of eternal death!"

Well said the reckless man: One must think of such things

do not think at all! For many, as is well known, it is considered wisdom to refrain from any thought of death and the consequent judgment. But the thoughts cannot be rejected. It may be possible to get rid of these thoughts temporarily in the noise of the world, in its lust and in its worry, but in the quiet hours of the night, when the noise of the day has died away and a deep silence descends upon the earth, then the eerie lamenting and accusing voices penetrate our spiritual ear and find their way into the innermost soul. Job 33, 15 ff.

Especially when the end of life is approaching, and one examines the path of life that has been travelled, events long past rise up, threatening figures that one cannot shoo away. Around the deathbeds they stand and have already made the departure of many a man terribly difficult. - What, then, is the right way to escape such a terrible misery in good time? Think about this question, my dear reader!

Obsession in paganism.

An English missionary assistant, Miss Carmichael, working in the Tinnevely district in the East Indies, tells the following of the terrible spell in which paganism enslaves the people:

We were seated in the corridor of a noble house. Its inhabitants belonged to a high caste. The walls were decorated with idolatrous symbols, and the old wood carvings were also full of such symbols. The young women with whom we conferred listened well, asked questions, and made interjections. Then an old lady entered. Immediately the others fell silent, and a profound hush fell over all. The woman sat down and spoke to us. But the conversation did not really want to flow. So we thought of another topic and began to sing a song. She listened - as they always do. Only now and then she murmured, "True, true!" Then suddenly - I cannot describe it - something seemed to come over her. It was as if madness seized her. She cried, "Latz me sing, latz me sing!" And then she sang - never had I heard such singing. It was the wildest, most ghastly lament over the: Idolatry, its fruitlessness and folly, its wretchedness and sin. For a while I could follow her words; I knew the song. Gradually, however, she passed into regions of thought still completely unknown to me. As she did so, she went into a mad excitement, swinging her upper body up and down and putting herself into ever greater rage. Closer and closer she moved to us. She extended her clenched fist at us and waved it close to my eyes. She came within a hair's breadth of me. Then she drew back and swung at the face of my companion, the brown Bible woman. But she neither flinched nor quivered back.

Then her form seemed to expand; it seemed as if she were about to leap upon us, and again as if she were held by some invisible force. We looked without stirring, lest we should excite her still more. How long we remained thus, I know not. The clenched fist of the terrible old woman circled constantly around our head, and incessantly she howled her monotonous, melancholy song in a hollow, hoarse voice, so that it gripped the listener in the innermost soul. In the meantime darkness had fallen. The flickering flame of the small lamp, moved to and fro by the wind, spread only an uncertain, changing light. It lay on us like a spell, as if we were hypnotized. It did not need the secret, shy whispering of the women,

to tell us what was going on. I recognized, as never before, the reality of invisible powers "that rule in the darkness of this world.

At last the woman sank back exhausted, every limb of her trembling. She hit her old head against the wall as she fell. She knew we must not jump to help. Our touch would have stained her caste! The women who sat by could not move from fright. So she fell down and lay trembling on the ground, her glittering eyes still fixed on us. She tried to speak, but could not. Quietly we moved away. We knew that we had come close to the place where Satan has his throne.

God's hand.

It was Sunday. The early service had just ended when a heavy thunderstorm came up over the town. Lightning followed lightning, and the crashing thunder that immediately followed repeatedly announced to the terrified inhabitants that it had struck. Now another fearful blow. Help God, it went into the church! Clouds of smoke rose from the roof, and between them the flames blazed up. The storm bell sounded plaintively through the rolling thunder. Hurriedly, the fire-engines rattled to the rescue, and the zeal of the crew succeeded in mastering the fire. Many a hand was clasped in thanksgiving that God had so graciously spared, for scarcely a quarter of an hour before the lightning struck had the last communion guests left the church, together with the preacher.

But the Lord had done something greater than the short-sighted people could have imagined. When the master builder examined the damage the next day, he found to his horror that the mighty beams that supported the ceiling had completely fallen off on both sides, without anyone having had any idea of their damaged condition. A collapse of the ceiling would have been inevitable in the near future, and who could have imagined the misfortune that such a collapse could have caused when the church was full?

What no man had foreseen, God's Father's eye had seen, and he had chosen the lightning as his messenger to prevent unspeakable suffering. - Yes, the hand of the Lord is not too short, and in his guard his own are safe.

What drives to prayer?

Luther, the experienced man of prayer, writes: "We should and must pray if we want to be Christians, because God's name is honored and used for good by calling upon and asking. There is the commandment that God not only wants to exhort us to prayer, but also imposes the commandment upon us and requires of us that we should pray to God out of obedience. He desires it, he wills it, that thou shouldest present thy affliction to him, not leave it upon thee, and drag, gnaw, and torture thyself with it, that thou mayest make of one calamity two, yea, ten. He would have thee be weak to bear such affliction, that thou mayest learn to be strong in him, and that he may be praised of thee through thy strength."

Luther writes about the right confidence when praying: "If you are lacking something, then there is good advice: Pour out your heart before him! He hears it gladly and also wants to help and advise. Do not shrink from him, and do not think it is too great and too much. If there be sacks full of want...

everything out! Just don't break it to him! He is not a man to whom you can put too much begging and pleading. The more you beg him, the better he hears you. Only pour out purely and all, do not dribble and zip. For neither will he dribble and zip, but with deluge will he shower thee."

The main mission post.

Where is missionary work most necessary and beneficial? To this question an American theologian, on the occasion of a missionary meeting, gave the following apt answer: "The chief station of Christian mission is the family." If parents neglect the missionary work to which God has called them in their own homes, whatever they may say and do outside the home will have little meaning or effect. Has it not now come to pass that children are left entirely to the Sunday schools, and are they not taught to look upon them, moreover, as a mere institution for procuring all sorts of amusement and entertainment? In former times, I may say, there was a Christian air in the home and in the family. How very different it has now become in many cases. Where have the devotions at home gone? The home is the heart of the mission. The Church cannot possibly evangelize the world if she cannot even keep her own children. Oh, how many parents there are who never speak to their children about the salvation of their souls with true cordiality!

(Church and orphan messenger.)

Firm belief.

When Elisabeth of Dunemark, Electress of Brandenburg, the wife of Joachim I, had converted to the Protestant confession without the knowledge and against the will of her husband, the Elector summoned nine councillors, three bishops, three abbots and three jurists, who were to tell him what measures he should take against the apostate. The councillors warned against execution and themselves recanted the divorce, but judged that the Elector should keep his consort locked up with food and drink. "This was the counsel and decision of the scribes concerning me," wrote the high woman at the time; "but I will not be dissuaded from the word of God; rather will I give up life and limb." At last she fled out of the country and remained far from court life until the end of her life in quiet seclusion and pious practice. Her residence was the Lichtenburg in Saxony, and her special joy was her personal intercourse with Luther.

Christian Community.

The blessing of Christian fellowship is much more powerful than some think. How dangerous it is for a child of God to stand alone! Peter had separated himself from his fellow disciples and joined the company of those who were hostile to the Lord. He was confident that this would not harm him, and only wanted to warm himself by their fire. But because he did not find the courage to confess his Saviour, but rather cowardly denied him, this turned out to be the most difficult hour of his life. The fellowship, the remaining in the circle of disciples, could have kept him.

Obituary.

In firm faith in his Savior JESum Christum, teacher Gustav Friedrich Schnack died July 10, aged 61 years, 10 months and 14 days. Educated in Germany as a performer and organist, he came to America in 1873 and first became a teacher in the parochial school at Beardstown, Ill. After seven years' service there he followed an appointment from St. James parish at Quincy, Ill. where he served 17 years. In 1894 he moved to St. Paul, Ill. and taught in the parochial school there another 11 years. After 35 years of service in the school department as a gifted and skillful teacher, he was compelled to discontinue his work on account of sickness. He moved back to Quincb, Ill, and died here after a long illness from tuberculosis of the bone. He was not lacking in many a cross. He leaves his wife, 4 sons, 4 daughters and a daughter by his first marriage. On July 14, the deceased was buried in a Christian funeral with great participation by the undersigned. His funeral text was: Ps. 126, 5. 6. W. Hallerberg jan.

New printed matter.

Twenty-third Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1907. 128 pp. 514X8*4. price: 25 cts.

"All these things happened unto them for an ensample: but it is written for a warning unto us, upon whom the end of the world is come," 1 Cor. w, 11. These words St. Paul says after he has named a number of sins and punishments from the history of the children of Israel in the wilderness. These words might be placed as a heading over a good part of the interesting doctrinal treatises which appear in print in this account. But not only are the sins and punishments of Israel shown here, but a history of the wilderness passage is presented in general. In five sections it is described how Israel first moves from the shore of the Red Sea to Sinai, how God then establishes His covenant with Israel at Sinai, which Israel, however, breaks, how God then leads the people, who have again been accepted for grace, to the border of Canaan, how, however, in the following period the Israel, which has once again apostatized, is defeated in 38 years of wandering in the desert, but how finally, after Aaron's and Moses' death, Israel stands as God's people at the border of the Promised Land. The last section, which could not be dealt with in detail at Synod, has been prepared into special articles for the coming Npmern of "Doctrine and Discipline." We commend these so instructive, thorough, and yet ever so practical, to diligent and repeated reading and study. Besides these, the report also contains a beautiful synodal address on the Scripture word that Zion be built, Ps. 102:14 f., a vividly written account of the Illinois Inner Mission, and the proceedings on the division of the district set in work at that meeting. L. F.

Answering two questions regarding our community schools.

By R. v. Niebelschütz. 8 pp. 5X8. To be obtained from the author, 326 Ill. II kt., Lrw, price: 5 Cts.; 10 copies: 40 Cts.; 25: 75 Cts.; 50: P1. 25; 100: P1. 50.

The first of the two questions which the author answers in this tract, which is quite suitable for further distribution, is: "Why do right Lutheran congregations think so highly of their parochial school, and find readily to make rich sacrifices for the same continually?" He answers: Because such congregations love their children, their congregation, their fatherland, are conscious of their missionary duty, and likewise of the account they will one day have to give for the education of their children. To the second question, "How can we improve and perfect our schools?" he answers, "By sending our children to school long enough and regularly enough, by not letting our classes grow too large, by not being stingy with the necessary teaching aids, by not letting the teachers

and that we all, young and old, consider the parochial school as our school. When the author says: "Only in a Christian parochial school can our children receive a proper education" and: "Only in a proper Christian parochial school can the children get to know their Saviour", he naturally says this in contrast to the religionless public school, but he does not want to deny that a child can also receive religious instruction privately, but only recommends the parochial school as the best means for this. L. F.

Catalogue of the teaching institutions of the German Lutheran Synod of Missouri, Ohio, & n. St. for the school year 1906-1907. St. Louis, Mo. Concordia Publishing House. 19 07. 56 pp. 514X844.

This catalogue of our 9 educational institutions, which names the supervisory authority, the teachers, the pupils and the subjects taught in each of them, is sent free of charge to all pastors and teachers of our synod. Whoever else desires it, need only contact our publishing house, whereupon it will be sent free of charge. L. F.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 6th of Sonnt, n. Trin.: Kand. Paul Sticbitz at Emmaus Church, Buffalo, N. Y., assisted by 00. Senne, Bartling, v. Niebelschütz, Ruhland, Kleist, Held and Holls of O. A. T. Hanser.

Ordained and inducted on behalf of the respective District Presidents:

On the 6th of Sonnt, n. Trin.: Kand. F. W. Falkenroth in the congregation at Holden, Alberta, Kam, by 9th Geo. J. Meyer.

On the 8th of Sonnt, n. Trin.: Kand. T h. Siemon as assistant pastor of St. Matthew's parish at Chicago, Ill, assisted by 00. Snccop and Holst "an. by 9. H. Engelbrecht.

Introduced on behalf of the respective District Presidents:

On the 4th Sunday, A. Trin.: 9th P. E. Kretzmann at St. John's Church as pastor of Emmausgemcinde at North Denver, Colo. assisted by 00. Hesemanu, Lüssenhop and Ollenburg of O. I. F. S. Her.

On the 6th of Sunday, A. D.: 9. P. B. Fritsche in the congregation at Monte Vista, Colo. assisted by P. Herzer of O. G. Mieger. - O. F. W. G. Müller as assistant pastor of St. Luke's parish at Chicago, Ill, assisted by 90. Döderlein, Gahl and H. Meyer by O. J. E. A. Müller.

On the 7th Sunday, n. Trin.: I'. P. N of f; e in the morning at the church at Burr Oak, Mich. and in the afternoon at the church at Colon, assisted by 9. W. L. Schalm. - 9. R. Gaiser in the parish at Silo, Minn. assisted by 14 J. Brewer.

On the 8th of Sonnt, n. Trin.: 9th F. P. W i l h e l m in the Immanuelsgemeinde at Nondout, N. P., assisted by Professors Schwoy and Schmidtke of Prof. H. Stein.

Introduced as a teacher:

On the 7th of Sonnt, n. Trin.: Teacher W. Kammrath as teacher in the senior class of the Zion Congregational School at Chicago, Ill, by 9. A. Wagner.

Groundbreakings.

On the 4th of Sonnt, A. D. Trin. the Immannels congregation laid the cornerstone of their new church at Blue Earth, Minn. (14 A. L. Htjen), laid the cornerstone of their new church (32X68, steeple 84 feet). Preacher: 9th H. Brinkmann. - On the 6th of Sun. a. Trin. the congregation at Little Rock, Ark. (O. A. H. Poppe), laid the cornerstone of their new school (54X70 ft. - On the 7th Sunday, A. D., St. Stephen's congregation at Atkins, Iowa, laid the foundation stone of their new school (24X32 and 18X20 feet). Preacher: 9th C. A. Krog. - On 8 Sonnt, n. Trin. the St. Panls congregation at Tow n Laval, Wis. laid the cornerstone of their new church (54X34, steeple 75 feet). Preacher: 9th Chr. Meyer.

Giurueisturrger.

Dedicated to the service of God were:

The new church (42X24 feet) of the congregation on the 5th Seccao, Municip Alfredv Chavcs, Brazil, on Palm Sunday. It preached and performed the consecration act 9. L. C. G. Daschnr. - The new church (26X40



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No. 17.

A word for old pastors.

Community members may also read this.

By evening, it will be light.
Zech. 14, 7.

Through the prophet Zechariah the Holy Spirit says, "Around evening there will be light." Now this is probably speaking of the evening of the world. But because a man is called "the little world," and because a pastor is a man, I will apply this word to the evening of a pastor's giving and ministry.

"By evening it will be light." - Secretly, an old pastor sighs, "Even for me? At evening they say: 'Call the workers and give them their wages. Matth. 20, 8. What wages will I receive? I think of the sins and also of the ministerial sins of my life. God has spoken a mild word: 'Now seek no more from stewards, but that they be found faithful' 1 Cor. 4:2. But even before that I cannot stand. Where is there light?" Here is light: the Lord puts sinners in office. He knows that quite well. He knows that all His stewards are sinners. And to those who are his disciples he abundantly and daily forgives all sins-all. He does that even in the evening, around evening. That is light.

Christ's blood and righteousness, That is my ornament and robe of honor, With this I will stand before God, When I enter heaven.

"By evening, it will be light."

"By nightfall there shall be light." - Says one, "I see much darkness. For I see very little fruit of my little work. I know that it is God who works, not I. But God works through his instruments. He does not seem to want to use me, a poor sinner, as his instrument." You have preached God's word loud and pure, have you? "Yes. But with very weak lips." O, I

Speak not from thy lips, but from the word of God. This is the means of grace by which God works and produces fruit, not the strength or weakness of your lips. God's word, which thou hast preached, is the almighty seed, which cannot be without fruit, Isa. 55:10, 11. And what fruit he hath wrought, that shalt thou see when the time of vision cometh. Here thou shalt but sow. "In the evening there shall be light."

"At eventide there will be light." - "But about evening one grows weak and weary. The night, when no one can work, is coming on. My youth, my manhood, with its freshness, strength, and elasticity, is gone. Can I still be of use? I am old and gray. Also, in the churches they would rather have young pastors than old." - Well, if you can no longer work, resign your office. And hark, God, even God, he teacheth thee to pray, "Neither forsake me, O God, in my old age, when I am gray," Ps. 72:18. Now will he forsake thee, even if, or especially if, thou hast no other help? But if thou canst still work, consider another word of God, "They that are planted in the house of the LORD shall flourish in the courts of our God. And though they grow old, yet they shall flourish, and be fruitful and fresh, that they may declare that the LORD is so godly, my stronghold," Ps. 92:14-16. When did you have more experience, in your youth or now? When did you understand God's word better, in your youth or now? When did you know yourself and your church members better, in your youth or now? When did you have more wisdom, patience, hope, in your youth or now? Say, which physician do you prefer to take in real need, a neophyte or an old-timer? "By nightfall it shall be light."

"By evening, it will be light." - How long hast thou been in office, my brother? Hast thou had many a travail and many a cross? Has Christ's disgrace struck you? I hope so. For the disciple is not above his master...

The servant over the Lord", Matth. 10, 24. Are your feet a little sore and tired from the way through this vale of tears, when you made wells, Ps. 84, 7? Do you look to the end of the road, do you look to the goal? Do the shadows fall longer and longer? Do they remind you of the night? Open the eyes of faith! Lift up your heart. The city is not far Home is near Soon! Soon! Give thyself into God's "Soon." Behold, the lights are already lighted to beckon thee. Already the ringer wants to put on his velvet cap and go and ring the little bell that calls you to the end of the day and to eternal peace, to the rest that is still available to the people of God, Hebr. 4, 9. He only waits until the Lord says, "Now! And thou waitest till thou hearest the voice, "The Master is here, and heuseth unto thee," till thou hearest that voice with a quiet ear of faith. So go on confidently, always ready. He saith, "Yea, I will bear you unto old age, and till ye be gray. I will do it, I will lift and carry and save," Isa. 40:4. Where is there darkness? "At even it shall be light."

"In the evening there will be light." - When you see this sun's joyful ray for the last time, when your eyes break, it will be all, all, all light around evening. "In the evening there will be light."

What a fair light Will thy face give me, Which in that life I
shall see for the first time!

An old man.

The right church discipline commanded by God.

9.

"If he does not hear the congregation, consider him a Gentile and a tax collector," says the Lord Christ, Matth. 18, and thereby prescribes to His congregation, to each individual Christian, how he should behave toward the sinning brother if the sad case should occur that he does not hear the congregation. Unfortunately, it is not the case that all those on whom the congregation has to exercise church discipline allow themselves to be convinced of their sins, repent and are thus won over, but there are always cases where a sinner does not listen but wants to remain in his sins. Then every Christian, and therefore the whole congregation, should regard him as a heathen and a publican.

The first question that arises here is undoubtedly this: When can a Christian church be -convinced that the sinner with whom it deals does not hear it and will not hear it? Then, of course, a brother does not hear the congregation if he recognizes the sin which the congregation reproaches him with and has proved to be sin from God's Word, even if he admits that it is sin, but still will not desist from his sin, but declares that he will still remain in it. Nor does he hear the congregation who, though he does not come out so boldly with words, who, for instance, silently listens to the congregation, yet shows by his whole conduct, by his works and deeds, that he remains and will remain in his sin. Neither does he hear the congregation who seeks to excuse his sins, who makes all kinds of excuses as to why he of all people is in this sin.

must remain. All these people show that they do not want to bow under God's word, that their sin is dearer to them than God and his word. However, a congregation should not close quickly. It will not be ready with its judgment immediately if the brother shows himself defiant and rebellious, for example, in the beginning of the negotiations. It will stop with warnings and punishments, stop to reproach him with the dreadfulness of his sin and impenitence, not in rumbling and blustering, but with earnest and yet winning words, whether it will succeed in saving his soul by God's grace. But if, in spite of all patient instruction, warning, and chastisement, the sinner persists in his defiant mind, it is clear that he does not hear the church. Then he proves that faith is extinct in his heart. For he who wilfully and stubbornly persists in even one acknowledged sin zero has lost faith from his heart, he is no longer a Christian. With him all spiritual life is extinguished, spiritual death has occurred. The church should hold him as the one he revealed himself to be, a Gentile and a tax collector.

But even then a brother does not hear the congregation if he does not want to acknowledge as sin the sin which the congregation has held up to him and proved as such, as a transgression of a clear commandment of God, with clear, bright sayings of the Scriptures, but stubbornly and obstinately defends the matter as right or permitted. However, a church must be careful and cautious here. It happens that a brother really does not yet see through the facts of the case, that he does not yet recognize the meaning of the sayings in question or does not yet apply them properly to his case. The brother may have but a weak knowledge, a poor power of judgment, or he may have many prejudices and obstacles in his way to see sin clearly. Let us take an example. A church is dealing with a brother about his joining a lodge, a God-opposing secret society. She has presented to him that he is participating in false worship through such an affiliation, that he is praying to an idol with the Lodge, that he is thereby denying Christ, his Saviour, etc. She has proved to him from God's Word that he is a sinner. She has proved to him from God's Word that these things are sins, sins against the first, highest commandment of God. She presented to him the greatness and gravity of these sins and showed him that he cannot be a Christian who knowingly walks in these sins. The brother has let himself be dealt with; he admits that these things are sins, that he wants nothing to do with such sins; But he cannot yet see that he is guilty of these sins through his membership of the Lodge, especially if he no longer attends the meetings of the Lodge, if he maintains no further fellowship with the Lodge than that he still pays his dues in order not to lose the support of his Lodge, if need be, or if, in his particular Lodge, the ungodliness of these associations is not so clearly apparent to him. If the matter still stands in this way, a congregation cannot yet say that the brother does not hear it and does not wish to hear it. It will not, however, drop the matter, but will have to continue to work on him with all patience until the brother is convinced, or until it has become clear that he will not bow down to God's Word.

wants. When it becomes clear that the brother sees through the matter, but that his speeches about not being able to understand or see are only empty excuses that he uses to draw the matter out, to remain in sin, then the congregation rightly judges that such a man does not hear them and therefore does not hear God's word. Such a one, according to God's word, she shall hold as a heathen and a publican.

A congregation, on the other hand, cannot yet pass the sentence that the sinner does not hear them, if the sinner cannot yet be brought to the full knowledge, to the clear confession of his sin, but if it is nevertheless evident that what the congregation says still makes an impression on him. He makes this or that little concession, he backs away a step here and there, he declares that he will and must think the matter over, and the like. Then a congregation should not think that the sinner does not want to hear them any more, unless it is clearly evident that all this is only empty prevarication to gain time, for instance, but should still give the sinner time and continue to deal with him in patience. When it becomes clear that the sinner will not bow under God, but persists in his sins, then the church, and that without hesitation, should consider him a heathen and a publican. Then their judgment is according to truth and love.

"Hold him as a Gentile and a publican," is Christ's precept to His church concerning those who do not hear the church. This is how the church should behave toward such unrepentant sinners. What does the Lord mean by these words? They are translated exactly as follows: "Let him be to you as the Gentile and the publican." These words the LORD says first to him who is to punish his brother first in private, and then before witnesses, and at last, if all has been in vain, to present the transaction to the church. But in this precept is included every one who is a party to the bargain, that is, the whole congregation who punished the sinning brother. To the whole congregation let him be as the heathen and publican. If he is to be like the Gentile and publican to the church, this is first of all that the church should declare that such a sinner, who has closed his mind against all punishment and admonition from God's Word, is like the Gentiles and publicans. The apostle Paul, by inspiration of the Holy Spirit, instructs the church of God at Corinth, "Put out of yourselves them that are evil." 1 Cor. 5:13, meaning quite the same thing that the Lord says here. If any man will not hear the church of God, when it holds God's word against him, the church shall put such a public and impenitent sinner out of herself; she shall recite to him the Christian brotherhood, and declare to him that he is no longer a brother, no longer a Christian, but a heathen and a publican, who is out of the way of destruction and perdition. This declaration of the congregation that a hitherto member is now no longer to be regarded as a brother, but as a heathen and a publican, as one who is outside the congregation, we usually call by an ecclesiastical expression, to put someone under ban, to pronounce a ban upon someone.

The congregation shall make this declaration in such a way that it passes a resolution in its assembly to include the member in question in the

The pastor then announces this decision publicly to the congregation from the pulpit and thus pronounces the ban on the sinner in question in the name of God and the congregation. It is certainly wise and advisable if the public announcement of the ban is not followed immediately by the decision of the congregation, but if a certain time is allowed to elapse. The matter concerns the whole congregation, and in the congregational meeting only a part of the congregation is present; in most meetings not even all the voting members are present, let alone the non-voting members. And the members who were not present should also hear of the matter; they, too, should have time and opportunity, if their consciences urge them, to bring forward any misgivings or objections they may have to the ban. Many of our congregations, therefore, have made an order that the pronouncement of the ban shall not be made until after the next congregational meeting, after that which follows the one in which the ban was pronounced upon the sinner. If no objection to the ban is made at that meeting, it is presumed that all the members consent to it, and then it is announced in public worship. If a congregation has a congregational meeting only once every three months or so, it may be advisable to hold a special meeting for the purpose of confirming the decision to banish.

Christ has not given us any prescriptions concerning the manner of pronouncing the ban. It is therefore a matter of Christian freedom and wisdom. The form of the pronouncement of the ban may therefore be different, and indeed is different in different places. The congregation should be informed that the member in question, who is to be named, has fallen into grave sin against this or that commandment and has been repeatedly punished publicly and especially by individuals and by the whole congregation, but that unfortunately all exhortation and punishment has proved in vain, that rather the member in question persists in sin and impenitence and is therefore, according to Christ's command, to be excluded from the congregation and to be kept as a heathen and a publican until he repents. The proclamation should close with the heartfelt wish that God would give him grace to do so. Usually the sin of the person concerned is also mentioned by name in the pronouncement of the ban; however, there may also be cases in which it seems advisable to omit the exact naming of the sin, for example, when it concerns such sins for which the sinner is also liable to punishment before the secular authorities, and the latter might become aware of the sinner through the announcement. In such cases it is sufficient if the pastor merely announces that the person concerned has fallen into grave sin against the sixth or seventh commandment, etc.

G. M.

Once again, the Farmers' Union.

(Sent by resolution of the Oklahoma District Conference.)

About two years ago a lengthy article appeared in this space in which "The Farmers' Educational and Cooperative Union of America" was examined. But since this lodge, usually called simply "Farmers' Union," has been in the

The fact that this secret society has greatly increased, especially in the southern states of our country, and is causing our congregations more and more concern, should be pointed out once again.

We are justified in placing this Farmers Union on a level with all other Lodges; for a society which binds its members to secrecy by an oath as soon as they join, which has, like other Lodges, its secret signs, doorkeepers, religious ceremonies, a chaplain, and all the other characteristics of a Lodge, is also a Lodge. But as this Union consists almost entirely of Farmers, the objection is often raised that the *Farmers Union is* is an association of a purely business nature and has nothing to do with the church. Thereupon let us examine them once.

Before us lies the constitution and ritual of this club. Ritual? What does a "purely business" association want with a ritual? Is it necessary? It would seem so, for the Constitution states Section 7: "It shall be the duty of the President to open and close all meetings according to ritual." In the ritual, therefore, the heading of the first part immediately reads, "Opening Ceremony." Part of this forms the "Prayer of the Chaplain." A prayer said by the chaplain is also part of the closing ceremony. Furthermore, the ritual contains prescriptions for a funeral ceremony in the form of a divine service. - What is the point of all this? What does a "purely business" connection want with acts of worship and with a chaplain in general? And well does one worship there - in the name of JEsu the triune God, for instance? That is not possible, because one accepts many as members who do not believe in the right God. But if one does not worship the right God, then one is practicing idolatry. And should this really have nothing to do with the church, if its members join a society in which they practice and must practice idolatry?

Moreover, what is the nature of the chaplain? What are his duties and powers? The Constitution does not leave us in doubt about this either. It says in Lection 10: "The duty of the chaplain shall be to open and close the union with prayer, and to see to the spiritual welfare of its members." So this chaplain has to provide for the spiritual welfare of the members of the Union. A person who is to provide for our spiritual welfare is what we usually call our chaplain. Those who join this Union entrust their spiritual welfare to the care of the Lodge Chaplain, and thus make him their Chaplain. - And now, my dear fellow-Christian, who reads this, has this really nothing to do with the Church and with God's Word, if you unceremoniously dismiss the pastor whom God has given you, and by joining this Union place yourself under the pastoral care of another? Or is this perhaps a "purely business" thing?

But it is replied: "In our local association we have no chaplain and also no acts of worship." We are assured by credible sources that this is the case in some places. But has the matter become better thereby? On the contrary, it is even worse than before. Why is this? Because the Constitution (Lection 5) says that every "local union" must also have a church.

Furthermore, Lection 7 makes it the duty of the president to open and close the meetings according to the ritual, and this includes the prayer to be said by the chaplain. And now the main thing: Each member swears upon entering the union: "that I will abide by the Constitution", that he will therefore insist on the Constitution. Now, if a local union does not elect a chaplain, it is acting against its sworn promise. - If this is a "purely business" thing, what kind of "business" do you think it is? Should it really have nothing to do with the church? And if it is retorted that they are not so particular about the oath of the Lodge, it just proves that we are right in calling swearing in the Lodge a "frivolous" swearing.

Another reason why this Union or Lodge is supposed to have nothing to do with the Church is this: There is an assurance given by the President to every inductee, before taking the oath, that there is nothing in the oath which is contrary to the religious views of the inductee. But of what value is this if the President does not even know what our "religious views" are? If he did, he would have to know that the taking of any oath under the circumstances would not only conflict with our "religious views," but with the clear word of God, as it says in Jam. 5:12, "But above all things, my brethren, swear not!"

Finally, one more piece should be mentioned. In the ritual mentioned there is also a so-called "lecture" - Lecture. This lecture, of course, consists largely in effusive praise of the Farmers' Union. If matt mm goes too far in it, it may have a great deal to do with the church. And one has gone too far. For it says, among other things, that no institute among the stars is founded on loftier principles than the Farmers' Union. - Among the "institutes under the stars" is the Christian church and the local Christian congregation. It is said, then, that this Lodge is founded on principles at least as lofty as those of the Church. What may these principles be? In the words just preceding it is said, "While this is largely a business organization, yet it is also a benevolent and fraternal order, and we constitute a common brotherhood, bound together for our collective and individual benefit." ("While this is largely a business association, yet it is also a benevolent and fraternal order, and we constitute a common brotherhood, bound together for our collective and individual benefit.") So these are the lofty principles: One wants to fraternize with Christians and un-Christians, Jews and Gentiles, and to extract an advantage for oneself and one's members of the order. Do you know what it is usually called when one wants to benefit only oneself and those from whom one expects an advantage again? This is called, in plain language, selfishness; and on this, according to its own ritual, this society is founded. - See, on the other hand, what the church is founded on. Her foundation is Christ, 1 Cor. 3:11: Consider what he did for us, when he sought not his own advantage, but humbled himself, and became obedient unto death, even the death of the cross. In the same way he now also makes it his own

Duty: "Every man look not to his own, but to the things of others", Phil. 2:4. Look at the Word of God, which rejects and condemns all selfishness - there you have the very opposite of the Lodge principles. Is this a "purely business" thing, that you hold against people that the selfish lodge has higher principles, or at least as high principles, as the church? Surely that is neither "pure" nor "business." Or has that nothing to do with the church either?

But why pile up the evidence any further? It is enough for a child of God to know that there is the least sinful thing about a society. Then he already keeps away. At any rate, it is certain that if there is any difference at all between the Farmers' Union and other Lodges, it is certainly that there is more of the offensive, the reprehensible, the sinful in them than in many other Lodges, and that our Christians are to be warned in all seriousness against joining the Farmers' Union.

M. G.

Holiday work for our community schools.

It is generally acknowledged among us what a good and successful means of mission the Christian church school is. It is through the school that we proselytize among the heathen in our large cities; while one often cannot do much with the old who are grayed in sins, one hopes to win the youth for the kingdom of God. Even in our own midst we experience again and again that the school is the planting place of the church; the school children of today are the church members of tomorrow.

Since this is the case, should we not see to it that this beneficial institution of the parochial school benefits as many children as possible? We should not be satisfied with the fact that there is a parochial school in our midst, but should also strive to win as many children as possible for it. And if there is a lack of room, let us make room and employ more teachers, so that through Christian instruction in our schools our own children may be preserved in the faith and other children may be brought to that faith. With great sacrifices we maintain the city mission schools and the heathen mission schools, and we gladly make these sacrifices; why do we not also make our parish schools mission schools everywhere, since we can do this without special expenses with only a little more work? In the interest of mission among the children, we should all be zealous in promoting our parochial schools. Much can still be done here. According to our "Statistical Yearbook," we have schools in our synod in 1918 with 96,964 children. These are probably large numbers, but they could be much larger; especially we should have more children in these schools of ours. According to our "Yearbook" there were only 241 more children in our schools in 1906 than in the previous year. That is a small growth. How is that possible? One reason is probably the decrease in baptisms and births in our communities. Is the system of one and two children spreading among us? God protect us from the shame and crime that goes on in the world but cries out to heaven!

But if we really could not find enough children in our own circles to fill and enlarge our schools, why do we not go out and seek children outside our circles for our schools? We should not only provide for our own children through our parochial schools, but should make them proper missionary institutions through which we also educate foreign children for heaven. So let us advertise among those who are outside, that the number of children who learn the word of God in our schools may be ever increased. Here a wide field is opened for true missionary activity. Do not wait until the children are brought, but go and seek them out and fetch them! Do missionary work for the school, not only among our own people, but also among others, if the opportunity presents itself. Every pastor should be a true school pastor, every teacher a true school missionary, every member of the congregation a true missionary helper; everyone who has a heart for the work of missions and recognizes the great missionary power of a Christian school should not only make sacrifices for the preservation of the school, but also work for the growth of the school by seeking to win children for it.

I repeat, we establish and maintain mission schools in the heathen countries and in our great cities; why do we not use all the 1918 parochial schools we have in the synod for the same purpose? Why do we not let all our schools be right mission schools also? If every parochial school in our synod gained just one more child for the next year than it had last year, that would make an increase of more than 2000 children. And why should that be impossible? We have the parochial schools in our synod, maintain them also at great expense; a large number of children enjoy Christian instruction, and great, incalculable blessings flow from these schools. But might not this stream of blessing be much greater? Might not a far greater multitude of children be made partakers of this instruction in God's word? Should we not, therefore, exert every effort to win many more children to our schools? When we consider what is at stake, namely, that we win and preserve children's souls to the Lord; when we consider that the Christian parochial school is a most excellent means of accomplishing this, should we not all be zealous in recruiting children for our schools? In our parochial schools, God has given us a precious pound. Let us not bury it, but let us work with it, let us grow with it, so that it may bring as much profit and blessing as possible. Let us draw as many children as possible into our parochial schools, that there they may learn not only what is useful for this life, but also what is necessary for eternal life. If we advertise for our institutions of higher learning, let us also diligently collect and advertise for our parochial schools! This would be a richly blessed and God-pleasing holiday work.

E. K.

For God's sake, parents should send their children to school and prepare them for God the Lord, so that God may use them for the benefit of others.
(Luther.)

Major: ecclesiastical chronicle.

America.

In our community schools, classes will soon begin again after the summer vacation. In some places a new school year begins in September, as in the public schools surrounding us; elsewhere the new school year already began at Easter, but even now new students can enter our parochial schools. It should be emphasized to all Christian parents that the parochial school is the right place for their children, because God's Word rules there, because there not only daily instruction in God's Word is given, but also education and discipline are conducted according to God's Word. The state schools are not merely religionless, as they must be according to the law of the land, but often downright hostile to religion. It is not an isolated case that happened some time ago in a smaller city in the West. There a public school teacher told her children that the story of Adam and Eve, of the flood, of Abraham, of the passage of the children of Israel through the Red Sea, as the Scriptures relate them, are fables; that baptism, confirmation, the Lord's Supper, are empty ceremonies without use or purpose. It was reported from Chicago some time ago that female teachers had abused their position in leading their pupils to hopeless "Christian Science." In both cases protests were made, and the protests helped; the teachers were put out of business. But of what use is this when once the seed of unbelief is scattered in the hearts of children? And in how many cases is it not known at all that the truths of Christianity are denied and ridiculed by unbelieving or false-believing teachers! How can Christian parents justify exposing their children to such dangers when a Christian school is open to them?

L. F.

On the greetings of our Synod in Chicago, the excellent little "City Missionary," published by our pastors there, has compiled the following figures. They show how God has blessed and increased our church in this great city. The report says: "There are now 36 independent German-Lutheran congregations of our synod in the soft area of the city of Chicago. At these 36 congregations 41 pastors are active, 5 as assistant pastors. To these congregations belong 56,846 souls; of which 36,391 are communicant members and 6415 are voting members. These congregations maintain 46 schools, in which 107 teachers and 12 female teachers teach 8351 children. In 1906, of the German Lutheran pastors of our Chicago Synod, were baptized: 2871; confirmed: 1948; buried: 1241, married: 945 couples, and 67,691 persons partook of Holy Communion. Of the 3 English Lutheran congregations, one belongs to our English sister synod, and its statistics are not at hand at the present time; the other two congregations, whose pastors belong to the German Missouri synod, number 1124 souls, 702 communicant and 95 voting members, and by their pastors 76 persons have been baptized, 87 confirmed, 23 buried, and 30 couples married, and 1062 persons have partaken of Holy Communion. The pastor of the Polish Lutheran congregation, which numbers 110 souls, 85 communicant and 42 voting members, also belongs to the German Missouri Synod. He has baptized 8 persons, buried 4, and married 2 couples; 191 persons have communicated. The deaf and dumb congregation, also served by a pastor of the German Missouri synod, numbers 89 souls, 61 communing and 22 voting members. In it 4 persons have been baptized,

10 confirmed, 1 buried. 1 couple was married, and 132 persons received Holy Communion. Finally, under the pastoral care of our city missionary, who also belongs to the German Missouri Synod, there are 2800 souls at 5 preaching points, of whom 260 communicate. During the year 1906 he has baptized: 22, confirmed: 5, buried: 26. 3 couples have been married by him, and 683 persons have received Holy Communion. In addition to the above-mentioned congregations, there are also 1 Latvian and 2 Slovakian congregations which, together with their pastors, are in faith fellowship with us."

L. F.

Quite a number of church meetings have taken place during the past few months, of which we are unable to bring a fuller report, but of which we desire to give some particulars. The old Michigan Synod was assembled in May for its 48th annual meeting at Kalamazoo, Mich. The doctrine of sanctification was discussed. All in the mission field, though no great successes have been recorded, yet progress has been made. The funds are in good condition, but the Seminary in Saginaw, Mich. is in a different situation. The report in the "Synodalfreund" says: "The dismal conditions in the seminary - there were only seven students in the institution - demanded a detailed discussion. It was discussed for almost a whole day, but the Synod did not come to a final result, but handed the matter over to the supervisory authority for regulation and settlement." Father F. Krauß was elected president. - The General Synod was also assembled at Sunbury, Pa. in May. From its proceedings it is particularly noteworthy how in this largely English body the German work is growing and being encouraged. For years past the General Synod has received German pastors from the Seminary for Preachers at Breklum, Germany, conducted by Father Jensen. In the two German synods of this General Synod, the Nebraska and Wartburg Synods, there are 49 pastors trained in Breklum. Although the General Synod now has its own German Seminary at Atchison, Kans. which has been steadily growing during the past few years and may be moved to Lincoln, Nebr. as an entirely independent institution, it has also decided to enter into very close and direct connection with the Breklum Seminary. It will support it annually with P2000.00, but will therefore also have some control over the institution. The General Synod's heathen mission in India is in good condition. During the last two years \$148,342 has been received for it; P39,893 has been raised by the Women's Missionary Societies alone. 10 white missionaries with 39 assistants are engaged in missionary work, and are assisted by 270 native assistants. The number of souls is 36,009, and of communicating members 12,625. For the internal mission of the General Synod \$144,094 were raised during the same period; this is now to be extended to Canada and Argentina; marriage and divorce were discussed at length; the great unionistic church federation, which came into being in New York some time ago, was approved; although the communities which deny the doctrine of the Holy Trinity are not to be included, otherwise brotherhood is to be cultivated with all sects calling themselves evangelical. When it is said in a report in the "Lutheran Zion Messenger," the paper of the Germans in the General Synod: "The narrow conscience and the broad heart also characterized this General Synod," it must be said that with regard to church fellowship with false believers and loyalty to the Lutheran confession, the General Synod, up to this hour, has not a narrow but a very broad conscience. It was also decided that a newly founded seminary at the Pacific-

The General Synod of the Lutheran Church, which in its constitution confesses all the confessional writings of the Lutheran Church, is not to be supported by the General Synod until this statement has been deleted. The General Synod does not confess all the confessional documents of our church, and many in its midst openly deny the biblical Lutheran doctrine of the sacraments and other articles.

L. F.

A good report comes from the small Finnish Lutheran Suomi Synod which met in Negaunee, Mich. in June. According to the report of its president, Nikander, it now numbers 22 pastors, 100 congregations, and 24,702 souls. In this synod there are not only 108 Sunday-schools, with 4632 pupils, but in 38 congregations parochial school is kept by 46 teachers, with 2248 shillings. The synod also maintains a college and theological seminary at Hancock, Mich. on which still rests a debt of P26,000, but half of which is to be paid off this year. - The Icelandic Lutheran Synod was assembled at Winnipeg, Kan. in July. It has not hitherto had an institution of learning of its own, but has maintained for the pupils coming from its circles a professor each at the Swedish Lutheran College at St. Peter, Minn. and at a Methodist institution at Wiumpeg. But this little synod also intends soon to establish an institution of instruction of its own, and to raise \$100,000 for that purpose.

L. F.

The lack of candidates for the preaching ministry is also complained of by other church communions; but there the reason is sometimes that the number of theological students has diminished exceedingly, and has almost ceased. The old Congregationalist seminary at Andover, Mass. now over a hundred years old, has scarcely more students than professors, and had but two candidates this year. This state of things, as the Congregationalist paper *The Advance* itself says, has its cause in the unbelieving modern theology taught at Andover, and the paper also predicts that it would be no different if no change took place in the seminaries of the Congregationalist Church. When the fundamental articles of the Christian faith of the divinity of the Scriptures, of the deity of Christ, of reconciliation and justification are denied, it is no wonder that young men do not like to study theology. Thus old teaching institutions, which have funds in abundance, stately buildings, rich "endowments," large libraries, remain empty, while Lutheran institutions are filled and often have only to complain of lack of space and money. What encouragement is there in this state of things to care for all orthodox ecclesiastical institutions in every way and to support them by prayer and gifts!

L. F.

Abroad.

The Leipzig Mission, which recently held its annual festival, was able on this occasion to second two new mission candidates for its mission in East Africa. The annual income of this mission was about 570,000 Marks, while the expenses amounted to 592,000 Marks. In India the Mission has made progress everywhere. On 39 main stations 34 European missionaries, 15 mission teachers, 16 native pastors, 574 native assistants and 136 assistants are working. Likewise, progress has been made in the Wadjaga Mission in East Africa, while the same cannot be said of the Wakamba Mission in Africa, where again a station had to be abandoned. On the mission field in India, the Leipzig Mission laments the death of the native preacher B. Samuel. In the "Missionsblatt" it says about him: "He was the first theologian from the despised race of the Pariahs, and if in the beginning here and there

doubts arose as to whether it was advisable to entrust the spiritual office to a pariah, Samuel made a disgrace of all doubts, and with God's help thoroughly proved himself." Samuel had acquired a proficient theological knowledge and possessed an amazing knowledge of the Bible in which he lived and weaved. In addition, he was distinguished by an excellent gift for preaching. His conduct was irreproachable, and he was popular with Christians and pagans alike because of his humble, unassuming nature. The report closes with the words: "As long as the Lord equips and educates such servants from the people of the Tamuls as Father Samuel, we need not despair of our work and our people."

In Persia the Lutheran Church has had a foothold for 25 years, and the church work, which is run and directed by the Hermannsburg Mission, is progressing, even though the Roman Catholics, the Greek Catholics and various sects are also doing missionary work there. Seven Syrian preachers are active among their people and have founded eleven schools in which the children are taught. The largest parish, at Gogtapa, where Father Innre Abraham stands, numbers between 500 and 600 souls, and has a school attended by 150 children. A second parish exists at Wasyrabad, which is cared for by Fr. Pera Johannes, who was educated at Hermannsburg, and numbers 166 members. The congregations are poor and distressed, and are supported, but exert themselves at helping to maintain their church and school system.

L. F.

Brazil and the Pope. Reports from Brazil agree that the Roman Catholic Church is gaining quite tremendously in power and influence in Brazil, and that the Pope knew what he was talking about when he said to a distinguished Brazilian, the son of the former President of Brazil, "The Brazilians are my dearest sons; they are nearest to my heart." The Roman orders, especially, have greatly increased and established themselves in Brazil of late years, and it is generally known and acknowledged how pernicious they are to a country. Strangely enough, this flourishing for the Roman Church has begun since Brazil ceased to be an empire and became a republic. Although the separation of church and state was introduced at that time, it was not actually carried out. The republic maintains an envoy at the papal court in Rome, and while under the empire the monastic orders were under strict supervision and began to decline, under the republic, which has no such supervision, the monasteries have filled up with new arrivals from Germany, Belgium, and other countries, and draw to themselves immense estates, so that one can hardly form an idea of their wealth. But in spite of the multitude of priests and monks, the Brazilian people are very little religious, and the ecclesiastical festivals of the Roman Church are celebrated with boisterous secular revelry. Brazil does not yet realize what it is charging itself with the Roman Church and its orders, nor is it made wise by the example of France, which has been so long under papal bondage, but is now shaking off the chains.

L. F.

A description of the Christians.

There is an ancient letter which was probably addressed to a certain Diognet as early as the second century A.D. by an author unknown to us. This letter has only come down to us in a single manuscript, which was also burned in 1870 during the siege of Strasbourg; however, copies of this manuscript were made in the past and the letter itself has already been translated by the author.

has been published in print. In this strange letter to Diognet, which belongs to the oldest writings of the Christian church in the post-apostolic period, there is a description of the Christians, in which it says among other things as follows:

"Christians are here on earth, but their life is in heaven. They obey the existing laws, but by their lives they transcend them. They love all and are persecuted by all. They are not known and yet they are condemned. They are killed and they live. They are poor and make many rich. Everything is taken from them, and in everything they have abundance. They are despised, and yet esteemed with all contempt. They are blasphemed, and yet their righteousness is acknowledged. They are reviled, and they bless. They are scorned, and they honor. They do good, and as wrongdoers they are punished with death. Punished they rejoice, than brought to life. By the Jews they are warred against as strangers, by the Greeks they are persecuted, and the enemies are unable to give the reason of their enmity. In short, what the soul is in the body, Christians are in the world. The soul is spread through all the members, so the Christians through the cities of the world; but they are not of the world. The soul dwells in the body, but is not of the body; likewise Christians dwell in the world, but are not of the world. Invisibly the soul is kept in the body; so Christians are known, dwelling in the world, but their godly mind remains invisible. The flesh hates and wars against the soul because it resists its lusts; likewise the world hates Christians because they are opposed to its lusts. The soul loves the flesh, which is its enemy, and the members; and Christians love their enemies. The soul is enclosed in the body, but it holds the body together; and the Christians are held as in a prison by the world, but they themselves hold the world together. Immortal dwells the soul in mortal shell; and Christians dwell in the perishable, expecting the imperishable in heaven."

These are words worth taking to heart, and they should still apply today, especially with regard to the position of Christians in relation to the world. Clear and pure separation from the world is an absolute requirement. In the world, but not of the world! Would that all who bear the Christian name could speak these words truthfully!

Thomas Cranmer.

In 1556, in England, under the reign of bloody Mary, Archbishop Thomas Cranmer was condemned to death at the stake. In a weak hour he had previously allowed himself to be moved by the cunning and flattery of his enemies to sign the following recantation of the evangelical teachings: "I, Thomas Cranmer, lately Archbishop of Canterbury, renounce all and abhor and reject all kinds of heresies and errors of Luther and all other teachings which are contrary to sound and true doctrine. And I firmly believe in my heart that there is only one holy visible church, apart from which there is no salvation," etc.

Not content with this triumph, his enemies wanted him to recant publicly. Dressed in rags, the venerable man, who until recently had been the most distinguished subject in England, spoke to the assembled people in a church. But since he had meanwhile realized how shamefully he had denied the Lord, the sermon turned out differently than his enemies had expected. He said, "And now I come to the great matter which my conscience more than ever

alarmed than anything I have said or written in all my life, and that is the signing of a writing which is contrary to the truth." And nought did he recant all that he had lately signed concerning the abjuration of evangelical doctrine, saying, "Inasmuch as my hand hath given offence, writing what was contrary to my heart, my hand also shall be punished first; for if I come into the fire, it shall be burned first."

The bystanders looked at Cranmer with astonishment. The Protestants rejoiced in his firmness of faith, the Catholics were filled with rage, tore him down from the place where he had spoken, and led him to the funeral pyre, which had been erected beforehand, because his enemies wished to render him harmless at all hazards. When the flame reached Cranmer, he stretched out his right arm, and, holding his hand in the fire, left it motionless in it, so that all might see it first consumed by the fire. When the flames were already blazing around him, he exclaimed, his eyes uplifted to heaven, "Unworthy right hand!" With the words of the first martyr Stephen, "Lord JEsu, receive my spirit," Apost. 7, 58, he passed away.

It's a good recipe for trouble.

A Christian man had been grievously offended by an inconsiderate person. Nevertheless, a few days afterwards, a friend found him cheerful and well disposed. "I wonder," said he, "that you got over it so quickly; how did you do it?" "Yes, it is really a secret remedy," said the latter, smiling, "but I will tell you; perhaps it will help you in a similar case. When such a thing has happened to me, I keep quite silent about it, and possibly talk to no one about it; for I find that the more I speak of it, the deeper the sting presses in. In such a case my mind is like a glass of water in which there is sand or dirt; if you stir it constantly, the water always remains turbid; but if you let it stand still, the dirt settles, and the water becomes clear again. - My second remedy is to think how quickly my life is hurrying along and how quickly I will reach my goal. Then the one thing I need seems so great, and the thing I want to offend myself about so small and trivial, that I can easily shake it off. - And finally, my third remedy is to go and make someone happy. So I did this time also. I took a coin and brought it to some one with whom I know it is well spent, and when I saw his eyes light up and his cheeks redden in grateful joy, all my anger and vexation were gone too."

A Negro Christian in Germany in olden times.

In an old church book of the small town of Büttingen there is a strange death notice from the year 1638, which reads: "On the 9th of January Christina Dorothea, the Mooress, was buried in the earth, and on the day of the holy three kings she fell asleep blessedly in the church house at Büttingen.

How had a Moor gotten there? It happened like this. One day the black Moorish child arrived in Hamburg on a Hamburg ship. The captain had taken pity on the girl, who had been offered for sale by an innkeeper in Alexandria, sick and miserable, because she was useless to him. Then the good-natured captain had told his wife

a monkey and several parrots on board for her to surprise her with on her return home. But during his absence his wife had moved out - into the last little room in which one has room only for oneself. What was he to do now with all the gadgets, especially with the baby?

At that time, Philipp Nicolai, the author of the wonderful songs "Wie schön leuchtet der Morgenstern" (No. 261) and "Wachet auf, ruft uns die Stimme" (No. 436), lived in Hamburg. He took the little Moor to himself, and when after some time the pious Duchess Dorothea, who lived in Winsen an der Lühe, visited him, she became fond of the quiet child, and at her request the priest Nicolai left the little one to her, after she had been baptized by him and had received the name Christina Dorothea, after the Duchess, who had not allowed herself to be godmother to her. Thus the Mooress came to Winsen and from there to Büttingen, where the official residence of the Duchess belonged, and remained there until the end of her life as a faithful, humble Christian, serving her Saviour to the poor and sick. On her deathbed she had the song "Wie schön leuchtet der Morgenstern" ("How beautiful the morning star shines"), written by her first benefactor, the man of God Nicolai, sung to her, and during the singing she passed away gently and blissfully, as is written in the old church book.

God's word a light unto our path.

A preacher tells: Everyone learns that order has room for miracles, and that the habit of Bible reading ensures that everyone receives its nourishment and preservation. So no spiritual lottery with bible passages! The God of order and the God of faithfulness in small things creates to the images the text and to the text the images. I want to tell you about two biblical passages that "fell" to me as a gift and yet were no "coincidence".

Once I was awakened in the night at 3 o'clock by the cry, "Fire!" I could already see the fire roaring out from the room next door to my bedchamber. What made me silent and quick-witted for the moment? The recollection that came over me that the last passage I had read in order in Isaiah the night before, in the circle of mine, was the promise ch. 43:2: "If thou go into the fire, thou shalt not burn, neither shall the flame kindle thee."

Another time I encountered the following: I had been in Württemberg on the Lichtenstein, also in the old cave, which is entwined with stories and legends like ivy. On the way back down the mountain my coachman forgot to brake. The horse bolted. I grabbed the reins. They snapped. There, as the carriage is about to skid into the ditch - a jerk - and it is half stopped, half smashed by a cherry tree in the skid. My companion is thrown out to the wagon together with the coachman, but no one is seriously damaged. Only I received a bump from the tree, which resulted in swelling of the leg. The philanthropic pharmacist in Pfullendorf bandaged me up and sent for a carriage to take us safely to Tübingen via Reutlingen. In the evening I reached for my Psalter. The first word my eyes fell upon without searching was Ps. 116:8: "Thou hast plucked my soul out of death, my eye from tears, my foot from slipping."

In sum, read the Bible in good days, and it will help you in bad. God wraps his miracles in order, his blessings in ordinariness, his providences in coincidence.

Gifts for God's Kingdom.

There is a tremendous amount of money in the world. But an awful lot would be taken away from God the Lord. The British are rightly called a missionary people before other peoples. But England spends as much on intoxicating drinks in two and a half days as on missions in a whole year. In Germany, more than half of what the French war indemnity amounted to, which in three years could only be raised by rich France, more than two and a half billion marks, is annually applied to drink. That find screaming indictments for tens of thousands who excuse their tardiness with their poverty. Or did you think your little gift didn't matter? Thou wealthy man, why dost thou not make a great offering? Poor man, knowest thou not what makes the Lord marvel? Not the great gifts of the rich - the widow's mite, those two farthings of the poor woman who gave her everything - are judged: she has given more than all of them, she has given in trust in the God who could repay her abundantly, and who would also fulfill his promise in her: to be the provider of widows, the father of orphans.

(Walther.)

Clothes on.

The precious clothing with which so much good is wasted, and yet only the world and the flesh are served, is to be resisted; it is frightful to think that such abuse is found among the people who are baptized and marked in Christ crucified, who are to bear their cross with him and prepare themselves for the other life daily by dying. If it were provided by un wisdom in some, it would be more tolerable, but that it should be practiced so freely, unashamedly, and unhindered, and that praise and glory should be sought in it, that is unchristian. (Luther.)

Just a picture!

A young criminal told in prison with hot tears: "I was a good, unspoiled boy until confirmation. I did well at school and my parents enjoyed me. Then one day I saw a bad picture. I looked at it for a few minutes. From that time on my heart was poisoned; bad thoughts often came and I could not get rid of them. Always the picture came before my soul again. I got into great sins and disgraces, and am now in the Zuchthaus - merely by a picture!"

New printed matter.

Forty-third Synodal Report of the Michigan District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1607. 87 pp. 5V2X8V2. Price: 18 Cts.

The doctrinal treatises (speaker: Fr. P. Andres) contain two highly important chapters of doctrine. Following the "Table of Houses" attached to the Catechism, it is first shown what God's Word says and commands to bishops, pastors and preachers, and then what it demands of the listeners of the divine Word. The former chapter, offers a pastoral theology in miniature, in which the answer to the most diverse questions is found: for example, whence comes the office of bishops and pastors? whom may be used and called to it, and whom not? what are the noblest occupations of a pastor? what **virtues** should especially adorn and adorn **his** Christian walk?

by which he makes himself unworthy of his holy office? and such like. All this is so vividly set forth in God's Word and so forcefully spoken to the hearts of the pastors and teachers of our congregations that every one who stands in holy office should diligently hold this mirror before himself for his own knowledge and correction. But then this synodal report is also a mirror for the listeners of the divine word. There the congregations and the individual hearers of the Word can and should learn to examine themselves: Do we really provide for our teachers and pastors in the flesh as well as we are able and as God would have us do? Do we meet them with the reverence they deserve? Do we love them for the sake of their work and prove this to them in word and deed? Do we obey and follow them gladly and willingly where they proclaim God's Word, so that they can do their office with joy and do not have to do it with sighing? And let every hearer diligently hold up this mirror to himself, and then not forget how he is formed, but let him feel in his work and walk, that he has learned well from this synodal report, not only of the pastor and teacher, but also of his own lesson. Be doers of the word, not hearers alone who are hearers! Be doers of the word, not teachers alone, you who are teachers!

K.

In the celebration hour. Songs and poems by J. W. Tisza. With preface by Prof. A. Crull and eleven drawings by the author. XI and 164 pages 5/4 X7 1/2 bound in cloth with gilt edges, gilt title and cover decoration. To be obtained from the author, 1608 46th St., Los-Angeles, Cal. price: P1.00.

Adolf von Harleß, in his treatise on "Christianity and Poetry," once says: "I do not know what Luther was thinking of, and whether he gave an account of his feeling, when he wrote to the rector at Erfurt, Eobanus Hess: 'I confess that I am one of those whom poems move, delight, and engage more, that they stick with them, than the unbound speech, even if it were Cicero and Demosthenes themselves/ I only know that he herewith expresses something to which innumerable will agree.'" Certainly, the writer counts himself among these countless, and he would like to recommend the present collection of poems to those of his readers who feel the same way. The author is no longer a stranger to readers; not only did he publish a collection of poems about ten years ago under the title "Gepflückt am Wege" ("Picked by the Road"), but he has also often put his beautiful poetic talent at the service of this journal. If we are not mistaken, all 15 of the sacred songs presented here were first printed in the "Lutheran". But also in the 115 other poems we must praise the perfection in form, the poetic feeling, the intimate feeling and above all, what can be said so rarely, right faith and childlike piety, may the poems sing of the wonderfully beautiful Posemital or the night, may they be Heimatlied or "Welke Blätter", may they have different times of the year or "This and That" as their subject. I found only one or two poems which I would have eliminated. The book, printed and bound in Germany, is very tastefully furnished, and the 11 drawings by the author, who is also artistically inclined in this field, are a very nice addition.

L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 8th of Sonnt, u. Trin.: Kand. F. Lovse, called to Pale, S. Dak. in the Immanuelskirche (88th Street) at New Pork, N. P., assisted O. Frankes by O. W. Schoenfeld.

July 26: Kand. E. E. Gross, called to Greelcy, Eolo. in the Immanuel Church at Fort Wayne, Ind. assisted by O. Moll, Stöppelwerth and A. Ebendick by O. C. Gross.

On the 9th of Sonnt, n. Trin.: Kand. W. Greve, appointed to Icon Range, Minn. in St. Martiugemcinde at Milwaukee, Wis. assisted by Prof. Mueller of O. G. H. A. Löber.

On the 10th of Sonnt, n. Trin: Kand. H. Heitsold in the Immanuelsgemeinde at Breckinridge, Lkla. assisted O. Schönings by O. E. Meier.

On behalf of the respective District Presidents were ordained and inducted:

On July 20 and 21: Kand. W. Friedrich in the three communities in and near Anamoose, N. Dak. by O. T. Hinck.

On the 8th of Sonnt, n. Trin.: Kand. Th. Kissling in the congregation at Red Lake, S. Dak. assisted by O. Beihan of O. F. E. Gade. He was further introduced by O. Gade: July 26, at Draper; July 28.

to Stamford and on the 30th at Kadoka. - Kand. L. Steinbach in Zion church at Columbus, O., assisted O. Siegcrts by O. I. R. Gräbner.

On the 9th of Sonnt, n. Trin.: Kand.' H. Potzger in the church at Royston, Mich. by O. B. Potzger. - Kand. T. H. Maschoff in the parish at Virginia, Mo. assisted O. Harres by O. L. Heinrichsmeyer.

Introduced on behalf of the district prefects concerned:

On the 8th of Sonnt, n. Trin: O. P. E. Ross in the parishes at Detroit and Height of Land, Minn. by O. O. E. Richter.

On the 9th of Sonnt, A. Trin: O. H. Liepke in the parish near Hamilton, Tex. assisted by O. F. H. Rudi. - O. H. Spiering in the parish near Pierce, Nebr. assisted O. Hofius' by O. M. F. Scheips. - O. P. Stibitz in the parishes at Dunkirk and Fredonia, N. P., assisted by O. Hanewinkel of O. (tz. H. Bartling.

'On the 10th of Sonnt, n. Trin: O. J. W. Krüger in the congregation at Berlin, Wis. by O. E. Zollmann.

Introduced as a teacher:

On the 10th of Sonnt, n. Trin.: Kand. T. H. Markworth as teacher in the Zion church school at New Palcstine, Ind. by O. G. Markworth.

Initiations.

Dedicated to the service of God were:

The new church (18X24 feet) of St. Peter's parish, near Ltamford, S. Dak. on the 9th of Sonnt, a. Trin. It was preached and consecrated by O. F. C. Gade. - The new church of St. John's parish at Westfield, Mass. on the 9th Sunday, n. Trin. Preachers: O. Mikulski (Polish), Aug. Brunn (German), and Kavasch (English). The consecration prayer was said by O. E. A. Liun. - The enlarged and renovated church of the Trinity congregation in Nokomis, Ill (O. O. Henkel), on 10 Sonnt, n. Trin. Preachers: Prof. Wessel (u. Engl.) and O. W. J. Kowert.

Goundsteiniegnngen.

On 6 Sonnt, n. Trin. the Emmaus congregation at Brooklyn, N. P. (O. T. S. Frey), laid the cornerstone of their new church (50X35 Futz> and school (addition, 48X20 feet). Preachers: O. Wyneken and Arthur Brunn (English). - On 7 Sonnt, n. Trin. the St. John's congregation at Charter Dak, Iowa, laid the cornerstone of their new church (38 X 64, steeple 95 feet". Preacher: O. A. Amstein. - On the 7th of Sunday, A. D. Trin. the St. Martin's congregation at Belle Plainc, Wis. laid the cornerstone of their new church. (O. R. A. Karpinsky), laid the cornerstone of their new church (37X78 feet). Preacher: O. G. H. Schilling, Jr. On the 9th of Sonnt, n. Trin. the Immanuelsgemcindc at Milbank, S. Dak. laid the cornerstone of their new church (28X40, steeple 50 feet) with altar niche (10X12 feet". Preacher: O. G. H. Cheese.

Jubilee.

On the 8th Sunday after Trinity, the St. John's congregation at La Porte, Ind. celebrated its first anniversary. Preachers: Prof. Lindemann, Ol'. Brust and Nenendorf (Engl.). - On the 8th of Sonnt, u. Trin. the St. John's congregation at College Point, N. P. (O. A. Ebendick j^n.), celebrated their 50th anniversary. Preacher: O. Renz, Merkel u. Schamm (Engl.O On the 9th of Sunday, n. Trin. the Trinity congregation at I a m e s , S. Tat. celebrated their 25th anniversary. Preachers: O. Hinck, Senne and Gräf.

Show Koufevez.

The Northwest Pastoral Conference van Wisconsin will meet August 20-22 in Chippewa Falls at O. Hass. Work: Details of the Inden lie, raised in the second century, that the Messiah is not to appear for a thousand years, and how this lie is apparently proved from Scripture: O. Traub. How to keep the youth at the church: O. Rathke. Study of preaching: O. Fiehler. Catechesis: O. Bräm. Sermon: O. Georgii (O. Kempff). Confession: O. Traub (O. Bubeck). Please report in time to the local pastor, 110 Lust Grrrnci Xvo., Güippawn 4A1>K, Ivis.

H. G. Voltz, Sekr.

The Südo st - M i s s o u r i - Spccial Conference will meet from August 26 to 29, not in New Wells, but in Altenburg. Registration, ro^p. Cancellation requested. W. Zsch o c h e.

The South O st Texas Special Conference will meet, w. G-, on August 27 and 28 at Fr. Heinemeier's church in Sealy, Tex. Registration or cancellation requested by the local pastor no later than August 21.

I. W. Behnken, Secr.

The S ü d - M i n n e s o t a Pastoral Conference will meet Aug. 27-29 at Fr. Nickels' parish in Rochester, Minn. Work: How is the pastor to act when called by a false believer? P. Penalties. Ascension of Christ into hell: P. Seltz. Exegesis on 1 Cor. 15:27, 28: 1". Schulz: on Rom. 9-11: Zitzmann.

Registration, resp. Cancellation absolutely necessary. A. Paul, Secr.

The Park Region- District Couferen; will assemble, w. G., Sept. 3-6, at P. Bartz's church at Alexandria, Minn. Work: Exegesis On 1 Tim. 2: p. Koehler: on 1 Tim. 3: Ulbricht. Church discipline: p. Kleweno. Wages of grace of good works: p. Heine. Pastoral sermon: p. Kollmorgen. Sermon according to the new order: II Agather (1^ Ahrens). Confessional sermon: Fr. Ziehltsdorff (? Ulbricht). Songs: 8nrsum ('oicln 1, 34, 15. Registration is requested.

C. Th. Naase, Secr.

The N ortherly District Conference of the California and Ne v a d a Districts will meet, w. G., from September 10 to 12 in Alameda, Cal. works: Exegesis on Eph. 4: P. Küßner: on Eph. 5: ?. Thiede. Characteristics of Methodism in contrast to Lutheranism: ?. Bauer (1T Haserodt). Sermon on criticism: P. G. Iacobseu; critic: ?. Hörnicke. Sermon: Father Lange (? Brohm). Confessional: Love (? Gundlach).

H. Thied e.

Notice.

Mr. Johann Ballod, formerly LaieNpredigcr among the Latvians at Ruhland, has passed a colloquium according to order, and reports for admission to our Synod. G. A. Bernthal,

President of the California and Nevada District.

The Canada District

of our Synod shall assemble, w. G., from August 28 to September 2, at Tavistock, Out. W. C. Evil, Secr.

To the members of the Central Illinois District.

The support commission of the aforementioned new synodal district had a rather unpleasant beginning of its activity, in that it had to ask for \$300.00 from the general support fund for the first payment to its foster children on July 1st. Will the dear congregations, pastors and teachers not put their hearts and pockets into putting their commission in a position to be able to take the small support of the needy assigned to us - there are 24 persons - from our own district's fund on October J. and onwards? We ask this for the sake of Christ. The quarterly sum required at present amounts to \$515.00.

The Uuterstützungskommisfiou:

W. Heyne, Chairman.

Synodical Reports.

Orders for a larger number of copies of a synodal report, e.g. for distribution in congregations, should be placed no later than one month after the close of the session of the district concerned, since we must determine the size of the print run in accordance with these orders.

Concordia Seminar on St. Louis, Mo.

The new academic year of the St. Louis Theological Seminary begins on Wednesday, September 11, at 10:00 a.m. All new entrants from our high schools must present their last report card (not their diploma) on this day. Strangers must register in advance and send their certificates to the President of the Institute, Prof. v. F. Pieper. For the "bonrckin" oluü", where the students are fed, \$10.00 is to be paid at the beginning, the rest in regular monthly payments. In the last academic year the cost amounted to \$74. 70 for the individual student. Faculty.

Concordia Seminar on Springfield, Ill.

The academic year 1907^08 of the Practical Theological Seminary at Springfield begins, s. G. w., on September 4. Those desiring to enter the same should not be under 17 nor over 25 years of age: they should also be well endowed, have the knowledge of a good parochial school, and be able to show good credentials. Those with physical disabilities should not apply. The boarding fee is \$18.00 to \$20.00 per quarter and cannot be waived for any student. Applications should be sent in good time to the undersigned president of the institution. R. Pieper.

School Teachers' Seminary at Addison, Ill.

A new school year begins on September 4. Pious and decent, hard-working and sufficiently talented young people who are determined to make the Evangelical Lutheran school ministry their life's profession are warmly welcomed. - A small booklet will be sent to everyone who requests it, which will give more detailed information about the institution in words and pictures, as well as information about the conditions of admission, maintenance costs, etc. Applications should be made, if at all possible, before August 15. - The entrance examinations begin on Wednesday, September 4, at 8 o'clock in the morning. The new entrants should therefore arrive on Tuesday, September 3. The seminarians of the first clade are also expected on this day, while the others may arrive on September 4. Theo. Brohm, Director.

School teachers' seminary at Seward, Nebr.

Classes at this institution begin on the first Wednesday in September. Those to be admitted must be able to produce a good certificate of morals and ability issued by their pastor or teacher. The boarding fee is \$18.00 per quarter of ten weeks. Those who do not wish to become teachers will also pay quarterly \$10.00 school fees. - Please send us as many healthy and talented pupils as possible.

G. Weller, Director.

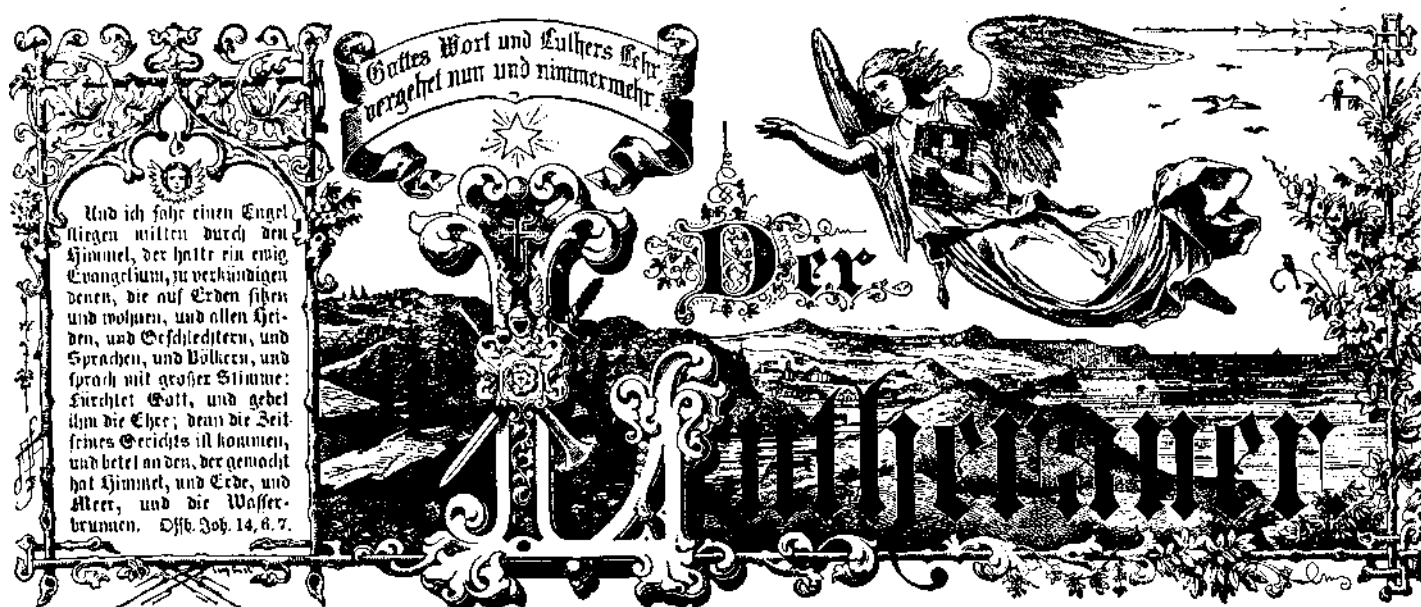
Concordia College at Fort Wayne, Ind.

The new academic year begins Wednesday, September 4. Registrations of new students are requested by August 20. Details will be sent by questionnaire. Knowledge of a good community school find quite necessary for entry into the Sexta. For admission to other classes an exam must be passed. - Each pupil must be provided with the necessary personal and bed linen, woollen blankets, white bedspread, towels and a suitcase. Everything else, such as desks, books, pens, etc., can be purchased here. The fee is to be paid quarterly in advance and sent directly to Prof. L. W. Dorn. The sum of \$76.00 for the whole school year covers all expenses for board, doctor, pharmacy, hospital care, fire, electric light, library, gymnastics and drill. For the latter, a special suit is to be procured here, as in the past school year. In addition, \$1.00 is to be deposited as a guarantee fund for repairs at the time of admission. Pupils who do not wish to become preachers or teachers will pay \$40.00 school fees annually. The funds of all pupils should be turned over to one of the professors for administration.

The great lack of preachers of the gospel is obvious. May the same go to the hearts of the Christian parents of godly and gifted boys! M. Lücke, Director.

Concordia College of Milwaukee, Wis.

The twenty-seventh school year of this institution begins on Wednesday, September 4. The day before, at 9 o'clock in the morning, there will be an examination for pupils who have been transferred conditionally, as well as for those who wish to enter a class other than Sexta and who cannot produce a certificate from another institution. To enter Sexta, the knowledge of a good community school is necessary. The equipment is as follows: three woollen blankets (blankets, not quilts), two sheets, sixty inches wide, two pillowcases (stsuckorä si?), a headboard, a white bedspread (gprenä). Likewise, each student needs: underwear, towels, some suits, a clothes brush, an umbrella and a suitcase. The boarding fee this year amounts to \$18.00 per quarter and is to be paid to the director every two and a half months. With this sum also find all Aus-



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A word for young pastors.

Community members may also read this.

Let no one despise your youth, but be an example to the faithful,
1 Tim. 4, 12.

To a young preacher of the gospel the Holy Spirit said through the apostle Paul, "Let no man despise thy youth, but be thou an example to the believers in word, in walk, in love, in spirit, in faith, in chastity." And by having the apostle not only say this, but write it, the Holy Spirit wanted church members to read it as well.

The right understanding of these words is this: If a young pastor is an example to the faithful in word, in walk, in love, in spirit, in faith, in chastity, let no one despise him because of his youth.

There are, it seems to me, young pastors of three kinds.

The first are those who are full of sparkling zeal with no small addition of self-confidence, as - Simon Peter had in his day.

The second are those who desire with all their heart that God's kingdom be built through them, but who sigh in their heart: "Oh, Lord, I am not fit to preach, for I am too young", Jer. 1, 6 - thus like Jeremiah.

The third are those who, well, who are inclined to take office and life somewhat comfortably, like - yeah, I don't know of a biblical example.

These are the three types of young pastors that exist. For I do not even want to talk about dishonest ministers of the Word - for whom a biblical example could be found.

I want to speak first for the third kind of young pastor.

There are such.

To them the Holy Spirit says the same thing that He says to all the

says, "Be an example to the believers!" Be such that the believers - you have believers in your church, strong and weak, old and young - that the believers see in you a pattern and example of how JEsu should be disciples. So be an example first and foremost "in the Word." Preach and tell God's Word very purely, as it is written in the Bible. Also quite clear and simple, like the Savior. Also, be unchanging and constant, "whether it be in season or out of season," whether it be pleasing or not, 2 Tim. 4:2. God's Word must always be first and foremost for disciples of Jesus. But also be an example of "change". Walk as you preach. As with every disciple of JEsu, so especially with a preacher the word must be confirmed by the walk. If you have acted wrongly or unjustly, confess it at once and rebuke yourself before the congregation with a sharp word. Be an example "in love." Enter into the love of Christ, and, being filled with it, love his sheep and lambs which are commanded thee. Be an example "in the Spirit." Through the Holy Spirit sought in the Word, be fervent in spirit and full of zeal in your ministry. The Holy Spirit does not let you be lukewarm and lukewarm. Be an example "in faith." Become full of faith. You find faith where you find the Holy Spirit, in the Word. And faith brings forth all fruit. Be an example "in chastity." This very thing should be in the marrow of young pastors; otherwise there is easily perverseness.

Who's talking? Me? The Holy Ghost. Do as you're told! Then you'll hardly stay in the third grade.

Then no one will or may despise your youth, you because of your youth.

Dear parishioners! I think I can address you directly. Your pastor is a young man. He certainly has a lot to learn in life. But he is in your ministry. He has God's word to preach and to say. Can you despise him in this office because of his youth? If a very young messenger, who is certified, were to bring you an exceedingly good and saving message, would you

then say, He is too young; what he brings us we cannot accept? Or if he were to bring you an order from the authorities, could you say, "Let the authorities send an older man, and we will obey? You have to look at God's word that is in your pastor's mouth, not at his youth. And, friends, your pastor's youth is something he is shedding more and more every day.

As for the first kind of young pastors, who have a lot of zeal - that is good - and not a little self-confidence, like Simon Peter in his day, it just occurs to me that I need say nothing more. The "like Simon Peter in his day" says enough. "We are even soon lost," Matth. 26, 33 -35. 69-75; Gal. 2, 11 ff. Only get out of this class! Peter did not stay in it either.

The second kind of young pastors, who want so much to build God's kingdom, but who sigh and think they are not fit for it, because they are too young, as Jeremiah once was - what is to be said for them? Well, to these the Lord says what he said to Jeremiah, "Say not, I am too young; but go whithersoever I send thee, and preach what I bid thee. Fear them not: for I am with thee, and will deliver thee, saith the LORD," Jer. 1:7, 8. If thou art afraid because of thy youth and inexperience-that is good, very good-look to thy God and his promise. Yes, you should look to your God and his promise, not hide in the corner with your fear. God certainly will not let you become defiled. When you preach and preach your sermon, say, "God, help me! When you visit the sick, say, "God, help me! When you make house calls, say: God, help me! When you hear confessions, say: God, help me! If thou goest into the church meeting, say - nay, kneel down beforehand, and cry and cry, God, help me! If thou admonish sinners, and have church affections, O keep God by his word and promise! If you teach children, cry out to God for help! God will help. He loves those who think nothing of themselves, but trust and build in him. And he will help. And you will grow older and more experienced. But you must always keep to the fact that you think nothing of yourself, but look to him alone - until the end of your life. And always be - by God's grace and help - an example to the believers in word, in walk, in love, in spirit, in faith, in chastity.

So believers will not despise your youth. Thou shalt stand under the shadow of the word of Christ, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." And under the shadow of the word, "He that heareth you heareth me-; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me," Matt. 10:40; Luk. 10:16.

You church members, do you want such a young pastor - such a pastor certainly looks younger than all the others - do you want to despise such a young pastor because of his youth, when God is shielding him like this?

One more word. You young pastors, do not want to build anything new, but know that you have stepped into a good inheritance. Keep it! Build on it! Increase, perfect that!

An old man.

The right church discipline commanded by God.

10.

Of the decision of the church to put a public and impenitent sinner under ban we spoke last time, and it is necessary that we look a little more closely at this decision of the church to put him under ban, that we consider still further what the nature of this decision must be. The Lord Christ says, "He be unto thee as the Gentile and publican." He thus addresses first the one who set the whole bargain in motion and brought the matter before the church. The Lord, of course, does not mean to say that only this one should consider the former brother a Gentile and a publican, if he will not hear "the" church, while the other members will not. Christ speaks immediately after in the plural, saying, "Which ye," ye members of the church, whom the sinner will not hear, "shall bind on earth." The members of the church, and all without exception, shall bind the sinner, keep him in sin, put him under ban. He is to be put under ban by all the members, by every one. Let every member of the church declare that the sinner is a heathen and a publican, and hold him for that. From this it follows by necessity that the decision of the congregation to ban must be a unanimous one. Not a majority of the congregation, however large, but only the whole congregation can put a sinner under ban. If even one member of the congregation does not agree with the decision of the congregation, then the whole decision is temporarily overturned, and the ban cannot be carried out for the time being.

The important question therefore arises, What shall a congregation do, how shall it act, if, though the great majority recognize the lawfulness of the ban, yet one member or individuals do not consent, but vote against the ban? This is a question of great importance, and in all such cases a congregation should proceed very cautiously and carefully, lest the bargain become very involved, and the whole congregation fall into grave disputes, or altogether into confusion, as has now and then befallen a congregation. If an objection is raised against a ban, it cannot be executed, but the municipality must leave the matter for the time being, first seek to remove the obstacle, and deal with the person or persons who oppose the ban. Above all, it must seek to know the reason why the member in question cannot or will not yet consent to the decision of the congregation, and, according to the findings, act with the brother or brothers. There may be very different motives in the individual cases, and the further procedure of the congregation will vary according to them. Each individual case must be considered carefully and conscientiously. It is not possible, of course, to list all the individual cases that may arise here, but it would be useful to go into more detail on individual cases that arise more often.

It may be that a brother votes against the ban because he does not yet realize that the sinner's deed really violates a clear Word of God, that is, that it really is sin. He does not rightly understand the Word of God in question, or does not rightly apply it to the case at hand. Or he recognizes

not yet fully understand the magnitude and gravity of the sin involved. Or he does not quite understand the nature of church discipline. Perhaps he thinks that it is against Christian love to put a man under ban, and the like. In such cases, then, there is a lack of Christian knowledge, or a lack of judgment. In such cases it is necessary to patiently convince such an erring brother until he finally sees clearly, recognizes God's Word correctly, and applies it correctly from the certain fellows. In most cases it will be possible to instruct and correct such people, if they sincerely mean it, so that they agree with a clear conscience and then the ban can be carried out unanimously.

But it may also be that one or more brothers do not want to agree with the congregation's decision to banish for quite different reasons. They may recognize that the brother in question has sinned, and that his sin is great and grievous; they must also admit his impenitence, but for all sorts of carnal reasons they vote no. The sinner in question may be their good friend, or even a near relative, to whom they do not wish to do the dishonor of being excluded from the church. Or he may be a rich, respectable man, possessing much influence, whom they do not like to offend, of whose wrath and vengeance they are afraid. Or one thinks that the congregation is still small, that it cannot bear to exclude members, and especially this member in question, who is well able to help bear the burdens of the congregation. One fears that one would have to dig deeper into one's own pockets. All kinds of circumstances and relationships can play a part in church discipline: kinship, friendship, the relationship of employer to worker, of rich man to poor man, and the like. In such cases it will be necessary to search the conscience of the protesting brother, to reproach him with the fact that it is a question here of a clear command of Christ, of a clear word of God, and of the eternal salvation of the sinner who is to be saved, and that therefore all human misgivings must remain silent. It is to be impressed upon him what a grave sin he commits when he does not want to obey this clear command of Christ, that he then rebels against God, his Lord and Saviour, that he acts unkindly towards his brother. If he will not submit, he is finally to be taken into church discipline himself, as a stiff-necked sinner, and put under ban. "Since Christ commanded the ban, and the apostle severely punishes the Corinthians for omitting the ban in a manifest case, 1 Cor. 5:1-13, he commits a manifest and grievous sin against a divine commandment who, notwithstanding all instruction, reproof, and exhortation, obstinately resists the execution of the ban in a manifest case, and thus himself falls into church discipline." (Walther, *American Lutheran Pastoral Theology*, p. 343.)

We repeat, however, that a congregation should act very carefully and cautiously in all such cases. How sometimes, in order to be able to carry out a ban, three, four, and even more members have been excluded from the congregation, without much convincing and exhortation. This has already caused great misery and terrible confusion. Whole congregations have been disrupted by this and many a

have been deprived of their souls' salvation. One should act cautiously and seek the advice of prudent and careful Christians in such cases, so that nothing is done in haste and false zeal.

The Lord says Matth. 18 very definite and explicit, if the sinner does not want to listen, consider him a Gentile and a tax collector. He does not add a condition. He does not say, hold him for it, if this or that comes to pass. It follows that the church's decision to ban must not be a conditional one, but an unconditional one. A conditional ban is no ban at all. It happens from time to time that a vain congregation passes a resolution of this kind, that N. N. is to be banished, if after four weeks he shows no repentance, will not leave off his sin, for instance, his unforgiveness. And if now four weeks are up, and a man does not come and repent of his sin, he is regarded without further ado as a banished man, as a heathen and a publican. Such a procedure should never be adopted by a congregation. The reason that moves a congregation to such a decision is, in the vast majority of cases, this: it is recognized that the matter is not yet quite ripe for banishment. They realize that the sinning brother should be given some more time to think about his sin and about the exhortations and petitions of the brethren. Perhaps God's word would like to make an impression on him after all. In such a case, let such a decision be made to postpone the matter for another two weeks or a month, or whatever time is deemed necessary, and thus give the sinner an opportunity to let what has been said take effect on him. And when the appointed time has elapsed, the case is taken up again in the congregational meeting, and then, if even this last period has been in vain, if the sinner has remained unrepentant and still will not submit to God's word, the ban is pronounced. Thus you have a pure, clear thing.

G. M.

Texas District Convention.

From July 3 to 9, the Texas District of our Synod met in Walburg, Tex. in the congregation of U. H. Siecks for its second Synodal session. In the opening service, Prof. Dau, representing the General Presidency, preached on the progress of faith. The progress from unbelief to faith and the progress of the believer in sanctification to the blessed consummation was eloquently portrayed on the basis of the words 2 Pet. 1:3-10. After the actual sessions had been opened, the Synod members were encouraged by Praeses Krauler in the Synod address to the blessed work of spreading the Gospel. The doctrinal discussions, which occupied the Synod in the morning sessions and in part of the afternoon sessions, were conducted by Prof. Dau, who lectured on "The Eternity of the Punishments of Hell" in his characteristic manner of captivating the listener.

Death, in its unnaturalness, is terrible to all flesh. The ancient pagans used to say that death was the most terrible thing there was. But man knows from the testimony of his conscience, and God's word testifies to us, that there is something after temporal death which is far more terrible, a

Hell, a place of the damned, where they suffer terrible torments in body and soul, where they are punished with manifold chastisements for the evil they have done while alive, and these punishments never end, they are eternal.

How can one not rather keep silent about such a terrible doctrine, which makes a man tremble to his innermost soul? No, in vain and pernicious is such an effort! The more one tries to silence hell, as the ancient pagans did against the testimony of their conscience, the more one insolently denies it, as many false prophets of our day do, the more surely do these fools and those they beguile fall a prey to hell. Let us not avoid this teaching of the divine Word, but take the comforting lamp of the Gospel in our hands and then look confidently down into the infernal abyss.

Then we see that in hell there are only enemies of God, people to whom God has purchased and offered reconciliation, but who have persistently refused to make triads with God. As soon as these enemies of God die, they are subjected to the torments of hell according to the soul, which they will have to endure after the Last Judgment in an aggravated degree of body and soul. God's justice is revealed in these damned. They testify it themselves: "We empsangeu what our deeds are worth. We died as enemies of God in unbelief." Christ, the great Judge of the world, has so willed and justified his judgment that all the world must confess: Yes, God is just! He does not condemn the innocent to eternal punishment,

In vain do the children of men try to mitigate and soften the "eternity" of the punishments of hell. The Holy Scriptures do not permit it! Their worm shall not die; their fire shall not be quenched; the wrath of God abideth upon the damned, saith the Scripture. In the great torment there is no respite. No one may hope that his tongue will be cooled. The damned, tormented and tortured, cannot look forward to a final redemption. Like God himself, his vengeance is eternal. As the blessedness of the perfect righteous, so the punishment of the damned endures for all eternity.

This we men are certainly to believe. It is clearly taught in the Word of God. Oh that men would believe it! How horrified the sinner's heart would be at the thought of the infinite torments of hell! How differently he would look upon sin, which seems so pleasant and sweet, if he were to consider the eternal wages of sin, and how great and dear to us must seem the love that gave itself up for us, that we should not taste the torment of the damned, but have eternal life. Yes, look down with confidence, dear Christian, into the sea of flames of hell. Then you will learn how great God's grace is, which has saved you, the sinner, from hell through Christ's blood and death, so that you may no longer fear the torment and fires of hell. -

The report of the mission commission and the individual missionaries was listened to with interest on all sides. In spite of various obstacles, especially the lack of workers, the Lord's work progressed well. - The Norwegian brothers Thomson and Ödegaard were also listened to with pleasure, as they had come to speak on behalf of the Norwegian missionaries.

Academy at Clifton to obtain the cooperation of their German brethren in the faith. A German professorship has been established to meet the needs of our youth. May the Norwegian brethren win among us many members of their academy society and many students for their academy!

On Synod Sunday the brothers were allowed to participate in a joyful celebration of the congregation hosting them, their 20th anniversary. Pastors Kilian and Studtmann preached and helped to celebrate. In the evening before the synod ended, Father G. Birkmann preached the pastoral sermon on Luk. 9, 1-11.

The next meeting of the Topaz District will be held, God willing, at Bro. Studtmann's church at Perry. E. D.

Annual Report of the Deaf and Dumb Society of Detroit, Mich.

"Therefore be merciful, as your Father is merciful", so the Lord Christ admonishes His Christians Luk 6, 36. They have become God's beloved children through faith in Him, and so they should also bear their Father's kind upon them, and so they should also be especially merciful, merciful as their Father in heaven is merciful. How then is this one merciful? "So that he," to speak in Luther's words, "gives us all goods, bodily and spiritual, temporal and eternal, in vain, and out of pure goodness. For if he were to give out of and according to our merit, he would have to give for good alone the hellish fire and eternal damnation. Therefore, whatever he gives us in terms of goods and honor is pure mercy. He sees that we are in death, and he has mercy on us and gives us life. He sees that we are children of hell; he has mercy on us and gives us heaven. He sees that we are poor, naked and bare; he has mercy on us, clothes us, feeds us, waters us, and fills us with every good. So what we have spiritually and bodily he gives us out of mercy, and pours his goods upon us and into us." (St. L. ed. XI. 1274.) God's mercy, then, is not first excited by any merit on our part, but the need and misery in which we unworthy lie alone softens his heart and moves him to compassion. Nor does God even look to see whether men will also show themselves grateful for the help rendered. "He is kind to the unthankful and to the wicked," Luk 6:35. - This is the one characteristic which should also bear upon our mercy. Without inquiring into worthiness, the need and misery of our neighbor should go to our hearts, move us to compassion, make us ready to help, whether our neighbor thanks us or not, whether he can repay us or not, yes, whether he is our friend or enemy. Therefore it is said before, If ye love them that love you, what thanks have ye? For sinners also love their lovers. And if you do good to your benefactors, what thanks do you get? For sinners do the same. And if ye lend to them from whom ye hope to receive, what thank have ye? For sinners also lend to sinners, that they may receive the like. But love your enemies, do well, and lend,

that ye hope for nothing in return, your reward shall be great, and ye shall be the children of the Most High."

God's mercy, however, is not an idle compassion, but also proves itself through active help; it intervenes and alleviates need and misery and pulls us out of misery and need. God, the dear heavenly Father, "opens his hand and fills all that lives with good pleasure," Ps. 145:16. He has sent a Redeemer, and he sends us the precious Holy Spirit, who sanctifies and sustains us in the right faith. - Our mercy, then, would be very unlike the mercy of God if we left it at mere pity and fine words. The deed should follow. We are to support our neighbour to the best of our ability, to alleviate his need, to pull him out of his distress.

Finally, a particularly important characteristic of the mercy of our God is that it never tires of showing mercy and helping. It is new every morning. After the world has existed for almost six thousand years, and in spite of all the ingratitude on the part of men, God is still the same merciful Father today as He was at the beginning of the world, who delights in helping again and again. And even if the merciful spirit of mankind disappears more and more, and love grows cold more and more in our days, he remains as he is. As long as we are in need, so long can we be assured of his help. He does not rest until we are completely out of the misery of this earth and no longer know of any need there with him. - And just in this way our mercy should differ from the mercy of the world, that we are ready to help not only once, but again and again, that we help our neighbor as long as he needs our help. To be merciful in this way is now also the earnest endeavor of all true Christians. They will not attain perfection in this matter, but they continue to practice it, and many a monument of Christian mercy is already to be found in the world.

Our institution for the deaf and dumb is such a monument. Children of God have built it in heartfelt love for Jesus and out of compassion for the needy deaf and dumb, and have now provided it with the necessities for 34 years. Also in the past year we can boast to the glory of God that our dear fellow Christians have contributed abundantly to the upkeep of our institution, so abundantly that although the repairs decided upon at the last annual meeting were carried out to the amount of about \$100,00, and although we had to provide for six more children than in the previous year, namely 39, and although the prices for food have risen steadily, we can close our financial year with a not insignificant cash balance. At one time during the year we were in great need of money, but a petition sent out in which our plight was made known to the dear Christians brought ample relief. When a bequest of \$1000.00, another of P176.00, and a third of \$1.00.00 were added, we were able to pay off the debt of P1000.00 we had incurred, and still had money in the treasury. To all the donors, our heartfelt thanks.

However, our institution, which needs about P400.00 per month, of which only about \$100.00 is paid in by shillers, continues to need strong support. The faithful God,

Who has protected our institution from serious illnesses and epidemics, from fire and water emergencies, do not only keep His protecting hand over it in the new year, but also keep us and our fellow Christians in the living knowledge of His great mercy, so that our institution will not suffer any lack in the new year either; The teachers, the servants, the officials, and all the members of our society and our dear fellow Christians will, with true compassion, take care, as in the last year, so also in the new year, that the children commanded to us are well cared for in every respect in our institution. Do this for JEsu's sake! Amen. I. M. Gugel.

Drw ecclesiastical chronicle.

America.

We have commemorated the **tercentenary** of the birthdays of Paul Gerhardt and Johann Rist. This year, however, has also brought the commemoration of a third excellent mammal of our church, whom we do not want to forget, even if he does not reach Paul Gerhardt. This is Christian Keimann, the poet of the well-known heartfelt hymn to Jesus, "Meinen JEsu lass' ich nicht." Keimann was born in Bohemia on February 26, 1607, the son of a Lutheran pastor, spent his youth in poverty, then studied theology in Wittenberg, and later, in the sad times of the Thirty Years' War, became a teacher at the grammar school in Zittau. He held this position until his death on January 13, 1662. In addition to his sincere piety and good teaching ability, he is especially praised for his fatherly love for his students. Of his poems, which earned him the laurel of poet in 1651, not many are extant; not even all of his sacred songs have come down to us. But the three songs of his that are in our hymnal have passed into many hymnals, and are in truth delicious songs. This is the joyful Christmas song: "Rejoice, all you Christians!" (No. 18), the Easter song, which is similar to it in many respects and begins with the same words (No. 104), and, above all, the best-known and probably the last of his songs: "Meinen JEsu lass' ich nicht" (No. 255). With this song, he not only set a monument to himself, but also to his pious sovereign Johann Georg J.. When, on his deathbed, he was asked by his chief court preacher, D. Weller, whether in his last hour he would keep to his Saviour and do according to your song: "I will not leave God," he replied: "I will not leave my JEsu," and, waking from sleep, repeated several times: "JEsu, I will not leave thee." Keimann, however, not only placed this word at the head of the whole song and of the individual verses, but also in the last verse with the initial letters of the individual lines still particularly referred to the name of his prince, so that only there read clearly: Johann Georg, Churfürst zu Sachsen, spricht: Meinen JEsu lass' ich nicht. What blessing this beautiful song has brought to our days, is not to be said. L. F.

The Romans boast that no less than 8352 Protestants have been received into the Papal Church in our country during the past year. These reports come from 29 dioceses or episcopal districts. Even though most of these apostates come from the sectarian churches, of which the Episcopal Church is in many places already more than half a million, the number of Protestants who have been received into the Papal Church is still very small.

Roman, there are nevertheless many former Lutherans among them, even without Zweisi. Time and again we experience that even in our circles, where we are so clearly and constantly warned against the papacy and its pernicious, antichristian teachings, individuals fall away. And the reason is almost always that which has already caused so much mischief and discord in Christian families - a mixed marriage. Especially when a young man marries a Roman girl, apostasy happens easily. For if the girl is a zealous Catholic, she certainly wants to be married by her priest, and he does not perform the marriage without the bridegroom also promising to consent to Roman Catholic child-rearing. Many a young Lutheran has made this promise and has subsequently either been gradually drawn into the Roman Church or has become completely unchurched and indifferent. Against mixed marriages, against intermarriage with false believers and unbelievers, cannot be warned often and seriously enough. Even in the best of cases it is a very sad state of affairs when married couples do not see eye to eye in the highest and most necessary things, in matters of faith and religion, one going to this church and the other to that. How then are the children to know which confession is the right one, and which church they should choose? If, however, in spite of all instruction and warning, a betrothal has really taken place, and the marriage ceremony is imminent, let no Lutheran youth, no Lutheran maiden, be induced to make a promise that weighs on her conscience, do not deny the truth she has known, but remain faithful to her church, even if she has to go her way alone.

L. F.

In the Evangelical Fellowship, a Methodist sect, there is a complaint that the younger preachers are increasingly beginning to read their sermons from the pulpit. Some, they say, have gotten to the point where they can't even give a short Sunday School address without reading it off. The complaint is justified. The congregations want a preacher and not a reader, and it belongs to the essence of the sermon that it be freely delivered and recited, not read. In the vast majority of cases the read sermon, even if it is properly prepared, will not make the impression that a well and clearly delivered sermon makes. This is known even to the English sectarian preachers, among whom it is usually the fashion to read the sermon aloud. Many among them have given up this habit and recite freely. And it would be great folly and perversity for Lutheran preachers to abandon the old Lutheran way of free recitation and read their sermons aloud. L. F.

From land.

In the latest issue of the "Ev.-Luth. Freikirche" it says about **the Synodal Assembly of the Saxon** Free Church: "These were days of refreshment which we were able to spend after a difficult time from the 17th to the 24th of July in the midst of our dear Synodal congregation in Allendorf an der Lumda. Our synod gathered there to hold its 31st annual meeting. Almost all of the dear synod members were present. Even though our hearts were saddened to miss some of those who used to gather with us to work together for the building of the Kingdom of God, and our hearts bled at the thought of the heavy loss we recently suffered when our dear senior was taken from us, we were abundantly comforted and refreshed during these days. There were present, with those who were newly admitted this year, 36 Synodicals. Only two congregations had not been able to send a deputy, and were

therefore excused. In addition, we were able to see quite a number of dear guests among us. The Hermannsburg Free Church, with which we are now united again in complete unity of faith by the grace of God, had sent its president, 15 Wöhling, and a representative from the audience, the Danish Free Church was represented by 15 Rosenwinkel, and of our American fellow believers, five pastors, including one from Brazil, 15 Petersen, stayed as guests in our midst. Thus, since many members of the Allendorf. Thus, since many members of the Allendorf congregation took part in the meetings as guests, the small church, resplendent in new adornment, was almost always filled to capacity." - Of the proceedings of the Synod we report the following. The doctrinal discussion was based on theses on the doctrine of repentance, which 15 Kunstmann had posed. The treasury report showed that the Synod treasury had a surplus; but this would not have been the case had not the congregation in Königsberg, which must be assisted in maintaining its pastorate, been vacant for over a year. It is now filled again, as the candidate, A. Stallmann, who was educated here in St. Louis, has accepted her profession, and was admitted to the Synod at this meeting. A larger collection is therefore necessary for the coming year, and we in America wish to remember this, as our gifts to the Free Church have been less during the past year than formerly. In addition, 15 Th. Reuter, hitherto a member of our Synod in Minnesota, who has followed a calling to Crimmitschau, Saxony, has been received into the Synod, and likewise Pastors Otten and Klaudat with their congregations in East Prussia. In place of 15 O. Willkomms, who had served the Synod faithfully and ably as President for 28 years, but whose congregation had sent a letter to the Synod objecting to his re-election, and who also himself pointed out the increased workload and his increasing age, and asked the Synod to remove from him, 15 Kunstmann was elected President; 15 H. Stallmann was elected vice-president. These two officers are also the visitators for their districts, while for the East Prussian district 15 Amling was appointed visitator, and 45 Löffler of Hamburg for the Northern district; 15 M. Willkomm was again elected as secretary. On Synod Sunday afternoon, as usual, a mission feast was celebrated, at which Praeses Wöhling preached and Pastors Knippenberg, Petersen and Rosenwinkel delivered shorter addresses. - May God the Lord continue to be the sun and shield of the Free Church!

L. F.

Parish Widows. A congregational ordinance of a free-church, non-state-church congregation of southern Germany has a paragraph such as we have not yet read in any congregational constitution. This provision reads, "The widow of a minister of the congregation shall be supported by it, as far as she is needy, as far as possible. If she resigns from the congregation, or from the South German Evangelical Lutheran Free Church, she loses all claims on the congregation, as does every other resignant." To this the "Lutherische Kirchenzeitung," from which we take this notice, remarks: "So the pastor's widow is entitled to the support of the congregation. How many American congregations do not care at all for the widows of their deceased pastors! The principle of the workman applies far too much here: if he works, he is paid; if he ceases to work, all pay ceases. That there is a higher obligation here is not clear to our people, who often judge according to merely worldly business rules. If a congregation continues to pay the salary of the widow of its deceased pastor for a few weeks or months after the day of his death, this is something quite extraordinary and is particularly

commended. But even to this little tutoring some congregations and parishioners are quite unwilling." L. F.

The missionary work in South Africa is more and more endangered and threatened by the Ethiopian movement, which in many respects has its side piece in the southern states of our country. The Negroes of Africa not only want to withdraw politically from the government of the whites, but also to be independent in church matters and no longer be under the leadership of white missionaries. The extent to which this movement has already gained in the Cape Colony is shown by a Berlin mission report cited by the "Allgemeine Ev.-Luth. Kirchenzeitung". It says: "In the morning hours of every Sunday thousands of colored people gather at the foot of Table Mountain. Emissaries from the various districts of the country, adorned with titles such as 'Doctor', appear amid the cheers of the multitude and deliver their inflammatory, incendiary speeches, the main substance of which is always this: 'We poor colored people, to whom the country belongs by right, are shamefully oppressed and deprived of all privileges of education and social life. We are being sucked out as labor machines. Against this there is neither law nor justice in the courts. This must change. We must get our hands on the reins. Africa for the Africans! Then the highest positions of honour will be open to us, then the golden age will dawn. Now we must use all means to achieve this goal!'" About the dangers of this movement for the mission, a missionary says: "I do not believe that a single one of our Cape churches has remained entirely untouched by your evil. The poor people are being plundered and sucked dry, and at the same time alienated from their missionaries."

From World and Time.

That German immigration has not, as is often claimed, almost completely ceased, but on the contrary has increased again and still reaches a quite considerable level, is shown by the latest figures. From the annual report of the Immigration Department in New York it appears that in the fiscal year ending June 30, 74, 485 German immigrants landed in the port of New York. In the preceding year their number was 57, 653. Accordingly, the number of German immigrants has increased in one year by 16, 832. 31, 201 of these immigrants were from the German Empire, as against 30, 808 in the preceding year. The remaining 43, 284 immigrants, who called themselves Germans on their arrival, came from Switzerland, Austria-Hungary, the Russian Baltic provinces, and the German colonies on the Volga. Even if these immigrants are by no means all Lutherans, and even if there are many among the Lutheran immigrants who turn their backs on their church in the new homeland, even outwardly, after they have long since fallen away inwardly, there are still enough among them who should be received by existing Lutheran congregations or who should be gathered into such congregations. The German Inner Mission still has a great and important task in our country, otherwise sects such as Episcopalians, Presbyterians, and Methodists would not be so zealous in church work among the Germans, and when papers such as the *Lutheran*, *Wohl* are thankful that the Lutheran Church of our country can speak in many languages, but yet think that it should become English in language as soon as possible, this shows an unhealthy and wrong position in the language question. In the language question one should neither hold out nor hasten the natural course of things. Both are wrong and have

The history of entire synods and individual congregations of the Lutheran Church in our country teaches us that this has disastrous consequences. If a congregation is still German, and if both old and young understand German, it would be folly to preach English sermons to this congregation and to try to make its members English. If a congregation becomes English and its members, especially the younger ones, no longer understand the German sermon as it should be understood, it would again be folly to oppose the introduction of English services. Especially in the question of languages, one should beware of impetuous pushing and shoving as well as of stubborn adherence. Let the matter develop naturally and see to it that no soul suffers for the sake of language, but that the Gospel is brought to as many as possible, whether in German or English. L. F.

Miraculous lifesaving.

The "Berliner Tagblatt" recently reported: "The "Danziger Zeitung" reports on the miraculous rescue of two children during a fire in the Russian town of Georgenburg near the Prussian border: When the residential building of the agrarian Schwalinski began to catch fire, the inhabitants could only think of saving their own lives and those of their belongings, as the flames raced with incredible speed over the wooden building and the stables. Already the flames were leaping from doorways and windows, when they first missed the two children—a girl of thirteen and a boy of twelve—who were asleep in a chamber, and had remained there in the boundless confusion. The mother was about to rush at once into the burning house, when the shingle roof fell down, rendering any attempt at rescue impossible. The parents' cries of lamentation were unbounded. The poor children did not awake from their sleep until the flames were rushing in at the window of their little chamber. Screaming and crying they wanted to get out, but - impossible, everything around them was on fire. Through the smoke and fumes they made their way to the kitchen. Here, in mortal terror, the girl caught sight of the great, massive oven. A saving thought flashed through her little head, and with the words, "Hush, little brother, hush!" she tore open the door of the oven, and both children disappeared into it, slamming the door firmly behind them. Only for the lying position did their uncanny place of rescue offer them room. They heard the crackling flames and the screaming of the people. From the death by fire the children seemed saved, but now another death threatened them - death by suffocation. Through the chimney the ranch penetrated to the furnace and began to fill it. When the little ones could scarcely breathe, the girl covered her face with her skirt, and the boy with his jacket, to keep out the smoke; but still they would not have escaped an agonizing death, had not a burning beam suddenly fallen from the ceiling, and smashed through the upper masonry of the stove, leaving here a hole the size of two bricks. This became the salvation of the poor creatures; the smoke was quickly drawn off through this opening, so that the children could breathe, though with difficulty, sufficiently. They had spent more than two hours in the oven, and only then was it possible to extinguish the fire in the building. Lamenting, the mother hurried into the still smoking rooms of her house to look for the remains of the children - suddenly sounds struck her ear, they were the well-known voices of her children: "Mother, mother!" they cried.

fearfully, "here we are - here - open the door!" Soon the children were in the arms of their parents.

The liberal "Berliner Tagblatt" calls this incident a "miraculous rescue from the grave," although otherwise it is quite of the opinion that there can be no miracles. But sometimes even unbelief must recognize a higher hand, as in fear some cry out for God who otherwise want to know nothing of him.

Of child rearing.

There is a lot of talk about it. A piece of it was taught to us by a respectable master furrier in Fraustadt in Greater Silesia. When he wanted to bring his son to school in the year 1570, when the people were supposed to have been even more stupid than they are now according to the opinion of some, he first made a detour. He went with the boy into the church, knelt down with him before the high altar and commanded him most earnestly to the faithful God, who should make a servant of his word out of him, if he wanted to. - The master furrier had much faith, but no money. So the good Lord had to help him with money, and he did so, and accepted the child that had been solemnly handed over to him. The child, however, remained his child and became his servant, for he was prayerfully surrendered to him and inwardly devoted to him. His name was Valerius, and he became a faithful preacher and proved himself in the fire of tribulation. Yes, the faithful Balerius Herberg er at Fraustadt showed by his edifying writings and his pious conduct that the discipline of his physical father and then of his heavenly father was the right one. Otherwise he would never have been able to sing, as in the song "Valet will I give you":

In my heart's grnne Thy name and cross alone Sparkles all time and hour: Thereupon I can be glad.

Note: A detour, if it goes to the Church of God, is always a path of judgment.

Remember also, that though your child shall not become a minister, yet he must become a servant of God.

(Christophorus.)

We used to push it on each other.

i.

A story that rarely happens and brings much benefit and blessing.

Not long ago there lived a farmer in the Altmark who always thought that his wife needed the best because she was the weaker one. The wife, however, was of a completely different opinion. She thought, the broom must feed us all; therefore I must also do something special for him. If on Sundays the piece of meat, which had to be shared between husband, wife and children, was a little scarce, the husband would hand the largest part to the wife, and if in the end a little piece remained, the wife would say to the husband: "You must have that. The man saved a few pennies from his tobacco so that the woman could have a new dress for her church-going, and the woman thought how she could earn a few pennies here and there to buy the man a new pipe or a good book for his birthday. If the youngest boy brought a good report home from school, the husband would say to the wife, "Mother,

I have you to thank for that!" and she replied: "No, father, your firm hand does that." - Then the woman died. It was around Christmas. The priest of the village went to the widower to let the Christmas light shine into his darkness too. "Did you then," he asked the mourner, "have a peaceful and happy marriage with the departed?" Wide and firm the widower opened his wet eye, and with a sunshine in his mourning countenance he answered, "Yes, we only ever thrust it upon each other."

II.

A story that happens often and causes a lot of damage and heartache-

It was not long ago that a widow - what her name was and where she lived is irrelevant - stood at her husband's coffin, deeply saddened. The two of them had been quite fond of each other and yet had sighed much against each other, and it was not uncommon for each of them to go his own way for days in a bad mood. If a misfortune or even a gloom fell upon the family, the husband blamed the wife and the wife blamed the husband. If the cabbage did not grow in the garden, the woman said that the man had not fertilized the land carefully enough, and the man claimed that the woman should have planted and watered the plants better. If the husband once fell ill, the wife said, "That's because you're too eager and take on too much." "No," replied the man, "it is because you want money soon for this, soon for that." Even when one of the children gave the parents grief, he had said, "There you see it, that you are at all too indulgent," to which she sensitively replied, "Your harshness is much more to blame." - Now the lonely one wept her bitter tears. And when the old mother came and tried to comfort her to some extent by saying that the deceased had often made unfounded accusations against her, the poor woman sighed one after the other: "I wish I had taken it upon myself! But we always blamed each other!"

All of them.

This small but meaningful word appears in many a verse of Holy Scripture as a particularly bright star that radiates peace and tranquility into troubled hearts. I was pleased that once in a sermon on John 3:16 special emphasis was placed on this word: "all who believe in him will be saved. Because Christ gave himself for all of us (1 Tim. 2, 6), he also invites to himself all who are weary and burdened (Matth. 11, 28); for he is kind to all and has mercy on all his works (Ps. 145, 9). Therefore He forgives all our sins and heals all our infirmities (Ps. 103, 3), and the blood of JEsu Christ makes us clean from all sin (1 Joh. 1, 7). All things are made possible to him who believes (Mark 9:23), for the divine power of Jesus has given us all things and all things that pertain to life and godly living (2 Pet 1:3), and He is with us always, even to the end of the age (Matth 28:20). The Father of light is always ready to give us every good gift and every perfect gift (Jam. 1, 17).

Stinginess.

Therefore our Lord is so hostile to avarice, that there is no other vice which hinders the gospel more, and does more harm to Christians. And yet we see that the

The whole world is drowned in it, for everyone worries day and night about how he will be fed. And this promotes avarice especially well, that no one is satisfied with what God has granted and given him: they all want to have more and go higher. To whom God hath given a goodly house, he would gladly have a mansion; and if he have a mansion, he would gladly have a village; and so forth, that no man sufficeth him; every man would gladly go higher, and have more. Otherwise, were it not for avarice and pride, we would all have enough, and there would be no such worrying, scratching, and scratching among the people. Such unchristian nature the Lord wished to counteract with this sermon, therefore makes it very vehement. "No man," saith he, "can serve two masters: either he will hate one, and love another; or he will cleave to one, and despise another." There we see that the Lord is concerned that mammon will hinder his service. (Luther.)

My church.

She is the servant of God. Through her service I have been placed in communion with the Triune God.

She teaches me the way to eternal life and offers me the richest treasure of instruction and refreshment in her confessions, songs and books of edification. She seeks me when I go astray; she punishes me when I sin against God and man, and comforts me when I am in sorrow and affliction. She has also blessed my married state, and she takes care of my children as she took care of me when I was a child. She carries the word of life and the sacrament of love to my bedside and faithfully stands by me in my last need. She leads my bones to the grave as a seed for the great day of the Resurrection. The hour will come when she will stand before the face of the Lord like a bride adorned for her husband. Then God will say, "Behold, a tabernacle of God with men!" And he shall dwell with them, and they shall be his people, and he himself, God with them, shall be their God. Revelation 21:3.

God be praised!

Hot and tired, I panted up a steep mountain path, as many a hiker had done before and probably after me. It was a sultry August day and the climb was arduous; I looked longingly towards my destination, a shady ridge. There a small tablet fixed very high on a tree caught my eye. The inscription, however, as the metal plate was conformed to the curve of the trunk, was not legible until I had reached the tree, and consequently the end of the ascent. "Praise God!" was the short, significant address. A good thought. "Praise be to God!" has certainly been the sigh of many a weary, heavily-laden wanderer here, and whoever should forget this sigh of thanks, the tree up there calls it to him!

Write this on your heart, you earth pilgrim, who have so much of sighing and so little of thanksgiving, "Praise God!" ...for every hardship endured, "Praise God!"... for every danger removed, "Praise God!" for every victory won on life's journey, then surely at the end, when the very last struggle and bouquet in faith is happily overcome, it will be, "Praise God for ever and ever!"

Obituary.

P. Friedr. Hahn, pastor of the parish at St. Clair, Mich. died in faith in his Savior on August 1. His death occurred eleven days after a very dangerous operation in the hospital at Fort Wahne. On Sunday, August 4, the disembodied body was committed to the bosom of the earth at St. Clair. The funeral services were attended by many citizens of the town, friends and relatives from far and near, besides his now orphaned congregation. Pastors Smukal and Engelder preached, the latter in English. Father Gugel addressed words of comfort to the orphaned congregation and to the bereaved at the coffin on behalf of his congregation, which the deceased had formerly served. 1st. Otte officiated at the graveside. The deceased brought his age to 42 years and 7 months. He is mourned by his deeply bowed widow, 4 children, his parents and 8 brothers and sisters.

I. L. Hahn.

New printed matter.

Concordia Composition Book. No. 1. Concordia Publishing House, St. Louis, Mo.

A new booklet for school work in the usual form and size, but with excellent writing paper and very pleasing cover. A free specimen copy will be sent to interested pastors or teachers on request, with engross prices. In single sale: 8 cents. L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 8th of Sonnt, n. Trin.: Kand. J. O. Th. Müller in Immanuels parish near Lidderdale, Iowa, by Bro. Andr. Muller. - Kand. H. Hamann, appointed to Toronto and Hamilton, Kan. in the Immanuel Church (83rd Street) at New York, N. P., assisted by Prof. Heintzes and cl'. Schoenfeld, Franke, Kretzmann, Pottberg, Schiller, Boschen and Friedmann of L. C. J. Renz.

On the 12th of Sonnt, n. Trin.: Cand. W. Vinegar, called to Chinook, Mont. at St. Luke's Church, New York, N. P., assisted by Professors Feth and Schmidtke and P. Merkels of L. W. Köpchen.

Ordained and inducted on behalf of the respective District Presidents:

On the 9th of Sonnt, n. Trin.: Kand. R. O. Bee rt in the congregation at Francis, Sask. can. by Bro. Brockmann.

On the 10th Sunday, n. Trin.: Kand. W. Hoffman" in the Immanuelsgemeinde at Parker, S. Dak., by L. H. Gerike, and on the 11th Sunday, n. Trin. in Wellington Tp. by P. G. W. F. Doge.

On the 11th of Sonnt, n. Trin.: Kand. W. Bartz in the church at Falls City, Nebr. by P. O. H. Engelbrecht. - Kand. J. M. S t r e c k f u ß in the parish at Manheim, Tex. assisted by the ?>. Birkmann and Osthoff by P. E. F. Mörbe.

On August 14: Kand. W. O. Leitz in the church at Holyoke, Colo. by L. J. F. S. Her. On the 12th of Sonnt, n. Trin.: Kand. E. A. B a r t u s c h in the parish at Pinconning, Mich. by P. O. H. Frincke. - Kand. W. Grother in the congregation at Paducah, Ky. by Rev. H. Meyer.

In the discharge of the respective District Presidents were introduced:

On the 10th of Sunday, A.D.: Rev. R. G. B a u m a n n in the parish at Avilla, Ind. assisted by L. Böses of L. E. C. Kühn.

On the 11th of Sun. a. Trin.: L. O. F. T. Hanser at Zion Church, Bridgeport, Conn. assisted by the ??. Köpchen and Renz by P. E. H. Fischer. - P. W. C. RöpPer in the parish at Mendon, N. P., assisted by P. Oldach of P. L. W. Kreinheder.

On the 12th of Sonnt, n. Trin.: P. G. Blievernicht in the parish at Soest, Ind. by L. F. W. Franke. - P. C. C. K ö s s e l in the parish at Reed City, Mich. by P. E. G. Franck. - P. H. H a m a n n in the congregations at Toronto and Hamilton, Ont. of Kan. with the assistance of L. Graupner by L. O. Loßner.



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No. 19.

A brief word against the lodges for our Christian young men.

A few weeks ago the Maccabee Lodge met in Detroit, Mich. Among other things, it was decided there to establish a "Junior Alaccabee Organization," in which boys between the ages of 14 and 18 are to be admitted in the future. Other Lodges, too, have for some time been trying to draw the young people into their nets, and it goes without saying that they are also trying to catch our Christian young men. With fine words and splendid speeches the inexperienced youth is made to believe all sorts of things; they are pointed out to the beautiful social gatherings, which have a special charm for the young; but especially the supposedly good investment of money, which they are to make by joining, is painted before the eyes of the young people. It is explained to them again and again that the whole thing has nothing to do with their personal Christianity; in this respect the lodges are very tolerant and let each member have his own faith. Thus the young men of our congregations are continually in danger of apostasy. For this reason, there must be no lack of instruction, admonition, and warning, either publicly or in particular. In this context, this short word against the lodges appears for our Christian young men.

First of all, let us disregard what the Word of God says about the Lodges, but let us put our finger on a point that does not stand up to common sense, and for this reason alone should deter any young man, Christian or un-Christian, from joining a Lodge. It is a simple matter of arithmetic. Nowadays almost all Lodges have as their main means of attraction so-called sickness funds and death grants. A lodge is founded; let us say 600 persons join it at the outset; each member is promised P500.00 death benefit; there is nothing in the treasury for the time being, at the most the small

sum which each member must pay in on joining. Thus the new Lodge has from the outset a heavy burden of debt. The larger the Lodge becomes, the greater, of course, will be its liabilities. Now it is certain that all the members will gradually die; soon the money for the necessary payments is lacking, "assessments" have to be made, and finally there is no stopping the Lodge, which declares its bankruptcy. Most of the members go empty-handed. If at the same time one considers what large salaries the officials draw, what high percentages the agents receive, who move like gentlemen over land and water in order to make a fellow member of the Lodge, how finally in our fast-moving times the new becomes obsolete and no longer "attracts", then one is not surprised that most Lodges suffer the same fate as mayflies, namely that they are only of short duration. Experience teaches us that a Lodge which has life insurance lasts over 18 years. By the end of the last century nearly 2000 such societies had been formed. As often, of course, as a Lodge ceases its payments, the people and the press raise a cry of indignation, but in truth the well-known proverbs are repeated: "The world wants to be deceived," and: "The stupid do not become all."

But why are the lodges after the young men? The members of the Lodges are only too happy to pose as men in the fullest sense of the word! In former years it would not have occurred to any lodge to attract young men; but they have not remained blind in lodge circles, indeed, we know from the mouth of Jesus that the children of this world are very wise, wiser than the children of light in their generation. In the last analysis, the Lodges are only about the money of the Jüug länge, in order to make the existence of the Lodges a little longer. The Lodges would, of course, be ashamed to say such things openly; they rather try to make it clear to the young people what an influence their joining the Lodge would have on their education and social position, as by

that their view would be broadened by their contact with experienced members of the Lodge, and the like. But this is idle talk; they want the money of the young men, for they know, first of all, that the money of the young people is looser than, for instance, that of a householder with a large family and a small income, and secondly, experience teaches them that the greatest percentage of the young men have to give up their membership again in later years, when the seriousness of life approaches them, because they are not able to pay the dues. The benefit and profit, therefore, is in very many cases not on the part of those who join the Lodge at a young age, but in all cases on the part of the officials and agents, who, with all their talk of love and brotherhood, cannot be bothered to retain such impoverished members. - Thus, with some effort, even more reasons could be put forward as to why a young man, Christian or un-Christian, should stay away from the Lodges.

Now, if by this one briefly touched point the lodges are already branded as immoral institutes, in which it is almost always a question of the wool of the sheep, yet this should not be the deciding factor in the case of a Christian youth, but above all he must stay away from the lodges because God's Word bears such clear and unmistakable witness against it. The lodges are thoroughly unholy associations and societies. The word "lodge" is not found in Scripture, but what the lodges do and practice is marked in Scripture as vain sin. Their oaths or solemn affirmations on entering, their position on the Bible and the God of the Bible, their denial of a sinner Saviour, their prayers and religious exercises, especially at funerals, their secrecy, their selfishness, their fraternization, their worldliness, in short, all their doings and activities belong to the realm of darkness. A Christian does not need to be a great theologian; if he only knows his catechism, he can pass a right judgment on the lodges. The noblest and greatest commandment is trampled under foot in the Lodge: heathen idolatry, scarcely given a Christian veneer, is the religion of the Lodges; the confession of a Christian in the first article, "I believe that God still sustains me," is ridiculed, the contents of the second article are ridiculed, prayer is abused. The Lodges may twist and turn as they please, may utter such fine phrases as love and brotherhood, it should not be difficult for a child of the Light to see through them.

Now think, my dear Christian youth, of your baptismal covenant, of your confirmation vow. There you promised before the altar of the Lord to walk worthily according to the gospel and to remain faithful in faith, word and deed to the Triune God until death. If you are still serious about such a vow today, and if you really want to keep it in the future, you must keep away from the lodges. You do not want to deny your Saviour, do you not want to be unfaithful to him, do you not want to become a deserter? However cowardly the lodges may emphasize to you that they do not wish to deprive you of your faith, let it be told you that you, who have learned better, deny your Saviour by joining, and run into the highest danger of your soul. Thou shalt swear at thy entrance, or else solemnly swear in lieu of an oath, not to betray any of the secrets of the Lodge; but God's Word

forbideth in the second commandment all oaths in uncertain things. At the beginning of meetings or at funerals you shall pray with false believers, unbelievers, scoffers, and that with deliberate avoidance of the name of Jesus; but God's word says: "Whoever denies me before men, him will I also deny before my heavenly Father," Matth. 10, 33. 10, 33. Then thou shalt acknowledge as brethren those whom thy Saviour knoweth not as his own, thou shalt act and walk, counsel and resolve with them; but God's word saith unto this, "Blessed is he that walketh not in: Counsel of the wicked, nor tread in the way of sinners, nor sit where scoffers sit," Ps. 1:1; and again, "Pull not on the strange yoke with unbelievers," 2 Cor. 6:14; and again, "Have not fellowship with the unfruitful: Works of darkness, but rather punish them," Eph. 5, 11. Thou shalt also take part in the balls and dances and other festivities which are given, especially in the lukewarm winter evenings; but God's word says to this, "Keep thyself chaste," 1 Tim. 5, 22; "Love not the world." 1 John 2:15. Then at last they want to take away your confidence in God, by pointing out to you the beautiful sums of money which you receive in cases of sickness, or which are to be paid to your: relatives after your death; but God's word says to this, "Cursed is the man that trusteth in man," Jer. 17:5. Summon, my dear young Christian, for you, who were baptized in the name of your Saviour, and to whom you pledged allegiance at your confirmation, it is nothing but a denial if you allow yourself to be beguiled and drawn into the net of the lodges. And should you in all seriousness, admittedly in youthful foolishness, think that in spite of your affiliation you could well remain a Christian and a child of God, then I remind you of the sixth petition, which you cannot pray if you wilfully put yourself in danger; also let it be told you that many a young man before you has spoken in the same way, but in later years, if they were honest, had to confess that logism and Christianity are as little in harmony with each other as light and darkness, as Christ and Belial.

Let me warn you, dear young Christians! Let it not occur to you that, as Esau gave away his first-born for a dish of lentils, if for the sake of the temporal amusement which the lodges want to offer you, you will break your baptismal and confirmation vows, deny your faith, lose your Saviour. And if the agents and recruiters of the Lodges are not afraid to talk down to you, you will not be afraid to show your colours openly and to show by your resolute conduct what children of the Spirit you are. May God keep you faithful in faith and confession and fill you with hatred against the lodges!

A. Pf.

Middle District Synod Meeting.

From August 7 to 13 the Middle District of our Synod met in the hospitable St. Matthew's congregation of P. I. J. Walker at Cleveland, O. The opening was by a solemn service, in which the General Presbyter, D. F. Pieper, treated of 1 Tim. 2:4-6 in an encouraging sermon. In the afternoon the great body-

The members of the "District Council" met for their 41st meeting and listened to the Synodal speech of the District President J. H. Niemann.

The morning sessions were devoted to doctrinal discussions, according to laudable custom. Prof. L. Dorn of Fort Wayne led the discussion on the spiritual life of Christians in a lively, thorough, and practical manner by means of the following five propositions: 1. The spiritual life of the Christian consists in true heart-faith in Jesus Christ, because this faith, by taking hold of Christ, makes a man spiritually alive. This faith is also a power in us from which all spiritual impulses and movements flow. 2nd Origin. No creaturely power, but God alone, by his omnipotence and grace, can create and sustain the spiritual life of Christians; and this he duly does by the means of grace, in the administration of which he takes the church into his service. 3. attributes. The spiritual life in itself is perfect as God's creation; but the Christian in whom it has been awakened, because of the weakness of his corrupt flesh, remains imperfect in spiritual respect while he lives on earth. Spiritual life, though destroyed by men, can only be wrought again by God's power of grace. 4. evidences. The spiritual life demonstrates its power and efficacy by driving the Christian to conform strictly to God's Word in desires, thoughts, words, and works, and thus to diligently practice right conduct toward the Triune God, the Christian Church, and the faithless world. (5) The goal of the spiritual life that dwells in the Christian here on earth is the unified life of soul and body in heaven. - May many reach for the detailed synodal report that will soon be published and refresh their hearts with the doctrinal discussions!

The afternoon discussions were also stimulating and instructive. D. Pieper was pleased to report that the collections for the synodal building fund had turned out well, but should not stop yet. In the zeal for the building fund, however, the synodal fund has often been overlooked. This is the basic treasury of the synod, from which the salaries of the many professors, repairs to the buildings of the synod and other necessary expenses are paid. There is at present a debt of \$36,000 in this treasury. It is true that the net profits of our St. Louis publishing house go into this treasury. But various circumstances contribute to the fact that by this alone the claims upon the Synodical treasury cannot be met. The material from which our books and periodicals are made has risen in price, in some cases by only half, and many a worker's wages have had to be increased; nevertheless, the selling price of our publishing articles has remained the same. In addition, some of the periodicals, for example, the "Lutheraner," the "Magazin," and the "Lehre und Wehre," have been considerably enlarged in volume, thus increasing the cost of production; but the price has remained the same. If, therefore, the Synod treasury is to meet its obligations, we must not rely on the income from the publishing house, but must cheerfully and willingly in faith offer up the sacrifice of our hands in praise of God. After careful consideration of the situation, the Synod therefore passed the following resolutions:

(1) Since the deficit of \$36,000 would hardly have arisen if the systematic exhortation recommended by the last Synod of Delegates had been in practice, be it resolved that we ask the General Praeses to report at the next Synod of Delegates how that decision has been carried out in the various districts; (2) that we make an earnest attempt to contribute in our part to clearing the debt in the Synodical treasury and to see to it that no debt arises in that treasury in the future. Because the need is urgent and no surplus is to be expected from Concordia Publishing House in the next few months, let it be resolved that our District President will send a circular to the congregations of our district, in which the points under consideration will be put to our dear Christians for careful discussion. - God grant that the will may be done!

The mission report presented by Mr. Weseloh showed that the -salvific Gospel is also spreading in our midst. Although in some places Although there has been a standstill at several posts, by God's grace two new posts have been started. Such churches, which for the time being still need outside help to maintain their pastor or teacher, were encouraged to continue confidently in the work of the Lord: Work of the Lord, and the requested help was readily granted in every case. Here it also became apparent how beneficial the establishment of the church building fund is. Many a poor, small congregation could be advanced so much from this fund that they were allowed to dare to build a little church. Let us not forget, therefore, to give to this treasury with our gifts for God's kingdom. Larger and smaller bequests would be appropriate and desirable here.

A little more attention should be given to the Benevolent Fund, from which a mite is given to poor preachers' and teachers' widows and orphans. In this fund of our district there is now a debt of P424.67. The claims which will be made upon it in the present year::, find about \$500 more than in: former years. There is certainly need only of this notice to our dear Christians, to awaken for this purpose many cheerful givers whom God loves. In order to remedy the temporary need, the Synod took the following step: because the money collected for the suffering fellow believers in San Francisco was expressly declared by them to be no longer necessary, it was decided to transfer the money still available in this fund (P332. 89) to the relief fund.

It was a special joy for those present to be able to welcome foreign guests and to hear from their mouths what fruit the Word of the Lord is producing far away. Ist Strafen from Milwaukee appeared and told of the beneficial effect of the divine Word among the poor epileptics, for whom an institution is to be built if the pockets of our Christians will open for it. Director Lankenau and Missionary J. Ph. Schmidt reported on the glorious work of the Negro Mission. Father B. Poch from London, England, gave an overview of the state and growth of his congregations and asked for the continued intercession of our Christians, as well as for their financial support.

Our brothers in banden need both. Their church property is still burdened with a debt of P5000.00, which bears interest at 6 percent - a stumbling block to missionary activity there.

Further details of these most interesting and faithful meetings will be given in the full synodal report. In response to a cordial invitation, the Synod will meet, God willing, in the first full week of August, 1909, at La Porte, Ind.

- But may the Lord our God continue to be kind to us and promote His work!

Oh, keep your words

With us, Saviour worthy, That; us both here and dvrt Be
good' and salvation bestowed!

P. Eickstädt.

Nebraska District Assembly

from the 14th to the 20th of August to Norfolk.

(As reported by a deputy to his family upon his return home).

"Here comes Daddy!" "Well, how was it? Were you homesick too?" "Oh, Mama, I'm getting homesick now. I suppose you think the farmers weren't respected at the Synod. They were as good as the General Bicep. That's the inspector. His name is Brand, and he'd come all the way from Pittsburg. But I think he liked us. He's in Iowa now. He preached on Wednesday. He always preaches first. His saying was somewhere out of Corinthians and was about the work of the fields and buildings. He said we can be co-workers, but the master builder is the one above. I believe that too.

"In the afternoon, Praeses Becker preached. He said something about Jacob. At first he had only one stick, but later he had a whole big pile. Mama, you think our Johann has grown, but I know something that's grown a lot more. This is the Nebraska district. You know, it started in 1882, and I wrote that out. At that time it was 32 pastors, 1 more, and 19 churches. Now it's 129 pastors, 38 more, 188 churches and 58 preaching places. Isn't that a blessing? I think we're short of that too. That's what Wohl der I>. Hilgendorf. That was the first president; he was probably president for almost twenty years, but then he could no longer. He had to preach on Friday evenings. You know, that was the anniversary of the Synod. But he said we couldn't celebrate as we should. That's up there. I know his saying by heart: "The Lord has done great things for us, and we are glad. He had three parts: first, the district, because that was 25 years old; second, the president, because he had recently been pastor 25 years; and third, the secretary, because he had written 25 years (how a man can stand that I don't know). I think the last two were rather condensed, that they were at once the two parts of the sermon. Oh, children, I wish you had been there! Then you could have heard the schoolmasters sing, too. They can; but their teacher is also a professor. Anyway, the singing at the synod - that singing! How it resounded in the lodge hall afterwards! - Yes,

Yes, I was once in a real lodge hall, at the top on the third floor. I think that's where the Elks usually have their being (or unbeing). But this evening the hall must have wondered. I don't think speeches like that have been made there before. It's called a social after-party. We ate and drank "(but not beer) and smoked and sang and laughed. But there was nothing wrong with it. One can be quite merry even without spiritual drinks; and the Christians, I believe, can rejoice with the best. The president and the secretary also received a gift for their anniversary. Over two hundred dollars had come in. They were even more surprised than before.

"Sunday was mission festival. It was in the park. I think there were a couple of thousand people there. The two preachers did a good job; but there was too much wind in the trees. I don't think most of them heard anything.

"Then in the evening we went to church again. But that was beautiful! There was a young man in a black Ehor skirt sitting in the front. And upstairs, there sat three more, also black. And another one who was preaching. That was a Fr. Frese from Omaha. He had Paul before him, where he says: "By the grace of God I am what I am". That's in an epistle. He told the young man that it was a grace that he belonged to the blessed company; it was a grace that he had learned something; it was a grace if he would accomplish something; and it would be a grace if one day he would receive a great, beautiful reward. I think the young man needs mercy, too. For he wants to go all the way to the East Indies. He's already on his way, or if he gets there by Christmas, he'll probably do gnt. And then he don't know nothing about the language yet. The one of the three, that was his father. And the other two, that was the one from Pittsburg and the president. All three laid their hands on him at the end, and each said a beautiful saying. It was very solemn. The young man's name is Gutknecht. That's a nice name. If only he stays that way!

"And now you may think that the sermons are all there is. Not by a long shot. On Monday evening we had to go to church again. That was a sermon for the pastors; but it did us no harm either. First came a confession of joy and delight, and then the pastors knelt down, just as we did. And then came another sermon, just for the pastors. And then the pastors all went to communion, our pastor too. I think that's pretty good, if the pastors are told something too. That was the last time in the evening.

"But now the sessions. Do you know what they are? There you have to sit every morning and every afternoon for 2 1/2 hours, I say three and a half hours. How I stood it, I don't know yet. But it must have been the good weather and the fact that the people treated us so well. Only on Saturday afternoon, that was free. - Yes, and now the sessions. In the morning there was always one preacher, always the same one, and for 2 1/2 hours. But that's not called a sermon, it's called a lecture. Sometimes others would say something, but they had to be careful that they didn't make a mistake and that they kept to the point. Last year it was a professor. He did it so well that they couldn't print enough afterwards. That was from the parochial school. That's the apple of our eye. The

should come back this time (the professor). Because there was a sentence (thesis is called that) left. It was about the children, when they are out of school. And they say, that would be a burning question now. But the professor couldn't come. We were very sorry at first, but we were comforted when the Fr. Cholcher started. But the professor is to come after all, for two years (next year is the great Synod). We wouldn't want to miss that, from the youth. But we'll find another one in Nebraska. And this Father Cholcher (that is also such a half-president), if you could have heard him - and seen him! Well, you can at least read it when the report comes. He is so peculiar (original, they said), the pastor. I forgot all about the sitting. He was going to do the fraternal punishment. Do you know what that is? I think a lot of people don't. Admittedly, he said he didn't find much about it, but he said enough. You know, the pastors, they're supposed to punish. But they're supposed to punish. We learned that saying in school.: "If your brother sins against you, go and punish him. And all the other sayings that go with it, he interpreted them so beautifully! We had six theses. They were printed. The first one was: "Punishment is understood as a rebuke with God's word". The second: "Punishment is to be practiced on the members of the faith who have gone astray into sin. The third: 'Those who are to punish the sinner are the fellow Christians who are acquainted with his case?' The fourth: .The proper object of punishment is the salvation of souls? The fifth: 'Punishment is to be inflicted in a brotherly spirit. For this is necessary sincere love, heartfelt mercy, kindness, humility, meekness, patience? The last one: 'We must place great emphasis on fraternal punishment, for the sake of God, neighbor, and ourselves?' These are the sentences. And all that he said! One light after another dawned on me. Mama, if you don't buy and read the synodal report, you've missed it."

"But what did you do in the afternoon?" "O there used to be one, he's got a real lion's voice. He used to take us all over Nebraska. Sometimes we'd take me across the border into Wyoming or something. He'd show us where the traveling preachers were preaching all over. And think, I think they got 68 places. But they got "licht workers genng, you know, for the harvest. They should have 9 more right now, missionaries; 24 they have. But that costs something, too. Ten thousand dollars they need for the coming year for the Inner Mission. and now maybe they'll hire trip teachers. You know, there are so many kids sometimes and they have to have more school and the pastors can't do that. It was also said that the missionaries should have geling salary. All pastors and teachers should. - Then we also heard about the school in Seward. If only our Johann had a better head! Even those who don't want to be teachers can go there. It's being built there now, a big building. It'll soon be finished. And let's not forget the Negroes and the orphanage in Fremont. They'll take any child in there, and you can get one too. That's where you go to get the Lord Jesus. And then up there in Milwaukee, they have a school for such as are not quite right, and who have the falling sickness.

have. The man was there himself. That's a good thing too. - Yeah, yeah, there's all kinds of cash registers, all screaming, "Give! Give! And that's what we like to do, no matter how many times they come. Don't we, Mama? We've got it, after all, and who've we got it from, and who's it for? - But enough now. Do you know what verse we sang in the lodge hall before we went to Halls? ...spread 'em both wide? Let's sing that, too, and then go to bed. " E. O.

Our synod's provident fund.

(Submitted by resolution of the Illinois District).

The support fund of our synod supports poor wills of and orphans of deceased pastors and teachers, as well as those pastors and teachers of our synod who had to resign from their office due to persistent illness or old age.

That this is the duty of the Christian Church, no Christian will deny. The servants of the Word of God are a common good of the church. Just as it is the sacred duty of every individual congregation to support its poor members (Rom. 12, 18; Apost. 6, 1-7), it is the sacred duty of the church to support widows and orphans, as well as sick and emeritus ministers of its deceased ministers, if the congregation they served cannot do so or cannot do so sufficiently.

But this, God Loh, is a known and acknowledged truth in our Synod, as the support fund that has existed in the Synod from time immemorial and - the involvement of the congregations in this matter clearly manifest.

But it is something else to which we are compelled to draw attention in our time, so that this work of love is not dampened. The children of the world also have support associations and entice our Christians to become members of these worldly associations. Mau reproaches our Christians that our synod has established exactly the same for pastors and teachers. And so the opinion wants to establish itself in "our" congregations that our synodal support fund and the secular support associations are quite the same.

The Illinois District assembled in Chicago this year, therefore, unanimously professed the following:

"That our synodical support cause is an ordered activity of love according to the word of God, and therefore essentially different from the secular support associations, is proved by the following points:

"1. No synodical member, either of a congregation or its pastor or teacher, is prescribed how much to pay into the benevolence fund. Compare Apost. 11, 29; 1 Cor. 16, 1. 2. - In secular associations": on the other hand, it is said, "So much you must pay as a commitment and continual contribution, whether this be easy or difficult for you.

"2. every needy widow of a pastor or teacher, and every needy family of sick or emeritus pastors and teachers, shall receive support from our treasury, whether the congregation or pastor or

teachers have contributed much or little or nothing at all. - In secular associations, only the regular and punctual contributor is entitled to support; indeed, if he has stopped paying, he not only receives no support, but even loses the money previously paid in.

"(3) The synod supports only the needy; those who are not needy receive nothing. - In secular associations the promised sum is and must be paid to the rich member as well as to the poor.

"The standard rate fixed by the Synod for the sake of the committee can and should be exceeded if the need of the family so requires. - In secular associations, not a cent more than is promised is paid out, even if the family in question would have to live in poverty.

"5 Our support goes on and on from year to year, as long as the need and distress lasts. -- Once the promised sum has been paid out in secular associations, all support for the future ceases, even if the bitterest need arises later.

"From this every unbiased person can clearly see that our support fund has not the slightest resemblance to the secular support associations. While the latter, apart from other things dangerous for Christians, at best enter into a purely business-like civil contract among themselves and do not exercise any demonstration of love, on the other hand, through our synodal matter of support, the activity of love laid on the hearts of Christians by God is exercised for the poor"

To the ecclesiastical chronicle.

Lutheran Students at State Universities. Here, too, we wish to call the attention of our pastors and church members to the requests of two pastors to send them, after all, the names and addresses of the students who will be studying in the universities in question during the academic year now beginning, and to issue them a certificate. What is desired at Champaign-Urbana, Ill. and Ann Arbor, Mich. is, of course, equally true of Madison, Wis., Minneapolis, Minn., Lincoln, Nebr. and other places. We have often pointed out that our young Lutheran Christians are exposed to many dangers in such high schools, and that it is therefore urgently necessary that they keep in touch with their church, to which they can and should render valuable service in later life. From year to year the number of those who visit such universities and colleges increases in our circles, and while some of these young Lutherans are given the testimony that they are faithful to their church, read our periodicals, and serve the congregation in the place in question, there may also be those who are quite content not to meet the preacher of their church in the place where they are studying. It is just such who need pastoral care and exhortation all the more. It should also not be forgotten that at such universities the various student **fraternities** and **Greek letter societies** are usually strongly represented and make great efforts to draw the newcomers into their networks. That these fraternities are often a kind of lodge to me is well known, and that the students who join them, apart from others, are threatened with many moral dangers, is known from

College presidents, professors, parents, and students themselves have often conceded. The National Educational Association has declared that these fraternities are "detrimental to the best interests of the schools and the students," and President Wilson of Princeton University is earnestly endeavoring to control their malfeasance. We have reason to believe that there are more of our young people in the State Universities of our country than are usually thought. May they all be diligently directed to their church, and gladly adhere to it! L. F.

Following on from the foregoing, let us again recall what we ourselves have, and what is especially to be commended. We do not have a Lutheran university under the supervision of our church with its various courses; but apart from the fact that all our synodal teaching institutions are also open to those who do not want to become preachers or teachers and yet wish to acquire a higher education, we also have special Lutheran colleges and universities which were founded precisely for the purpose of giving Lutheran youth the opportunity to acquire a general preliminary education in a Christian Lutheran institution in preparation for specialized studies or to equip themselves for a business career. It is well known that all sects, especially the Roman Catholics, have such colleges and see to it that their young people study in the institutions of their church. They know well enough how important it is that these young people remain under the influence of their church, especially during the years of development in daily instruction. In the same interest, generous members of our congregations have founded such Lutheran colleges here and there, and have maintained them in part at considerable sacrifice of money and time. Whoever, therefore, is in a position to give his children a higher education, and can avail himself of these Lutheran colleges, let him use this opportunity for the sake of his children and for the sake of his church. We again mention Walther College in St. Louis, the Lutheran College in Milwaukee, the Lutheran Academy at Wittenberg, Wis. the Girls' Seminary of the Norwegian Synod at Red Wing, Minn. and the two colleges of the English Synod also open to girls at Winfield, Kans. and Conover, N. C. In Chicago, members of our church are planning the establishment of a Lutheran college, and in New York a Lutheran Educational Society has been formed which also has among its objects the establishment of such an institution. This is gratifying to hear. L. F.

The asylum for the feeble-minded and epileptic at Milwaukee has now been in existence five years, and the illustrated last annual report, sent free of charge by Warden Weissbrodt (1380 Humboldt Ave., Milwaukee, Wis.) to all who ask for it, gives a hasty view of its work. On July 1 of this year there were 41 inmates in it, but more than 100 names are on the waiting list. Their admission cannot be contemplated until the institution can move out of its rented home in Milwaukee and erect a building of its own on its 40-acre property in Watertown, Wis. Toward this end the society is diligently working, and appealing to the charitable love of our Christians. And there can be no doubt, and experience confirms it, that such unfortunate children, who are either feeble-minded or epileptic, or both, and who, as a rule, have to live in their homes without instruction in the Word of God, can be taught many things by careful care and purposeful instruction in this institution. This year, soon after Easter, 3 girls and 2 boys were tested in the Christian truths of salvation after three years of instruction, and then confirmed and admitted to the sacrament. The above figures also show that the number of feeble-minded and epileptics has increased.

The Synodal Conference is aware of the fact that the number of people suffering in the Synodal Conference is greater than has often been thought, and that the work of this institution is also a necessary and beneficial work. For this reason, our Synod, since it does not deal with such works, gave the advice five years ago to care for such sufferers in a private way, and on this advice the Society for the Care of the Feeble-minded and Epileptic was founded. The building contemplated is estimated at about \$30,000, and will be commenced as soon as \$15,000 cash is available; but at present the building fund has only P7000.00 on hand. Each congregation that raises an annual collection for the institution is entitled to one vote or delegate at the annual meeting. The delegates then elect a board of directors to govern the entire Anstalt. L. F.

Missionary Practice of the Ohio Synod in Canada. In the Ohio "Church Newspaper" of July 21, 1906, the following is written: "In Canada the Lord has opened a great door for us. I say, the Lord has opened it for us; for we do not find ourselves entering there uncalled and against divine order. Nor do we proselytize there by creeping into fields still served by others, by stealing churches, as we are reproached, as it almost seems to us, out of envy over the rich blessings of God which have come to us there. Let one single case be cited, and proof given that this has been done by us." -- This request of the "Church Newspaper" shall herewith be complied with, and indeed I will do even more than the writer asks, and at once give him several instances from which it appears that Ohio pastors are so 'doing mission in Canada, that they creep into fields still served by others, and steal churches." The congregation of Carl Grey in Saskatchewan, together with other congregations, had called the candidate Schmidt from our synod last year. Before he could get there, the Ohio pastor of Strasburg, Sask. came and stole the congregation. The congregation at Lang, Sask. had called Candidate Weber; but when he came to Lang, he found an Ohio pastor, and notwithstanding he: showed him that the congregation at Lang had called him, the latter refused to give up the congregation. In like manner Ohio crept into Gleichen, Alberta, and stole the preaching place which was still served by us. Now if I were to list all the places where Ohio has tried to steal, it would become too long a list. Dock I will give a few more examples of Ohio missionaries sneaking into fields. One such comes to Leavings, Alta. where we have served the people for years, and visits the limbs of Father Wehmeier. Thence he goes to Claresholm, Alta. and, though he knows that there is a congregation of Bro. Wehmeiers there, seeks out its members. Then he writes - the Brie is available - to a member of O. Wehmeier's thus: "Stopped at Claresholm. I liked it there very much. Was in Mr. Schnell's house" (a member of O. Wehmeier's) "and spent pleasant hours there. I have the impression that the people at Claresholm would rather have a pastor from our synod. What the future will bring, however, is still uncertain. To the Lord we serve be all things commanded." - Fr. Schmidt serves a preaching place at Southey, Sask. The Ohio pastor from Strasburg slipped in there and told the people that Fr. Schmidt had told him he would not be coming again, so he would serve them. Quite astonished the people were when Fr. Schmidt came back, and they saw that the other one had simply lied. - This is how Ohio missionaries work in Canada. The places they serve that have not been served by others before are few and far between. It is not the Lord, but Ohio itself that has opened the door in Canada.

C. F. Walther.

A new means of grace. A Baptist preacher in Franklin, Pa., is reported to have said in a sermon to his congregation, "I would just as soon hear the bouncing of billiard balls in a church as the reading of the Bible, provided men were won to the cause of Christianity by it. . . . The church which is to win men in these days must be active and active, and while I do not hold that it must give them all the pleasures that the world offers them, it must give those which are not opposed to Christianity. I know that the idea of a: Billiard Room in the Church will poke the Trustees and Overseers, but they will have to get there, or their churches will lose their influence." We have become accustomed to strange ideas in sectarian churches, but the idea that billiards might be a means of grace is the newest of all the new measures and methods of conversion. It is true that a church that wants to win people for the kingdom of God in our time, or in any other time, must be active and active; but this missionary activity must also be carried out in the right way. It is both sacrilege and folly to think that the church will gain influence by furnishing billiard rooms and places of amusement, and even to contemplate the possibility of winning men to the church by such things. The profession of the church is to preach the gospel, and not to accommodate or encourage the pleasure-seeking of men. Therefore, if you want to win a man to Christianity, preach to him: law and gospel; if he is not won by this, he will stay away from the kingdom of God, even if he went every day to the billiard room of a Baptist marriage. And if the church is to maintain her influence in the world, no better counsel can be given her than that she preach repentance and remission of sins. But there it is; in many sectarian churches of our country they do not preach the pure word of God, but want to entertain the people pleasantly; and so they come to very strange things, to political speeches and learned treatises, from fairs and bazaars, and now also from billiard games. So it is not to be wondered at if serious-minded people stay away from the churches, for they can have such things elsewhere. But it remains true to this day what the "Apology" of our "Augsburg Confession" says: "There is no thing that keeps people more in the church than good preaching." Therefore, as long as we hear the preaching of the pure Word of God from our pulpits, our churches will not only exert their God-given influence in the world, but will also win people to the Kingdom of God. But the more the church forgets its issue of preaching the gospel, the more it conforms itself to the world, the more it seeks to substitute all sorts of amusements, bazaars, fairs, billiard games, etc., for the Word of God, the more it will lose its influence in the world, and the fewer people it will win for the kingdom of God. "Yea, according to the law and testimony. If they will not say this, they will not have the dawn," Isa. 8:20.

E. K.

From World and Time.

Unbelief and superstition. The much-named Italian physician C. Lombroso is an outspoken materialist and atheist, and thus denies the existence of God. He has become best known for his views on criminals and crime. He denies sin and its damnable, all crimes

he attributes to hereditary ventilation and climatic environment. As a seventy-year-old old man he has now gone among the spiritists or ghost knockers and attends the ghost apparitions "devoutly" and "believingly", thus confirming the old experience that naked unbelief easily turns into crass superstition. The "Allgemeine Ev.-Luth. Kirchenzeitung" recalls the poet's words:

Believe, for whom the door fails, Climb through the window as superstition. When the gods you chase away, The ghosts come.
L. F.

Terrible is the news of the plague in India. In the six months ending June 30, 1,060,067 persons have been carried off by the plague, and though it now seems to be on the wane, and the number of those who died in June is the lowest of the six months, 69,064, yet more have died of it in this six months than in the whole of 1904, when the number of deaths was 1,022,000. This was the highest number up to that time since records have been kept. Famine and pestilence never quite cease in India. And to these are added internal disturbances, which may easily and quickly lead to open insurrection. Indignation, pestilence, and dear time are signs of the times to remind us of the end of time.
L. F.

"You know that for a fact?"

There lay a pale man on his sickbed, surrounded by splendor and wealth, but in his features was fear and anxiety. He had drunk the cup of sin to the full, had spent his days in drinking and debauchery, and now, though only thirty-six years old, he was a decrepit old man. From time immemorial he had sought to delude himself that eternity was a fable, that heaven and hell existed only in the excited imagination of a dreamer. Now that death was so near, all his beautiful reasons wanted to leave him in the lurch. The inner restlessness that had been tormenting him for several days induced him to call an earnest witness of the truth, the garrison preacher M., to him. But at the same time a friend and fellow-sinner of the dying man had come, who protested against the preacher's earnest words of the love of JEsu and the seriousness of eternity, of the terrors of hell. "You would do better to keep your words to yourself and go home!" he cried angrily to the preacher. "All you've been saying is lies and deceit and nonsense. We live and die, and then it's over. After death there is nothing."

Now the garrison preacher straightened up, stood before the God-denier, and asked gravely and firmly, "Do you know this for certain?" A thunderclap, suddenly roaring down from the cloudless sky, could not produce more fright than this unexpected question awakened. For a moment the person addressed stood transfixed; then, without a word, he went out of the room. Now M. went to the sick man again, and talked to him anew about repentance and conversion, forgiveness and eternal ruin, heaven and hell, and then returned home.

The dying man was alone again. But now the question, "Do you know this for certain?" sounded incessantly in his ears again, and all that was in him answered, "No!" More and more the certainty came over him that he was a lost sinner, and with fear and trembling he thought of the judgment seat of the

God, whom he had so often mocked and whose existence he had denied. The next morning the garrison preacher found the sick man in the greatest distress of soul, and on the verge of despair. "O, how I have longed for you!" he cried, "I am no longer safe, nay, I am lost! You have shrewdness. I see it in your countenance, and hear it from your words. O tell me, how can I too acquire this shrewdness? Where can I find peace?"

"With JEsu, and with Him alone!" replied M., deeply shaken. "He is the way, the truth, and the life. He also assures you of forgiveness and salvation through His shed blood." Now the servant of God began to preach the gospel of blessedness, the glad tidings of JEsu, to the soul thirsting for peace. God blessed his words. The fortress was taken, the hard heart was broken, and the same man who yesterday had done his utmost to harden himself against every word of exhortation and warning, now bowed his head and humbly cried out to God for mercy only. He lived but a short time. But then he went calmly and joyfully towards death: all fear of death was gone, for he was going to his Saviour, to the eternal home above, that he knew for certain.

The thunderstorm.

There is a revelation of divine majesty which sounds so simple and clear and at the same time so powerful and shattering for the mortal that no man can completely close his ear against this voice of the living genre, which is understandable to the least and venerable to the wisest. This revelation of divine majesty, this voice of the living God - - it is thunder rolling in the clouds above the heads of trembling men. There is not a people on earth who did not suspect and feel something divine in the thunderstorm. The dullest heathen peoples, who know and suspect nothing of the Creator-when the peals of thunder roll across the field, they beat their breast and say, "A god has spoken," or, "The gods are angry." The ancient Greeks and Romans, when they wished to portray the majesty of their supreme god, Zeus or Jupiter, called him the Thunderer, and pictured him with the thunderbolt in his hand, with the thunder-cloud at his feet. - If you say to a child during a rolling thunderstorm, "Hark, that is God thundering above," a shiver of holy fear will pass through his little heart, he will clasp his little hands and look up to heaven with wide eyes in awe. And if thou wilt see many a frivolous, mocker pale, and many a grandiloquent denier of God dumb, see him only in the thunderstorm, when the fire of lightning lights him round, and the thunderclap peals above his roof.

There is something divine in the thunderstorm. The believer, of course, does not first recognize the majesty and nearness of the Creator in the thunderstorm; even in the gentle whisper of the summer wind he feels himself blown about by his presence, even in the golden gleam of the noonday sun he feels himself illuminated by his goodness; but even to the believer, to the pious, the thunderstorm is a revelation of divine majesty: not something terrible, whereby he fearfully closes his eyes and creeps trembling into the corner; for he knows, even in the roar of thunder I am under the protection of the Almighty, without whose will not a hair falls from my head; but a sublime sermon it is to him of the glory and majesty of the Almighty, before whom we mortals are dust and ashes.

A Missionary Bible.

The famous African traveller Henry M. Stanley reports the following strange incident: "When I started my journey to Africa, I received a precious bound Bible as a gift from Janet Livingstone, the sister of the noble missionary and explorer David Livingstone. Fearing that this beautiful copy might suffer too much on the voyage around Lake Victoria-Nyansa, I left it on the coast and asked my companion Frank Peacock to lend me his Bible, which was already somewhat damaged and worn. So I set out on my journey to Uganda, little suspecting the upheaval this little book would cause in Central Africa. We had already been in Uganda for some time when, during an occasional audience with King Mtesa, I came to talk about religion and mentioned the angel. This excited the curiosity of the king and the chiefs, and they unanimously asked me to tell them more about this subject. But my verbal descriptions were not sufficient for them, so at last I said, "I have with me a book which can not only tell you clearly what the angels are like, but also give you information about God and his highly praised Son, whose ministering spirits they are." "Please, fetch it," they cried eagerly, "fetch it at once; we will gladly wait so long." The book was brought, and I opened it and read the tenth chapter of the prophet Ezekiel, and the seventh chapter of the Revelation of St. John from the ninth verse to the close. When I read the eleventh and twelfth verses, there was such a soundless silence that one could have heard a pin drop to the earth. When they heard the closing verses, "She shall hunger no more, neither thirst; neither shall the sun fall upon her, nor any heat," I had a strong premonition that Uganda might be won for Christ. I was not allowed to take that Bible back with me. Mtesa never forgot the wonderful words and the touching effect they had had on him and his chiefs. When I left his country, his messenger came after me and called out: "The book! Mtesa wishes to have the book!" The Bible was handed to the messenger.

Today the Christians there number in the thousands. They have steadfastly confessed their faith at the stake, under blows of clubs, and under the most terrible tortures, and have remained faithful unto death.

Why I go to church even when it rains.

1. because God sanctifies every Sunday by His Word and makes no exception for the rainy days.

2. because I expect our pastor to be at his post, and because I would be very surprised if he stayed home because of the weather.

3. because my presence in the church will be all the more necessary, the less numerous, unfortunately, is the attendance on such days.

4. because my example will definitely have an influence on others if I attend the service, as well as if I stay away.

005 Because I see that the unchurched people, even the very effeminate, are not deterred from their pleasures by rainy weather.

6. because the life to which the Christian is called must never be dependent on the change of the barometer, and because my attitude to God's Word is a measure of my love for Him.

007 Because I observe that they which go not to church, pretending it is cold, or hot, or rainy, do likewise in fine weather.

(8) Because when a man shrinks back from such small difficulties, he eventually comes to fear obstacles that are only in his imagination. He who follows the Lord only from afar, as Peter did on Maundy Thursday evening, easily runs the risk of denying Him altogether.

9. because it may be that, according to God's will, on a rainy day there is a special blessing waiting for me in the church.

(10) Because I do not know how many Sundays I have left to dispose of in this world.

Time is eternity.

An English proverb says: Time is money. But time is much more than that: time is eternity! - At a church festival, a speaker was given only five minutes to speak, but he knew how to make good use of them. He said, among other things: "In five minutes little can be said, but much can be done. In five minutes a whole city can be set on fire, much disaster and much salvation can be brought about. In five minutes a soul can be won and also lost. A single moment is enough for a dishonest act, for a shameful word to stain the soul so that no ocean can wash it clean. In five minutes you can lose your good name and consign your soul to the torment of remorse for the rest of your life. But you can also in five minutes make a resolution that is salvific for yourself and others. Five minutes of the morning and five minutes of the evening devoted to God in earnest prayer, may conduct a current of peace - and strength into all thy life." - Yes, of minutes is life composed. Happy is he who knows how to use his time! Time is eternity. Can you face the last five minutes with confidence?

Against worrying.

I want to tell you the real reasons why so many people are stuck in belly worry. There is no Christianity in them. They do not know Jesus, but live in unbelief. They have the name of Him, but they do not cling to Him as their only Lord and Saviour, from whom they can get everything, in whom all heaven is open to them, how much more the necessities of the earth. Could they make the conclusion of faith with Paul, "God spared not his own Son, but gave him up for us all; how shall he not with him give us all things?" Rom. 8:32, they ought not to care. But they live in reason and self-will. They will not have Christ, nor follow him, nor obey his word, wherein he hath forbidden them the care of the belly, because that is death to their haughty reason, which would hunt all things after its own mind in its own strength. This is the main cause of belly care: hypocrisy without true faith and following JEsu.

Mockery of a heathen.

The well-known Chinese statesman Li Hung Chang, who was for a time the envoy of his government in our country, entered the following note in his diary concerning the divinity of the Europeans and Americans: "In former times we held the

Europeans for completely godless people; now we know that they also worship a deity. During my journey through the great states of Europe and America, I have ascertained the following about the nature of this deity: The god of the Europeans is on the whole very similar to that of the Americans, namely, likewise quite small, round, and flat. As a rule, it is made of silver and gold and decorated with the image of a prince or a female figure. But it is also found in another form, as a square piece of paper covered with all sorts of figures and signs. This is the deity of Europeans and Americans, whom they worship at home as well as in great temples which they call exchanges, with fervor and sincere piety, a deity according to the lower stage of mental education and morality on which they stand." This, of course, is ridicule. But who would deny that there is much truth in it? Mammon is the idol of the day

Mild in judgment.

The famous naturalist John Newton wrote: "As for myself, I have no right to cast a single stone at the worst of my fellows; for though I have not walked in his ways, nor acted thus like he, I certainly would have fallen into similar courses, had not the mercy of God preserved me."

Printed matter.

Der Ev.-Luth. Hausfreund. Calendar for the year 1908, edited by O. H. Th. Willkomm. Volume 24. Zwickau. Printed and published by Johannes Herrmann. 108 pages 5tt>X8tt!. To be obtained from Concordia Publishing House, St. Louis, Mo. Price: 20 Cts.

The first calendar for the coming year that comes to our attention, and certainly one of the very best. In our opinion, the editor has a very special skill for this work and does it in the awareness that a calendar comes into many different people's hands and therefore the content must be very carefully written and diversely designed, which first names all kinds of riddles in nature, in world events and in human life, then raises the question why such riddles remain so mysterious to us, and finally shows what it should serve us for that so much remains so mysterious to us. This one article is worth the price of the whole calendar. However, it contains much more, but we can only mention the biography of the song poet Rist, written by 9th Hempling, the second part of the travelogue of our East Indian heathen missionary Nau, who describes his entry into the land of the palms, his reception by the foreign missionary workers and, following this, some of the main Hindu festivals, and the description of the two chapels at Hohenwestedt and Haderslebeu, by 9th Knippenberg, for which a collection has also been made among us. Finally, we mention that the calendar also contains a section "for the dear youth" and is decorated with a number of pictures, often in the style of Ludwig Richter.

L. F.

Fear God and give Him glory! A Liturgy for a Children's Service on the Feast of the Reformation by N. F. Nimmer, 948 W. 21st St., Chicago, Ill. 23 pp. 5X7. To be obtained from the author and from: Concordia Publishing House. St. Louis, Mo. price: 5 cts.; dozen price: 50 cts.; hundred price: P3. 50 postage paid.

In good condition, decorated with a picture of Luther, a suitable and useful work. In 134 questions and answers Wirt after 7 sections (introduction, Luther as a child, as a student, as a monk, as a professor and preacher, as a reformer, Luther's death the whole life of Luther.

and work of the reformer. In between, songs or hymn verses appropriate to the subject matter are interspersed. If for some schools the programme is too long, or one or two questions too difficult, the Liturgy will bear some omissions.

L. F.

Reformatious catechesis based on the Luther book by Juft. Edited by members of the Cleveland Teachers' Conference. 24 pages 5X7. To be obtained from C. P. E. Lutz, 3007 Cedar St., Cleveland, O. Price: 6 Cts.; Dozen Price: 48 Cts.; Hundred Price: H3.00.

A completely different work than the previous one, but equally useful and recommendable: short, concise questions, almost regularly without answers, covering not only the history of the Reformation in detail, but also the preceding and subsequent church history in brief. The whole catechesis is divided into five sections, each of which contains about 90 questions. The opinion is not that the whole catechesis will be gone through on one occasion, but that one year the first two or three sections and the rest summarily, the other year the last two or three sections and the preceding summarily. Therefore find also for each section about a dozen repetition questions presented.

L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 11th of Sonnt, n. Trin.: Kand. G. Hölcher in the congregation at Millard, L. Tak., called as traveling preacher for the Eonnties Stanley and Pennington, S. Tat. by 9. M. G. Polack.

On the 12th of Sonnt, n. Trin.: Kand. A n g. E. Brauer at Emmaus Church, St. Louis, Mo. assisted by 99th R. Kretschmar and L. J. Sack by Prof. W. Dau.

On the 13th of Sonnt, n. Trin.: Kand. H. We inert in the Emmaus congregation at Buffalo, N. P., assisted by the 99th Senne, Bartling, KlZft, Fiene, Holls and Gnttneckst of 9. A. T. Hanser. - Cana. W. Grunow in the church at South Bend, Ind. bernfen as traveling preacher for Bisalia, etc., Eal., from 9th Tr. Thieme 8mi. - Kand. E. Krauß in the Immanuelsgemcinde at Poungetown, O., called to Eagle Springs, N. C., by 9. G. Eyer.

Ordained and inducted at the function of the respective District Presidents:

On the 12th Sunday after Trinity: Kand. G. Krämer in the Bethlehemskirche (Negro Mission) at New Orleans, La. assisted by Pros. Reisig and the 99th Wegener, Kuss and Wambsgaß of 9th M. J. Von der Au. - Kand. F. r. S e l t z in Thief Rivcr Falls, Germantown and Radium townships, Minn. by 9th P. E. Ross. - Kand. F. r. H. Reininga in Zion township near Binford and in the township near Bnc, N. Dak., by 9th E. H. Liiker juu. - Kand. G. Fierte in the township at Nckovsa, Wis. by 9. H. Maack jnn.

On the 13th of Sonnt, n. Trin.: Cand. R. A. Eifert in the congregation at Tavistock, Ont. cau. assisting 9th elect." by 9th R. Eifert. - Kand. A. E ag aun in the parishes at Dorset, Minn. and in Todd Tp. by 9th E. Ulbricht. - Kand. P. G. Mueller in the township at River View, Lask. cam, by 9. Tr. Thieme snn. -- Kand. A. E. Baum a n n in the township at Ecdar Tp, Nebr. by 9. E. Banmann. - Kand. A. Wagner in Trinity parish near Sidney, Nebr. by 9. M. Mantcuscl and on Tuesday following in the parish near Big Springs assisted by 9. Mantenfels by 9. Jos. Schulz.

On the 14th of Sonnt, n. Trin.: Kand. E. G. A. Wachholz in the church at Lyndon, Wis. by 9th W. Uffenbeck.

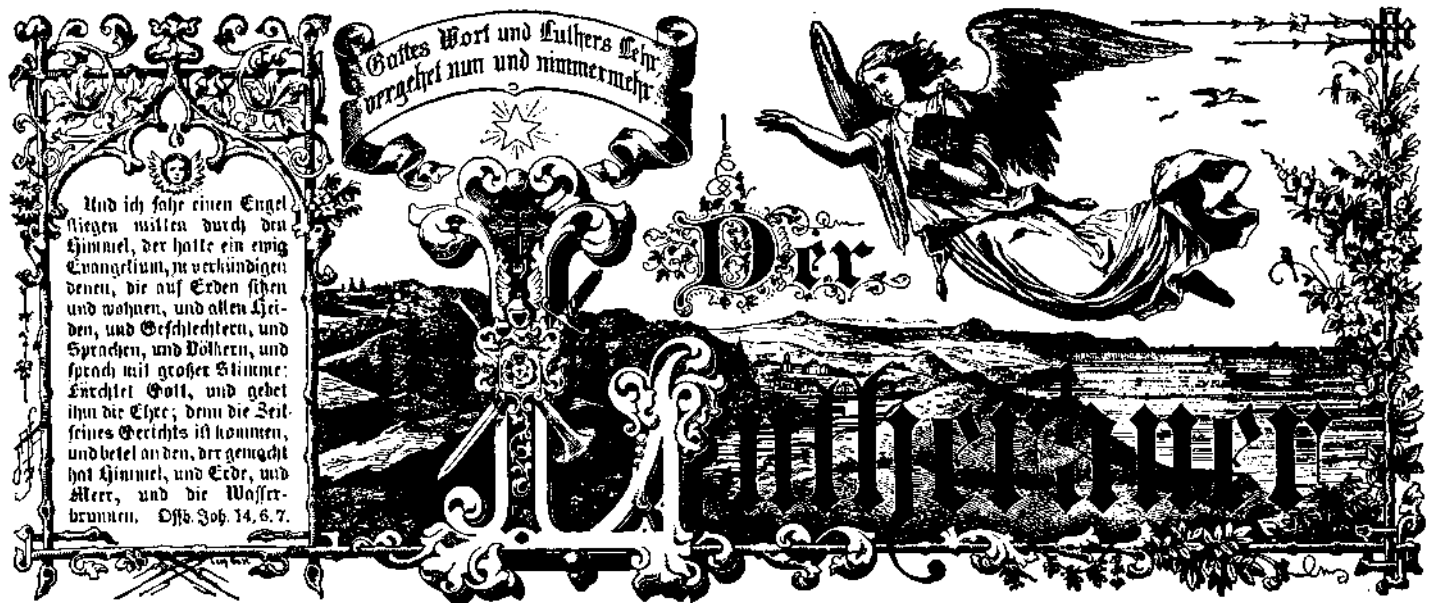
Introduced on behalf of the respective District Presidents:

On the 10th of Sonnt, n. Trin: 9. T h. Hartmann in Innnaucsgcmunity near Louisville, Nebr. of 9. J. E. Baumgärtner 8k.

On the 11th of Sonnt, n. Trin: 9th H. Wchrenberg in the parish at Havelock, Minn. by 9th H. N. Klemp.

On the 12th of Sonnt, n. Trin: 9th A. Menkens in the parish;" Ocheyedan, Iowa, assisted by 9. Dänmler of 9. B. O. Judge.

On 13th Sun, n. Trin: 9th A l e r. W agner in the congregation at Ireedom, Mo. of 9. Gust. J. Muller. - 9. F. Z e r s e n in the Lukasgemcittdt at Jtasca, Ill, vou 1*. G. Tisza. - 9. Aug. E. Brewer iu the congregation at Ernestvillc near Eoncvrdia, Mo., by Prof. A. Bäpler. - 9. G. E. I acobsen in the Zion congregation at Stvckto", Eal. by 9. M. Kùßner. - 9. T h. M a c k e n s e n in St. John's congregation at Millvale, Pa. assisted by 99. Wischmeher, Hemmeter and W. Brand by 9. W. Bröckcr. - 9. W. HUsemann in the congregation at Shcridan, Wyo. by 9. Chr. Germeroth.



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Kansas district meeting report.

From August 21 to 27, the Kansas District of our Synod was assembled at the congregation of P. C. HafnerS in Leavenworth, Kans. In the opening service Vice-President H. Succop preached on Apost. 9:31, and on the basis of these words showed that the calling of an orthodox church community in times of peace is to be edified, to walk in the fear of the Lord, and to be filled with the comfort of the Holy Spirit. On Friday evening B. E. F. Lehenbauer preached on Is. 60, 1-6 and encouraged the zealous missionary work. In a service for the deaf and dumb which followed this, Fr. N. F. Jensen preached to a number of deaf-mutes in sign language on the gospel of the ten lepers. At the end he encouraged them to continue to support the mission for the deaf and dumb. This will be done; this service made such an impression on those present that several openly said they wanted to work more diligently for this work in the future. On Sunday morning the Holy Communion was celebrated with numerous participation on the part of the pastors. Vice-Prefect Fr. Pennekamp gave the confessional address on 1 Cor. 10, 17. In the following service Fr. M. Gräbner preached and in the evening service Fr. O. Lüssenhop, the former on the basis of the Sonntag Gospel on Christian charity, the latter chose for text and theme the word of JEsu: "My sheep hear my voice." In the pastoral sermon on Monday evening, Fr. K. Karstensen laid to the heart of his hearers the words taken from 1 Cor. 3:6: "We are God's fellow workers."

Of the ten meetings held, four were used for teaching sessions. In two of them Fr. R. Mießler presented his work on "the duty of Christian parents towards their children". This paper, already begun at the meeting in 1901 and continued in 1906, was concluded by talking about the two last

Points of the second thesis were negotiated. They read, "Christian parents ought 6. to counsel their sons faithfully in the choice of their profession; if they have the necessary gifts, desire, and inclination, to have them trained as preachers or teachers; to resist their carelessly changing their profession; to train their daughters for a domestic profession; to counsel their lesser ones faithfully in the choice of a spouse. Christian parents should 7. Prayerfully implore right wisdom and God's blessing for this highly important and difficult work of child rearing." - Little need be said of the importance of such a work; but this may be mentioned here, that even this conclusion of the paper, in instructive, Scripture-based, earnest, and warm advantage, lays to the heart of parents their duties toward their growing children in a convincing and attractive manner. The work, now complete, is a faithful guide and guide to all Christian parents, not only holding before them their heavy duties, but giving them right counsel how to discharge them. This paper is a faithful friend and counselor as to how parents should deal with their children from the day they enter the parental home by birth until their parting by entrance into marriage. The Synod was so convinced of the usefulness of this work that it intends to attempt to have it published in book form, if by the collection of signatures sufficient purchasers can be found to cover the expenses thereby incurred.

In two further morning sessions a paper by Fr. H. D. Wagner was taken up for discussion, which sets out the doctrine of good works in seven theses. Unfortunately, due to a lack of time and a great deal of business still on hand, only the first thesis could be discussed. Unfortunately, due to lack of time and the many transactions still available, only the first thesis could be discussed, in which the only true rule and guideline of good works is stated and all false standards are rejected. This thesis reads: "The norm and rule of good works is the divine law alone, as it was originally given to man.

was written in the heart and then later revealed in the Holy Scriptures as binding on all men. The holy ten commandments, as we find them in our catechism and as they are explained in the Holy Scriptures, are a short extract of this divine commandment: Catechism and as they are explained now and then in the Holy Scriptures, are a brief extract of this divine law. Thus, as the norm and rule of good: works, is rejected a. the Jewish ceremonial and police law; b. the evangelical: counsels of the Papists; c. the commandments of the Church; d. the Jesuit law; e. the special commands given to individual children, of God."

In order to deal with the large amount of business, six meetings were held. Before General Vice-President it was reported that the Synod treasury had a considerable debt. This: This state of affairs should be remedied by the dear congregations through regular collections and the distribution of the "Lutheran". Also the building fund should not be forgotten, and especially those congregations should make more of an effort that have not yet sent in anything or only small amounts for this fund. The fund for the General Inner Mission is in good shape, but the fund for the mission in Brazil is \$2000.00 in debt. This fund, as well as the funds for the Free Churches in Saxony, Hanover and Denmark, were to be faithfully considered.

The report on the inner mission in our district and the discussion of it took several meetings. It appeared that during the past year P6274. 45 had been expended on 31 missionaries, that our missionaries, in diligent, often hard work, were preaching the pure gospel in many localities on the great mission territories of Kansas, Colorado, and Oklahoma, and that God had also visibly blessed their labors. As food is at present very expensive, and many congregations have increased the salaries of their pastors, the Synod, realizing that it too must not delay any longer, resolved to raise the salaries of its missionaries. The Synod also made a new arrangement, no doubt beneficial, by electing a Missionary Director, to which office O. C. Hafner was unanimously appointed. The Misfion Commission was then completed by the election of Fr. M. Senne, and Fr. O. Mencke elected as its chairman.

The growth of our district was also evidenced by the fact that twelve pastors, one teacher and eleven congregations were admitted; among them were six congregations from Oklahoma. Fortunately, the financial report showed that the congregations were willing to give the necessary gifts for the church, as only two funds, the student fund and the church building fund, were in debt: Church Building Fund, a debt was found. R. Messler reported that in the last year 13 students were supported with P521. 12 had been supported, and asked that this fund be regularly remembered:.. - Mr. Geo. Weinrich, Superintendent of the Children's Friendship Society, asked that this work also be supported with prayer, through the collection of members, and by working with the orphan courts to ensure that they hand over the children given to them to the Children's Friendship Society. - J. Her made a report to Synod on the progress of the Sanitarium at Denver, and expressed his satisfaction, but remarked that while Synod could not regard this as a primary matter, it did not wish to treat it entirely as a secondary matter.

An address by Prof. A. W. M-eyer of the English Synod on the situation of St. John's College at Winsield, No., aroused no small interest. He briefly referred to the past of this institution, to its origin as a result of a gift from a generous Lutheran, to the hopes of the now deceased donor, and to the fact that the English Synod was compelled to give the institution out of its hands because of its location far from the center of the Synod; it wanted to offer it again to our General Synod as a gift, and that without any reservation, so that our Synod could use it according to its own needs. If the General Synod refused to accept it, the institution would have to be sold and might fall into the hands of the Papists. But this institution had already proved its value for our church by the fact that a considerable number of students had been prepared there to be able to enter the seminary in St. Louis. The Synod decided to recommend to the General Synod that this institution be taken over and to request the General Praeses to appoint a commission to investigate the circumstances of this institution before the next Synod of Delegates and to report to the General Synod on the appropriate use of this institution.

A request has been made by the management of our Emigrant Mission in New York and Baltimore, that those who are traveling to Europe or from there should have their tickets arranged through them. They cost no more at the Emigrant Mission than elsewhere; but the traveler thereby secures many advantages and avoids many inconveniences, while the profit is for the benefit of the Mission. - After Director W. K. Weißbrodt had reported that in the asylum for the feeble-minded and epileptic at present 40 of these poorest, including 20 orphans, were being cared for physically and spiritually, but that admission had been sought for 100 more, but had been refused because of lack of space; that now, however, on a donated plot of land of 40 acres a building was to be erected which would offer space for about 75 inmates, the Synod decided to recommend this work to the love and mercy of our Christians.

A hearty resolution of thanksgiving was also passed, to be delivered by the local pastor to the dear congregation at Leavenworth, and after one: hymn of praise and prayer, the great assembly dispersed, and a few hours later the synodicals, filled with renewed zeal, hastened over the broad plains, over valleys and mountains, glad to be allowed to assist in the divine building of the church of the pure confession, and full of confidence that God would continue to crown this blessed work with rich blessings.

T. M.

The right church discipline commanded by God.

11.

The ban of a church is an extremely important decision; it is one of the most important decisions a church can make. It is not a small thing to exclude a person from the Christian church. The Lord also tells us very clearly in Matthew 18 what a serious and important thing it is to ban someone. After he has made it clear that the church considers such a person, who does not listen to them, to be a "banned" person.

Gentiles and publicans to keep, he continues v. 18-and his words are earnest and solemn-"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven." The judgment that the church pronounces is not only on earth, but also in heaven before God. God Himself pronounces judgment on an impenitent sinner through His church. The Lord adds in this connection, "Where two or three are gathered together in my name, there am I in the midst of them," v. 20. When the church gathers in the name of the Lord to admonish a sinning brother with God's word, and to bring him back from his evil ways, the Lord is in their midst, and admonishes the sinner, and, if he will not hear, pronounces upon him the ban that he is a heathen and a publican. The one who is condemned is not only excluded from the congregation, as, for instance, a human society, a worldly association, excludes a member who does not want to comply with the regulations and laws of the association - unfortunately, this is how some of the honorists still regard the ban, the exclusion from the congregation - but he is thereby excluded from heaven and from blessedness. His sin is not forgiven, but retained. He lies under God's wrath and curse until he repents righteously. And it is to him that the word applies, the so earnest word of the Lord: "The servant that knoweth his master's will, and hath not prepared himself, neither done according to his will, he shall suffer many stripes." Such a man knows his Lord's will. It is earnestly, insistently witnessed to him in the proceedings of the church. He has been repeatedly, heartily, and urgently entreated to do that will. And yet he is disobedient and wants to persist in his sins. So his condemnation will be all the more severe.

But because the ban is such a serious and important matter, the exclusion from the kingdom of heaven, a congregation should be very careful in its procedure and follow God's word and command exactly. Especially when a congregation is about to pronounce a ban, it is good that it should once again consider whether everything has been done for this sinner on its part that should be done for him according to God's will. Before a congregation can proceed to a declaration of banishment, it must be clear that the person in question, who is to be put in the stocks, has really committed a sin, that he has not transgressed a human order, such as an order of the congregation, however good and praiseworthy it may be, but a clear commandment of God. It must be clear that the congregation punished him for this sin, held it against him, convinced him that the sin was a transgression of a clear word of God, and asked him to forgive it. It must be clear that the sinner was punished for this sin, that it was held against him, that it convinced him that the sinning was a transgression of the clear word of God, that it begged, admonished and warned him with all patience and love and with all seriousness to desist from his sin. It must be clear that the sinner has not heard the congregation and does not want to hear it, that on the contrary he will not bow to God's word, will not acknowledge his sin, will not remit it, but will remain in it, that he is therefore an impenitent, hardened sinner. It must be clear that the church is unanimous in this matter, that no one objects to the ban. If any of these essentials are missing, then the ban cannot be carried out.

The Lord Christ tells us that when a sinning brother

But this does not only mean that the congregation should declare him to be a Gentile and a tax collector, but also that they should treat him as such and behave toward him as toward a Gentile and a tax collector. The whole congregation and each individual member of the congregation is to look upon and deal with the banished man, no more than with a fellow Christian, but as with a heathen and a publican. What is all in this? The ban is exclusion from the congregation, from the local church. The banished person loses all the rights of a church member, all the rights of a Christian. Of course, an excommunicated person can no longer be admitted to Holy Communion, he can no longer serve as a godparent, no righteous pastor will bury an excommunicated person with Christian honors if he dies in the excommunication. He is simply no longer a fellow Christian, but a heathen and a publican who stands outside the church. It goes without saying that the banned person also loses the other rights of a church member, the right to vote, the share in the property and goods of the church. Of course, the banned person is free to attend the public services of the church, just as any pagan or tax collector. Yes, we wish that such poor people would come often and hear God's Word, which is the only means that can awaken them from their terrible spiritual death.

But not only the congregation as a whole, but also the individual Christian is to regard the banished man as a Gentile and a tax collector, and to deal with him as with a Gentile and a tax collector. This is not to say, nor should it be said, that a Christian should avoid all contact with the one who has been banished. We Christians are no longer of the world, but we are still in the world, and we ought to live together with the children of this world. And as Christians must have all kinds of intercourse with them in their profession, in their work, in buying and selling, in all their outward trade and dealings, so also with a banished person, who is to be treated and kept as a heathen and a publican. Even the relationship of kinship in which we stand with a person is not abolished or changed by the ban. The Christian wife also owes conjugal love, fidelity, and obedience to the banished husband. The Christian son also owes obedience and filial homage to the banished father, etc. But we are no longer to regard a banished person as a brother in Christ, nor are we to have intercourse with him as such. Christians stand in a very close and intimate fellowship with one another, in a fellowship of faith and love for their Lord and Savior. They are as closely and intimately connected as the members of a body, like the branches on the vine, which all receive life, juice and strength equally from this. The close, intimate fellowship that exists between Christians, and that should also express itself in many ways in external intercourse with one another, and that also expresses itself in true Christians, is exalted in the case of a banished person. The Christians should show a banished person in their intercourse with him, in their conduct towards him, that they no longer consider him a fellow Christian, but a heathen and a tax collector, as one who has fallen away from the Lord and His church.

How much is still lacking in this respect! A congregation, after faithful but vain admonition, has put a public and impenitent sinner under ban, but many members of the congregation continue to associate with him as before, as if nothing had happened. They do not even let the banished person notice that they have now entered into an entirely different relationship with him. It may happen from time to time that a member of the congregation who has not objected to the ban, but has consented to it, afterwards lets the banished person know that the congregation has dealt too severely with him. It is said that it is not love but unkindness to turn away from the former brother when all turn their backs on him. One must try to win him back through friendly behavior and the like. To this it should be answered, Here is the clear command of God, "Keep him as a Gentile and a publican!" This command of God we are to be obedient to, and not first to consider whether it be unloving or not. God the LORD knows better what true love demands against a captive than the clever thoughts of our blind reason. Where will we come if we Christians presume to master the clear words of God? We have to follow the word of God, no matter whether it seems to us, that is, to our reason, to be love or unkindness. And then we can well understand that such conduct towards the banished, as the Lord prescribes, is true love towards him. What, after all, is God's purpose in the ban with regard to the banished person himself? The Lord, in speaking of the ban, says this also to His church: "Whatsoever ye shall loose on earth, that shall ye loose in heaven." The LORD also speaks of loosing, of forgiving sin. The church is to absolve the penitent sinner of his sins, and their forgiveness is to be firm and sure in heaven also. This is God's purpose in excommunicating the sinner himself. God has purposes of grace even there. He wants the sinner to recognize the greatness of his sin through the ban, through the fact that his former brothers turn away from him and no longer acknowledge him as a brother, but flee and shun him as a Gentile and a tax collector, that he may learn to be truly frightened by it, that he may go into himself and listen to God's voice. Even the ban itself, according to God's will and purpose, should still lead the sinner to repentance. Now, if Christians still have brotherly relations with an excommunicated person, if they treat him as before, as if nothing had happened at all, the deep impression which the excommunication is supposed to make on the sinner is naturally weakened. The sinner finally looks upon the ban as a common exclusion from a human association, and soon puts the whole matter out of his mind. God's purpose of grace is thus frustrated. It is not unkindness, then, to break off fraternal intercourse with one who has been banished, but true, right love. It can help to frighten the sinner and finally bring him to his senses and reconcile him to the church in repentance. "Hold him as a Gentile and a publican," let every Christian be told in regard to such sinners, who also do not want to hear the church.

When a sinner is excluded from the church,

then, of course, fraternal admonition and punishment also come to an end. We no longer pursue the banished man with brotherly admonition. Nor should we, but take seriously Christ's word that such a one should be to us as the Gentile and the publican. As little as we admonish and punish openly worldly children in a brotherly way, so little do we do this with those who are banished. This, however, does not exclude the Christians from calling out to a banished person, especially to those who are close to him in business or social relations, a short, serious warning and admonition on a suitable occasion, so that he may consider how things stand with him. We do the same with worldlings who have never belonged to the congregation, and we can and should do the same with those who have been banished.

But the right conduct of Christians towards those who have been banished does not exclude, but rather includes, our praying for these poor people. We also pray for unbelievers and pagans, for all those who are still outside the church, that 'God may have mercy on them; so we can and may pray also for those who were once our brothers and are now pagans and tax collectors. Love, true brotherly love, has moved Christians obediently to Christ's command to pronounce the ban upon them, and this love will also impel Christians to remember their lost brethren intercessionally before God's throne. Strangely enough, the Lord also speaks of the power and effectiveness of prayer in Matth. 18: "Further I say unto you: If two of you shall become one on earth, why it is that they shall ask, it shall be done for them of my Father which is in heaven." It is as if the Lord wanted to point out to His disciples that they should not forget to pray for these lost sons and daughters, that the Lord would still give them grace and that they would turn to repentance, that the congregation would be able to redeem them from their sins and that they would then also be free in heaven.

G. M.

Who is a parishioner?

"Fritz," said Eifrig, the community collector, to his neighbor, "how much are you signing for the community treasury this year? You know we have particularly large expenses this year due to necessary repairs."

"I intend to give the same this year as I did last year - 10 dollars."

"Why, Fritz, that's not enough for you!"

"I don't mean to," Fritz replied. "I'm not even a parishioner."

- "You are not a parishioner?" asked Eifrig, astonished. "Since when?"

"Don't act so astonished," replied Fritz, a little angrily. "You know quite well that I have never been a parishioner."

"I don't know that at all," Eifrig replied. "If I didn't think you were a church member, I wouldn't want to collect from you at all. Our church never approaches anyone for a gift who doesn't belong to it."

"Surely I have not yet allowed myself to be received into the church! You know that well enough, Zealous; for you have often admonished me that I should join."

"Fritz," asked Eifrig, looking fixedly into his neighbor's eyes, "tell me, are you not baptized in our church?"

"Yes, but -"

"And aren't you confirmed with us, too?"

"Yes, but -"

"At your confirmation, was it not solemnly declared from the altar and by the pastor: I declare you confirmands all to be full members of the Lutheran Church?"

"Of course, but -"

"And haven't you been going to church and communion regularly since your confirmation-if I'm not very much mistaken, quite recently?"

"Indeed, but -"

"Just wait with your 'but' till I've finished," Eifrig again sielled into his speech. "Fritz, if you have now been baptized and confirmed with us, and - which is what most matters here - go to church and communion with us, how can you say you are not a church member with us? Where do you belong if dll not belong to us?"

"To be sure, I belong to the community, in a sense; but I haven't let myself be taken out yet," returned Fritz.

"You mean," improved Eifrig, "you haven't had your name put on the list of voting members yet."

"Yes, that's what I was going to say."

"You belong to lins," continued Eifrig; "you are a full member of our congregation, only that you do not belong to a certain class of members, namely, to the class which, according to God's word, is to govern the congregation and to attend to its internal and external affairs. And because you do not yet belong to this class, therefore you think you are not bound in the same way as the voting members to participate to the best of your ability in the preservation of the church. To speak plainly: Dll think the voting members, precisely because they have the right to vote, should actually pay more-something like twice as much-as the others."

"Yes - I - so I thought," Fritz gave a somewhat timid and puzzled reply.

"A strange view indeed, dear Fritz! Consider the matter: you are a full member of our congregation; you enjoy with all of us in quite the same way all the grates and blessings of the congregation. But at the same time you do not take part in the so necessary and sometimes unfortunately quite annoying work which the government of the congregation entails. While we members who are entitled to vote discuss and decide for hours every month and more often what is necessary for the spiritual and physical well-being of the congregation, you sit comfortably at home and smoke your pipe - and then you still think that we should actually pay more than you! For what, Fritz? For the fact that we do the work and dll do nothing and maybe even criticize? I thought it was said: 'A worker is worth his salt. If - which is quite wrong - a distinction should be made in the dues between members who are entitled to vote and those who are not, then surely those who are

not be admitted as voters, and not want to do any work, pay more than the others. Isn't that true, Fritz?"

Since Fritz wisely did not answer, Eifrig continued: "Fritz, you have been on the wrong track, and now do not stay on it any longer. According to God's Word, 1 Cor. 5:11, everyone is a church member 'who lets himself be called a brother'; and God's Word commands Gal. 6:6 everyone 'who is instructed with the Word' to communicate to the best of his ability 'to the one who instructs him, as you have learned in the 'home tablet. All communing, that is, partaking of Holy Communion, members of a congregation, men and women, young men and maidens, voting and non-voting, are bound by God's Word, according to their state and ability, to help bear the burdens of the congregation. - So, Fritz, your contribution for this year is not \$10, but \$20-provided you get yourself admitted as a voting member as soon as possible, or I'd really have to write you up for an extra \$10."

"Then I would rather be taken in at once," Fritz answered, laughing; for he well understood that Eifrig had spoken the latter in jest.

"So, you get yourself admitted as a voting member at the next meeting and sign \$20. Is that all right?"

"Yeah, that's what I'm talking about."

"Well, then, I thank you heartily, Fritz, and no hard feelings. Adieu!"

"Farewell, Eager, and come again soon!" H. Spd.

To the Ecclesiastical Chronicle.

A new academic year has now begun in **all our teaching institutions**, and many new students and pupils have been admitted. At the opening of our St. Louis Seminary on September 11, 82 new students entered. Of these, 27 are from our high school at Fort Wayne, 21 from Milwaukee, 16 from Concordia, 9 from St. Paul, 3 from the English College at Winfield, Kans. 1 from Conover, N. C., 1 from Watertown, Wis. 1 from Concordia College at Adelaide, Australia, 2 from the Preacher's Seminary at Kropp, Germany, and 1 from the German Free Church from a German high school. The total number of our students is 210, a number which has not yet been reached. Of these, however, 16 will serve as substitutes during the whole year, chiefly as vicars with preaching and school-keeping, but some also as assistant teachers at institutions, and one is sitting out, so that the number of students here will be 193. In addition to these there is a candidate trained at the seminary of the Michigan Synod, who will attend the lectures as a guest student. - The large, stately annex to our seminary building is not yet completely finished, so that we had to begin in the inadequate rooms. But it is expected that everything necessary will be completed by October 1, and on October 20, God willing, the solemn inauguration will take place. This is the Synodal Sunday of the Western District of our Synod, which will meet in the Kreuzgemeinde adjacent to our Seminary.

L. F.

The following figures are reported from our other institutions:

	New- entered.	Total.		New- Total number.
Springfield:	65	236	Milwaukee:	64 213
Addison:	43	197	St. Paul:	31 155
Seward:	30	112	Concordia:	36 141
Fort Wayne:	45	219	Hawthorne:	24 98

With St. Louis this gives a number of 414 new entrants, and a total of 1581 pupils and students, nearly all of whom are desirous of preparing for the preaching or school ministry. This is again a rich blessing from God, for which we should all give cheap thanks to God from the bottom of our hearts. May he now also give his rich blessing for teaching and learning, so that the goal may be reached in all of them! Let all Christians therefore ask him diligently and fervently, and with a devout heart join in the words of the common prayer of the church: "Bless the orthodox schools of learning for the equipping of faithful laborers in thy vineyard." Yes, may God also protect all our institutions from false teaching and ungodly living in the new school year that has just begun, and may He keep His protective hand over them that is rich in salvation!

L. F.

The figures given above will be increased by the number of students in the three district high schools in New Orleans, La., Portland, Oreg., and Oakland, Cal., who begin their school year later and from whom no information has yet been received. From Portland we receive the following letter: "On August 25, the cornerstone of our new college building was laid. The building is almost too far advanced for the laying of the foundation stone, for its exterior is already approaching completion, so that it will probably be ready about the beginning of November. In spite of the rain, a small crowd was present to witness the ceremony. On the basis of Ezra 3:10-11, 15 Stübe reminded us that we have reason to thank God when we look on the one hand at the final purpose for which this building is to serve, and on the other hand at the love that is erecting this building. He showed in brief what aim the schools of this world pursue, which are supposed to be religionless, but, God be lamented, often are not, since they mock at the right religion and set up their own, the religion of reason. He showed what aim, on the other hand, our parochial schools pursue, namely, to build Christ's church, and what aim this school in particular, Concordia College, pursues, namely, to train workers for Christ's church. In the second part he explained what often motivates people to build high schools and how they manage to erect magnificent buildings. Using the history of our institution as an example, he then showed that love for Christ, for the Church, moved us to start an institution here after years of wandering, trusting in Almighty God, and to create a home for it. And even though the district is still relatively small, it has taken the burden upon its own shoulders to bear it gladly and willingly, trusting in God. Such love God has put into our hearts, and to Him we must give thanks. In a short English address, 15 O. Hagoes of the Norwegian Synod explained what great good our Synod has in right doctrine, since it holds firmly to the Scriptures, and then showed what blessing would therefore be bestowed by our colleges. May this institution also help to spread this blessing more and more! The act of laying the foundation stone was performed by Praeses Behrens. The building will be 72X38 feet in size, provide space for about 25 students including the house parents and is located on a 5 acre lot with a beautiful view of the mountains and the Columbia River. The cost of the whole

building will amount to about 86000.00. The price of the land which the District purchased last May was 82500.00. About \$4-100.00 has been received for the building since Synod and nearly \$1500.00 in interest free borrowed money. The District had to say to itself at the Synod meeting that it would hardly be possible to raise the whole ball sum in one year. Therefore, we would like to borrow money interest-free, where it is available, and then pay it off little by little. May God preserve and increase in us the joy of sacrificing for His kingdom! There are about 5 new pupils in prospect. Since three classes are now being established, the supervisory authority has hired the student L. Blankenbühler to help out. 45 Rimbach is also helping by taking over the religion lessons. This year, too, some of our pupils will continue their studies at our institutions in the East." - From Winfield we are told that about 80 students will study at the institution there; among them are 23 who want to prepare for the preaching ministry, also a seminarian from Addison who is taking special courses, and 3 girls who want to become parochial school teachers one day.

L. F.

The total amount of all bequests and endowments made for educational and charitable purposes in our country is computed at \$106,000,000 for the last year alone. It is remarked that 300 rich people gave nearly half of this vote, namely \$51,000,000. Much fuss is then made about this, all the papers report it, and the names of these givers are in everybody's mouth. The gifts of love, which are counted only by individual dollars or cents, are scarcely respected or counted. Men count just the dollars, but God looks at the heart, and the story of the poor widow and her two mites, Mark. 12, 41 ff., shows that the small sacrifice of many a poor man is much greater in God's eyes than the great gift of many a rich man. Of course, this does not mean that God does not want to receive great gifts from His rich Christians. He himself says in another place through St. Paul: "Unto the rich of this world be given, that they be not proud, neither hope in riches uncertain, but in the living God, which giveth us abundantly to enjoy all things: that they do good, be rich in good works, give gladly, be helpful, lay up for themselves treasures, a good foundation for things to come, that they may lay hold on eternal life," 1 Tim. 6:17 ff. And it is according to the word of God that it is written in the book of Tobias, "If thou hast much, give abundantly," Tob. 4:7. 4:8. May our wealthy and rich Christians take this to heart and give diligently to missions, teaching institutions, and charities according to their wealth! It is no bad example that was set some time ago by an English millionaire. To his children he left a quarter of a million, but to the foundation and maintenance of an old people's home he left five millions, and in addition still larger sums for charitable purposes.

L. F.

The glory of being a member of a "Christian" community.

To become a church member in our day is a very foolish and even shameful thing in the world. Now in Germany, baptized people and thousands praise it as a highly gratifying achievement that no one is any longer compelled to be or to become a member of a congregation; and baptized people and thousands who immigrate here from our old fatherland rejoice over it as an inestimable advantage of this

"Fritz," asked Eifrig, looking fixedly into his neighbor's eyes, "tell me, are you not baptized in our church?"

"Yes, but "

"And aren't you confirmed with us, too?"

"Yes, but -"

"At your confirmation, was it not solemnly declared from the altar by the pastor: I declare you confirmands all to be full members of the Lutheran Church?"

"Of course, but -"

"And haven't you been going to church and communion regularly since your confirmation-if I'm not very much mistaken, quite recently?"

"Indeed, but -"

"Just wait with your 'but' till I've finished," Eifrig again interrupted him. "Fritz, if you have now been baptized and confirmed with us, and-what matters most here-go to church and communion with us, how can you say you are not a church member with us? Where do you belong if you do not birth with us?"

"To be sure, I belong to the congregation, as it were; but I have not yet allowed myself to be admitted," returned Fritz.

"You mean," improved Eifrig, "you haven't had your name put on the list of voting members yet."

"Yes, that's what I was going to say."

"You belong to us," continued Eifrig; "you are a full member of our church, only you do not belong to a certain class of members, namely, to the class which, according to God's word, is to govern the church and to take care of its internal and external affairs. And because you do not yet belong to this class, you think that you are not bound in the same way as the voting members to participate to the best of your ability in the maintenance of the church. To speak plainly, you think that the voting members, precisely because they have the right to vote, should actually pay more - about twice as much - as the others."

"Yes - I - so I thought," Fritz gave a somewhat timid and puzzled reply.

"A strange view indeed, dear Fritz! Consider the matter: you are a full member of our congregation; you enjoy with all of us in quite the same way all the goods and blessings of the congregation. But at the same time you do not take part in the so necessary and sometimes unfortunately quite annoying work which the government of the congregation entails. While we members who are entitled to vote discuss and decide for hours on end what is necessary for the spiritual and physical well-being of the congregation, you sit comfortably at home and smoke your pipe - and then you even think that we should actually pay more than you! For what, Fritz? For the fact that we do the work and you do nothing and maybe even criticize? I thought it was said: "A worker is worth his salt. If - which is quite wrong - a distinction should be made in dues between voting and non-voting members, then surely those who are

not be admitted as voters, and not want to do any work, pay more than the others. Isn't that true, Fritz?"

Since Fritz wisely did not answer, Eifrig continued: "Fritz, you have been on the wrong track, and now do not stay on it any longer. According to God's Word, 1 Cor. 5:11, everyone is a church member 'who lets himself be called a brother'; and God's Word commands Gal. 6:6 that everyone 'who is instructed with the Word' should communicate to the best of his ability 'to the one who instructs him', as you learned in the 'House Table'. All communing, that is, partaking of Holy Communion, members of a congregation, men and women, young men and maidens, voting and non-voting, are bound by God's Word, according to their standing and ability, to help bear the burdens of the congregation. - So, Fritz, your contribution for this year is not \$10, but \$20- provided you get yourself admitted as a voting member as soon as possible, or I'd really have to write you up for an extra \$10."

"Then I would rather be taken in at once," Fritz answered, laughing; for he well understood that Eifrig had spoken the latter in jest.

"So, you get yourself admitted as a voting member irr the next meeting, and you sign \$20. Is that all right?"

"Yeah, that's what I'm talking about."

"Well, then, I thank you heartily, Fritz, and no hard feelings. Adieu!"

"Farewell, Eager, and come again soon!" H. SPd.

To the ecclesiastical chronicle

A new academic year has now begun in **all our seminaries**, and many new students and pupils have been admitted. At the opening of our St. Louis Seminary on II. September 82 new students entered. Of these, 27 are from our high school at Fort Wayne, 21 from Milwaukee, 16 from Concordia, 9 from St. Paul, 3 from the English College at Winfield, Kans. 1 from Conover, N. C., 1 from Watertown, Wis. 1 from Concordia College at Adelaide, Australia, 2 from the Preacher's Seminary at Kropp, Germany, and 1 from the German Free Church from a German high school. The total number of our students is 210, a number which has not yet been reached. Of these, however, 16 will serve as substitutes during the whole year, chiefly as vicars with preaching and school-keeping, but some also as assistant teachers at institutions, and one is sitting out, so that the number of students here will be 193. To these may be added one candidate trained at the Seminary of the Michigan Synod, who will attend the lectures as a guest student. - The large, stately addition to our seminary building is not yet quite completed, so we have had to begin once again in the inadequate space. But it is expected that by October 1 everything necessary will have been repaired, and on October 20, God willing, the solemn inauguration will take place. This is the Synodal Sunday of the Western District of our Synod, which will meet in the Kreuzgemeinde adjacent to our Seminary.

L. F.

Givers whom God loves, to whom it is not only a duty of conscience but a joy of the heart to please their neighbour by a gift, by an offering of money, time or strength. They desire no thanks but that which shines from the shining eye of the gratified.

Forgiving is already a significantly more difficult piece. piece than simply giving. Some people think that by forgiving they are forgiving themselves. No matter how generous we may be, we are stingy with our honor. Even when the decision to forgive has been made and the mouth has communicated it to the one who asks, it often takes a long time before there is no longer any desire to be angry.

Forgiveness, however, is not yet the most difficult thing. It always presupposes an admission of guilt on the part of the wrongdoer, or at least a manifest sin. It is different with yielding. Both parts can be right. But for the sake of peace, one part suffers injustice voluntarily instead of forcing its right. Forgiving is considered a magnanimous thing, yielding is considered weak, humiliating. But he who is capable of such humiliation passes a much greater test than he who always wants to have the last word.

Giving, forgiving, yielding, each following harder than the one before - each glorious when God's grace works in a man's heart.

They came to Director Schneller and said: "Director, we don't have any money, but we would like to give something to the mission, so we would like to earn something. "But how do you want to earn it?" "By starving!" "Ah," laughed the director, "starvation is a breadless art; there is nothing to be earned by it!" "Oh, yes," they replied merrily, "we don't want to have any vesper bread for a month, but you must then charge us five pfennigs every day for the bread we have saved, and pay us our earnings after a month!" Your principal's eyes grew wet, and he said, "Very well, children, starve then!" The monthly pay came, and I believe that of the many paydays that are often a real burden to our director, he never had such a happy payday as the one when he paid the children their honestly earned starvation wages. But they went happily with their money and placed it in the God box with a beaming face. Thus, 800 Marks were sent from the Syrian Orphanage to the Gotzner, Hermannsburg and Basel Missions. - When I heard this story, I was not only heartily pleased, but also heartily ashamed before these children. For I have never starved for the mission.

Rather than all honor.

There lives in Scotland a physician who has probably the greatest name among the men of his profession. He is, however, beside the doctor or before the doctor, a quiet, humble Christian. Of his writings he is wont to say that they are not his works, but God's. What is good in them he got from God. A German once asked this man to visit Germany, as he would be met with much recognition and honor. He answered: "An evening in the circle of my children" - he has eight of them - "is dearer to me than all honour.

Blessed is a house whose head thinks thus and keeps it thus! That is certain, many fathers are too much out in the evening and too little at home with their children.

Love from a good conscience. 1 Tim. 1, 5.

Love should go out of such a heart, which has a cheerful and sure conscience towards God and men, as St. Paul boasts in 1 Cor. 9:22 ff. that he lived in such a way that he offended no one, nor grieved, nor gave evil examples, but all who saw and heard him must testify that he served, helped, advised, and did good to everyone.

Behold, let every Christian also have such glory and defiance, that he may so live toward every man, and exercise and prove his love, that no man may bring upon him a complaint to terrify his conscience, or make him despondent; but that every man, if he will confess aright, may say that he hath so kept himself, that vain correction hath resulted therefrom, who hath been willing to receive it, and may boast of it before God toward every man. That is, a good conscience before men.

For he that regardeth not these things, how he leadeth his life, that he may shut every man's mouth, and answer and prove before men that he hath lived, spoken, or done good, is not yet a Christian, neither hath he a pure heart or love in him. For to rely on the doctrine of faith in such a way that, when one has it, he may do according to it what anyone desires and loves, God granting, be it the neighbor's harm or piety, is not suitable in any way; otherwise the doctrine would have the name that it permits everyone's wantonness and recklessness; but it is called love from a pure heart and a good conscience, so that no one can reproach him or accuse him of anything evil and move him up.

(Luther.)

If anyone gives, let him give simply. Rom. 12, 8.

Human giving often lacks an idea that is free from hidden ulterior motives, since one wants to gain an advantage for oneself at the same time as one gives. We find it difficult to give without selfish ulterior motives, merely to serve others and not to gain something for ourselves at the same time. As is well known, Alan must also be on his guard against the gifts of men; they sometimes catch us with their goodness. But God gives simply, that we may be helped. He also gives wisdom, so that he who lacks it may be enlightened and know the right way.

Obituary.

P. Frederick William, faithful orphan father at the Martin Luther Orphanage at West Roxburv, Mast. passed away as a result of a stroke of faith in his Savior on August 31. On ck. September his disembodied body was buried in your Lutheran churchyard at West Rorburb from the orphanage to the last earthly rest. At his coffin and grave officiated the pastors H. Birkner and Ad. Bieweud. The time of the earthly pilgrimage of the deceased was 67 years, 1 month and 2 days.

P h. Wilhelm.

Children's Mission Offering.

Pastor Schneller in Cologne writes in the "Ostfriesischer Sonntagsboten": In the Syrian orphanage in Jerusalem there is a mission Sunday every year, where all who want to may offer a mission gift. There is no compulsion to do so, it is only said: Whoever wants to give something for the mission, can put it into the God box on such and such a Sunday. There were now many pupils who, of course, did not, like some others,

country, highly that they need not join any congregation here, and they consider those great fools who do so unceremoniously in this free country.

Unfortunately, however, there are also many church members who consider their membership to be something very small and who take the money and time they have to sacrifice as church members. They have the right to go to church and to Holy Communion; but they do not avail themselves of it very eagerly. They have the right to attend church meetings, to speak and to vote; but many make almost no use of this right. They regard their rights as a burden rather than a dignity. But this betrays a great blindness.

To have Roman citizenship was once considered a great thing. The chief governor who had wanted to have Paul beaten, when he heard that Paul was a Roman citizen, was shocked and said, "I have obtained this citizenship with a great sum of money," and when Paul then declared, "I was also born a Roman," the chief governor showed even greater respect for Paul. Thus it is still considered a great honor when a city endowed with great privileges gives its citizenship to a distinguished man. But all the civil rights are to be respected for nothing against the Christian common law.

A citizen is under human protection, a member of the church under divine protection; a citizen enjoys earthly privileges, a member of the church heavenly privileges; a citizen belongs to a perishable kingdom, a member of the church to an imperishable kingdom; a citizen sits in judgment on the temporal, a member of the church on the eternal; a citizen is a fellow citizen with the unholy, a member of the church is a citizen with the saints and members of God's household; a citizen elects, if need be, temporal rulers, a member of the church elects stewards over God's mysteries; a citizen has by his right at best a quiet and tranquil life in all godliness and respectability; a church member has by his right forgiveness of sins, peace and consolation of the Holy Ghost, and at one time the life that is certain; A citizen is a subject of man, a church member a subject of the Son of God, and at the same time a king, a priest, and a prophet; a citizen sometimes attains to some honor before men, a church member to the expectation of eternal glory before God's face in everlasting joy and blessed light. Woe, therefore, to those who despise the right of membership in the church. But good to all who have sought and obtained this right! May God help them to make good use of it, so that they too will one day pass from the contending to the triumphant church. (Walthers.)

Of the art of dying.

Mr. Jörgen von Heimbruch, the wife of the Grand Bailiff of Celle, Mrs. Gertrud von dem Berge, was seriously ill in 1576, so that she herself firmly believed that she was about to die, and Mr. Christoph Vischer, the General Superintendent at that time, prepared her for death. In addition, her pastor wrote for her one of the most beautiful "comfort books" on deathbeds, a report on "how a poor Christian can stand up to all his enemies in mortal peril and cheerfully pass through death into eternal life. And in addition this "Prayer in the Time of Death":

Oh, dearest Lord Jesus Christ, grant me Christian patience, give me strength, ability and power to endure such an ordeal and battle like a knight; extend to me your almighty, gracious hand, guide, direct and direct me like a youth. I am poor and miserable, but the Lord cares for me. Thou art

my helper, my deliverer; my God, consume not. My eyes always look to the LORD, for he will pull my foot out of the net. Turn thee unto me, and be gracious unto me; For I am lonely and wretched; The anguish of my heart is great; Lead me out of my troubles. Behold my wretchedness and misery, and forgive me all my sin. Preserve my soul, and save me; let me not be defiled, for I trust in thee. Wicked and right, keep me, for I wait for thee. God, deliver Israel out of all their affliction.

O Lord, hear and be merciful to me! O Lord, be my helper, turn my lamentation into a dance! In thee, O Lord, do I put my trust; Let me never more be defiled. Make haste to help me; Be a strong rock and a fortress for me, That thou mayest help me. For thou art my rock and my fortress; And for thy name's sake thou wilt guide and lead me.

O Lord, help, O Lord, prosper! O Lord, keep my death dear and worthy. Amen. -

Frau Gertrud von Heimbruch recovered and rose from her deathbed, but she was and remained prepared for death. And her faithful pastor dedicated this preparation for death to her and had it printed in *ülzen* and sent out into the world under her name for many who were challenged in death. - May God teach us all to trust in Christ after this dear little book, to rest in him and to rest! (Christophorus.)

What matters.

I had often enjoyed the music of an Italian barrel organ player who regularly passed through our streets with his instrument. Then I also found the opportunity to engage in conversation with your man, who obviously enjoyed meeting someone with whom he could speak in his mother tongue. When he was once again playing at our door, I gave him a New Testament in Italian translation, which he kindly accepted with thanks, although he did not yet know it, since he was a Roman Catholic. Weeks had passed when we met again, and like an old acquaintance the Italian greeted me from afar. "I have read the book," he exclaimed to me. "Well, and did you also find the Saviour in it?" asked I. "Si, signore, e morto per me" (Yes, Lord, he died for me), came the joyful reply.

Thus this simple, unlearned man had at once found out the main point of the New Testament, and how many a one who "points to the Holy Scriptures from childhood" reads in them without understanding - or does not read the Bible at all. If only in the present age such words as "Thus hath he loved the world," or "Who did not withhold his own Son, but delivered him up for all" would strike the heart of many! Then at the same time the epilogue, "How shall he not with him give us all things?" Rom. 8, 32, would awaken new love and new childlike trust in our heavenly Father, would make our whole life new through His love, and fill it with joy.

Give, forgive, yield.

"Giving is more blessed than receiving", Apost. 20, 35 - but only for the Christian who is serious about the commandment to love his neighbor. To the natural heart in its self-love, to bark, to serve the brother out of pure impulse without any secondary intentions, is something quite foolish. "I give because you give," is much more familiar to it. Praise God, but there are also cheerful

New printing inks

Eighteenth Synodal Report of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio, & n. St. St. Louis, Mo. Concordia Publishing House. 1907. 103 pp. 5'4X8". Price: 20 Cts.

One of the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers must strive with their congregations as their goal, is that it does not use unjust means for its good ends. The district began to discuss this at its last meeting. The speaker, Fr. E. Hübner, in his paper has first of all beautifully and very extensively illuminated the good ends which a Christian congregation strives to achieve. This is to be read on pp. 8 to 59 of the report. Then come the business proceedings from pp. 60 to 89, hereupon the treasury report; then, from pp. 98 to 103, "Rules of Order for Governing the Synodical Assemblies of the Wisconsin District." These "Rules of Order" are, of course, none other than those administered in other Districts; but as the Deputies change annually^ but this printed report will come into the hands of every member of the congregation in the District, every one on whom the election falls, may here inform himself beforehand how work and action is done at a Synodical Assembly.

Psalm 118. for mixed choir and organ accompaniment by

Bro. Reuter, 975 N. Lincoln St., Chicago, Ill. 8 pp. 7X10. To be obtained from the composer. Price: 15 cts.; price per dozen: P1. 50.

An efficient composition that testifies to real compositional talent and a proper understanding of church music, and which we therefore especially recommend over the shallow products that often dominate the market. It is suitable for Reformation, church consecration and mission festivals and can be performed by any reasonably experienced choir. The full choir is once replaced by a quartet or a half choir, and the independent organ accompaniment can under certain circumstances be replaced by the Ehrsalsz.

L. F.

Ordinations and gin tours.

The Commission on Heathen Missions ordained:

On the 12th of Sonnt, n. Trin.: Cand. T h. Good kn echt on occasion of the Synod at Norfolk, Nebr. assisted by UU. C. H. Becker and C. Gutknecht of 14 p. Brand.

Ordained on behalf of the District President concerned:

On the 14th of Sunday, A. D.: Cand. G. F. Schmidt, called to Virginia, in the Lt. St. John's Church at Bayonne, N. I., assisted by Prof. Heinrichsmeyer and the 134 Schnmm, Schmidt, Lindemann and Gutknecht of P. J. H. Völt.

At the meeting of the respective District Presidents were ordained and inducted:

On the 13th of Sonnt, n. Trin.: Kand. E. Dcwald at St. Panlsgemcinde near Armonr, L. Tat. by L. Ehr. Wieting.

On the 14th Sunday, A.D.: Kand. P. P enneka m p in the parish at Marcna, Okla. of 14 W. Eook. - Kand. W. G. Vahle in the congregation at Stuttgart, Kans. by p. H. E. Marting. - Kand. A. A. Kollmvrigen in the townships of Penn and Grand Harbor, N. Tak., the L. G. D. Hilpert. - Kand. E. Bnltmann in the township of Pocahvntas, Mo. assisted by L. Langehcnnig of 14 R. Winkler. Kand. Q. W. Rohde in the townships; n Wylie and Red Lake Falls, Minn. by P. P. Schcdler. - Kand. W. Pieper in starmersville township, Ill, by Prof. R. Pieper. - Kand. T h. K Uhn as assistant pastor of St. Panlus parish at 'Albany, N. P., by P. G. Fr. Stutz. - Kand. W. K. Pifer in the parish at New Rockford, N. Dak. by ? W. Tober. - Kand. E. F r e n l z e l in the churches at Creighton "nd Clinton, Mo. with the assistance of L. Schaefer by L. W. Richter. - Kand. H. B r o c k m a n n in the parish at Kcnnnwick, Wash. assisted by L. Helleksvns from P. H. Bohl. - Kand. H. Riethmeier in the parish at Sheridan Tp, Nlich. by L. S. Hofmann. - Kand. H. Wrede in the bwmeinde at Woodlvard, Qtila. by P. H. Meier.

On 15 Sonnt, n. Trin.: Kand. K. Demetrio in the congregations at Wallirla and Bonner SpringS, Kans. assisted by E. Jacobs of ?. E. Hafner. - Kand. E. J. Steher in the parish at Erocketts Plnff, Ark. by L. F. Ltcyer. - Kand. K. Ries in the township of shcll Lake, Wis. assisted by 14 Neumanns by L. A. W. Lange. -

Kand. M. K r c t z s c h m a r as assistant preacher in Bethlehem church at Deep River, N. Tak. by P. A. Rubbert. - Kand. J. C. Adel in Ebcnezer parish near Optima, Okla. by P. H. F. Gronemeyer. - Kand. P. Feiten in the parish at Baldwin, N. Dak. by J. H. C. Hinck. - Kand. E. Lewerenz in the parish at Pleasant Grove, Mo. assisted by P. Hönest' and at Iamestown assisted by the XII Honest and P. D. Müller by P. W. Lewerenz. - Kand. E. DruckenMiller In the parish at Hood River, Oreg. by P. Ed. Döring. - Kand. W. K l i n d o o r t h in the parish at Black Jack, Tex. by IT E. Buchschacher.

In the discharge of the respective District Presidents were introduced:

On 1C Sunday, u. Trin.: P. T h. Bundenthal in the parish at Atchisvn, Kans., from 1^ 0'. Hafner.

On the 12th of Sonnt, n. Trin.: Rev. W. S t o > p e r in the parish at Fullerton, N. Tak., by k>. H. E. Vomhof. - IN A. D u b b e r s t e i n the parish at Bellefout, Kans. by P. J. W. Tuckwitz.

On the 13th of Sonnt, n. Trin: Rev. H. F. C. Muller in the parish at Stewartville, Minn. assisted by Rev. Ristau of Rev. - X. H. T e s t m a i i n in the parishes at Effington and Millerville, Minn. assisted by P. Kelms from P. J. H. Kleweno.

On the 14th Sunday, n. Trin.: P. F. W. Loose in the parish zn Pale, S. Tak., by k>. F. W. Leyhe. - L. G. K U h n in the parish zn Springville, N. P., by P. H. A. A. Dorn, and in St. Iohannesgemeiude at Mortons Corner by P. Rowoldt.

September 4: Rev. E. Krans at ChristuS Church at Eagle Springs, N. E., assisted by Prof. Wählers' of Prof. M. Lochner.

On the 15th of Sun, n. Trin: P. I u l. N i c k e l in the parish at Winc Hill, Ill, by IT F. Evers. - X. L. C. Hermerding in the parish at Boeuf Creek, Mo. assisted by P. A. W. Mueller of ?. J. Ncthing. P. W. Greve in the parishes at Hibbing and Virginia, Minn. by H. (5. Hinz. - O. W. C. A. Mary's in St. Paulsgcmunity near Cheney, Kans. by P. J. G. F. Kleinhans. - X. A. Berner in the parish at Olive, Gal. assisted k>. Lusty, by P. J. Kogler. - P. C. M. 61 r o s t in Greeley and Fort Collins, Colo. by L. J. F. L. Her. - L. H. N orden in St. Paul's parish at Turk Lake, Mich. under 'assistance of L. Lüngel by P. E. Heinecke. - P. W. Schmidt in the south parish of Clay Center, Kans. by IT J. Retninga. - P. H. C. Senne in the parish at Vassar, Kans. by L. K. T. Tonisch.

On the 16th of Sonnt, n. Trin: L. H. Prekel in the churches at North Plato and Pingree Grove, Ill, by P. A. T. Wangerin. - X. H. Norden in the Immanuel congregation at Howard City, Mich. by Il C. Noffze.

September 3: P. L. J. H e i n r i c h s m e y e r as professor at Concordia - Grammar School at Hawthorne, N. P., in St. Lnkas Church, W. 42nd St., at New Pork, N. P., assisted by P. Köpchen and all the professors of L. L. Schulze.

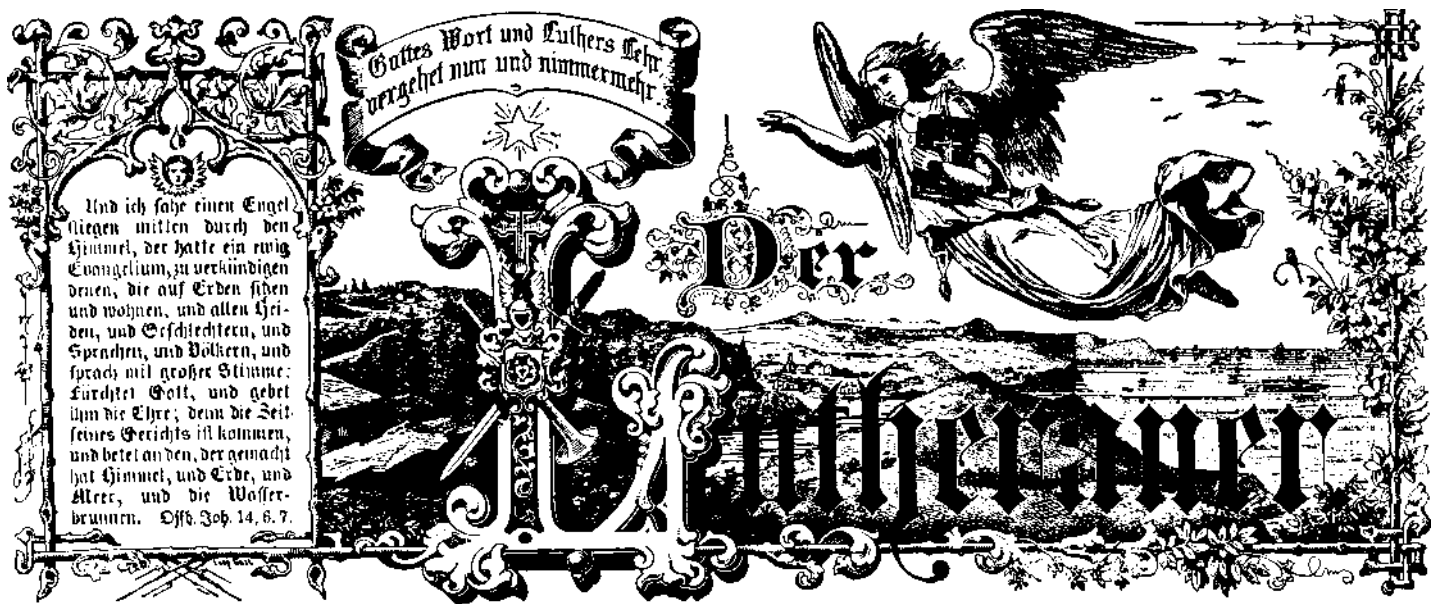
"Introduced as teachers in parochial schools were:

On the 10th of Sonnt, n. Trin.: Kand. A. Rumsfeld as second teacher in the school of St. Iohannes Parish, La Grange, Ill, by P. A. Ullrich.

On 12 Sonnt, u. Trin.: Teacher T h. Ben ecke as teacher in the school of Zion parish at Denison, Ioiva, by P. W. Frese.

On the 13th of Sonnt, ii. Trin.: Kand. E. Hedemann as teacher at the branch school of St. Panlsgeineineinde at Concordia, Mo., by P. Fr. Brust. - Kand. J. F. Briel as teacher at the school of St. Paul's parish at Preble, Ind. by L. J. H. Klaufing. - Teacher B. Stell wagen as teacher in the school of Trinity parish at Rochester, Minn. by IT C. N. Nickels.

'On the 14th of Sonnt, n. Trin.: Kand. A. Schmieding as teacher in the school of Zion parish at 'Newton, Kans. by p. J. W. Tuckwitz. - Kand. W. T ö n s i n g as teacher at the school of St. John's parish at Hvagland, Ind., . by p. (5. W. Diederich. - Kand. H. Schwarting as teacher in the school of St. Michael's parish at Wolcottsville, N. P., by P. E. Lohrmann. - Kand. A. Steinkraus as teacher in the school of St. Paul Parish at Amhcrst, O., by ?. W. Schuft. - Kand. W. Ehlers as teacher in the school of Immanuel parish at Lakefield, Minn, by P. P. H. Ristau. - Kand. I. D. BrunS as teacher in the school of Bethlehem church (negro missions at New Orleans, La., by P. G. M. Krämer. - Kand. O. T h. Walle as teacher in the school of Trinity church at Utica, 'It. P., by P. O'. A. Obermann. - Kand. E. Trettin as teacher in the school of St. Iohannes parish at Pork, Pa. by P. S. H. Walker. - Kand. J. (5. B n n s o l d as teacher in the school of the parish at Ionesville, Ind. by P. F. J. C. Kaiser. - Kand. H. M. Waldschmidt as teacher in the school of Immanuel parish at West.



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No. 21.

Canada District Assembly.

By God's grace, our Canada District was able to gather in Tabistock at the P. R. A. Effects Church from 28 August to 2 September. To our great joy we had the General Praeses, D. F. Pieper, in our midst again this time. He preached on 1 Tim. 2:4-6 in the opening service on Wednesday morning, and answered the call, "Why should we not be milled to the preaching of the gospel?" as follows: "1. Because God wills that the gospel should be preached to all men; 2. Because it is the only legitimate, all-salvific religion; because it is the fruit of the blood of Christ." In the afternoon the Synod organized itself by reading the roll. All the Synodalem were present except 3 pastors, 2 teachers, and 3 deputies. Admitted to the Synodal Association were Pastors R. A. Eifert, H. Hamann and C. Bolz, as well as teacher W. Schröder. After the organization had taken place, the district president, P. Eifrig, read his synodal address and the presidential report. He addressed us with words of instruction, exhortation, and encouragement, which led on to the subject of the doctrinal negotiations. Eight sessions were held and two pastoral conferences.

The morning sessions were dedicated to doctrinal talks. In these sessions Fr Graupner from Elmira presented a paper on "Good Works". The speaker presented five theses: "I. Essence of Good Works; II. Origin of Good Works; III. Necessity of good works; IV. Perfection of good works; V. Reward of good works." - Christians are to abound in good works. They are God's workmanship, created in Christ JESU unto good works. It is true that no man can obtain blessedness by good works. This is obtained by Christ's perfect work. But for this reason the good works of Christians are exceedingly precious. They are worth more than the whole world, for the world will pass away on the last day, but the good works of Christians are worth more than the whole world.

remain, they follow the Christian into eternity. God rewards them with a glorious reward of grace. Good works are not necessary to earn righteousness and salvation, for we are justified and saved by grace alone through faith in Christ; nor are they necessary to preserve our righteousness and salvation, for we are saved to salvation by the power of God through faith. But they are necessary: for God's sake, who has ordained them and to whom we owe obedience; for our own sake, because we are to show our faith before men; for our neighbor's sake, because we are to help him with good works, to support and edify him. Good works can only be attained through faith in the gospel of Christ, the Son of God and Man crucified and risen for us. Only he who believes that he has a reconciled and gracious God through faith in Christ can do good works, and does them as surely as a good tree cannot be without good fruit; never yet has a man done a good work in the sight of God without faith in Christ. When St. Paul wants to exhort believers to good works, he writes Rom. 12:1, "I exhort you by the mercy of God," etc. By the mercy of God, that is, by reminding us of the great fact that God's mercy did not spare His own Son, but gave Him up for us all. - No Christian will be able to read the detailed account of good works without finding cause to reproach himself before God and man for his slothfulness in good works, and to resolve to become richer in good works with God's help. Therefore, get hold of the report that appeared at that time and read it; the fruit will not fail to come.

The missionary work of our district was discussed in detail on the basis of a report on this subject. For Hamilton-Toronto, which has been served for the last two years by Fr. Loßner in addition to his two congregations, we again have a missionary of our own in

H. Hainann, and in your largest mission field, Parry Sound District, one in the person of Father C. Bolz. From petitions which several weaker congregations of the district submitted to the Missious Commission, to give them also in this! The Synod was very willing to grant them a subsidy for the maintenance of the preaching ministry in their midst, and their request was granted.

Synod decided to establish a church building fund from which interest-free loans could be made to poor congregations for the building of churches or schools. The Missionary Connuission was moved to one place, namely to Ottawa, in order to save postage and travel. The "Lutheran People's Gazette," which will become a district paper from January 1, 1908, is to be delivered free to every family in our district. To defray the expenses, a collection shall be made at least once a year in all the congregations of the District.

The General Praeses reminded of the various institutions of the Synod, of the good state of these, and encouraged the Synod to promote this work of the Lord diligently with prayer and gifts. In particular, he pointed out that the synod treasury has a considerable debt; therefore, this treasury must be more generously provided for.

On Thursday evening Father W. Weinbach preached the pastoral sermon, on Friday evening Father G. Oldenburg preached the school sermon. On Syuodal Sunday, which the local congregation had designated as the day of their mission festival, Pastors Eifrig, Thun and Sohn preached. The confessional speaker was the undersigned. The synod was closed with the hymn 346, a free prayer, and the Lord's Prayer.

So the beautiful, richly blessed syuodal days are behind nns again. God keep us all in the truth and give us eternal freedom,

To praise his name, through Jesus Christ. Lines.

R. Eifert.

The right church discipline commanded by God.

12.

In these articles the whole course of church discipline has been simply and plainly laid before the eyes of the readers. There remains one question to be considered, namely, what happens when a banned person believes that he is not rightly but wrongly excluded from the congregation, that the congregation has acted wrongly toward him, that it has pronounced a false ban on him? It is not so very rare for a banished person to hold this opinion. Most of the time he will be wrong in this opinion; but there are also cases, and experience teaches that they sometimes occur, in which the congregation has really acted wrongly and done wrong to the banished person, that it has pronounced a false ban. In a congregation there may be various factions or other passions that cloud the clear view; yes, even a congregation that works cautiously and carefully, that wants what is right, may once err and make mistakes. Now what is to happen when the one who has been banished - whether rightly or wrongly - has made a mistake?

thinks that a false spell has been pronounced upon him? What can such a one do? What does a man do who thinks that he has not been given his due in a secular court? He appeals to a higher court. Such is the order of things in the state. Our state has established courts of various degrees, lower and higher, and at last a **supreme court**, at the exposition of which

The judgment of the court is the only thing that can be done. Now, if a man believes that a wrong verdict has been passed on him and his case in the court, he turns to or appeals to the higher court, which is set above that one and which then looks at his case again and confirms or overturns the partial verdict, according to the findings. If a man is still not satisfied with this decision, he can, if the matter is important enough, call upon the services of the supreme court. So there are various instances provided for in the state. Is it now so in the church also? Has God appointed courts of different degrees there also? Has he set up over the church another, higher court, to which the one who is banished may appeal from the sentence of the church? God has not done so. There is not a word of this in our passage, Matt. 18, nor in other passages of Scripture. The HER says, that the church shall hold a sinner, who heareth them not, to be a Gentile and a publican, and shall declare him to be so. And the Lord does not then say, But this sentence of the church needs confirmation from this or that other court; but rather he says, that what his church binds in his name shall also be bound in heaven, that the sentence of the church shall also be valid before God in heaven. From this it clearly and irrefutably follows that God has placed no other judgment upon the church, but has given to it the supreme and final judgment in the church. From the judgment of the church there is no appeal to another, higher court. And so righteous congregations also accept the sentence of excommunication of a sister congregation and do not accept as a brother anyone whom a sister congregation has excommunicated.

But what, is there no counsel at all for a banished man who thinks he has been unlawfully put under the ban? Must the judgment of his congregation simply be the end of the matter? There is, however, still counsel. First of all, the banned person can and should turn to his former congregation and present to it, perhaps through the pastor, his reasons for believing that he has been wronged. And a conscientious congregation will listen to these reasons and look at and examine them seriously, and will look over its proceedings once more and, according to the findings, confirm or set aside its own judgment. If the one who has been banished cannot be reassured in this way, there is another way. Apart from the congregation that has banished him, there are many other congregations that share the same faith with his former congregation, and in each of these there are many individual Christians. So a banished man who thinks he has been wronged is at liberty to turn to one of these congregations which is within his reach and in which he has confidence, or to an individual Christian whom he knows to be a pious, conscientious, faithful, and wise man, whether he be a pastor or another Christian.

To him the banished person presents his case and asks him to take a look at the proceedings. And what shall such a one do, whether it be a single person or a whole congregation? He should listen to what the banned person has to say. Is he allowed to do that? Certainly he may and ought to, not in distrust of that congregation, but because we know that congregations may err, and have erred, even in cases of banishment, in spite of all good will and conscientiousness, and because God's Word tells us that we are to help every one who comes to us and complains of his distress. Often, probably in the majority of cases, such a Christian will see from the statement of the case which the one who has been baptized gives him, that he has been quite right, that the church has done him no wrong, and he will show this to the one who has been baptized, will try to convince him of it, and will finally say to him: "Your church has acted on you with great patience and kindness, and you have shamefully not wanted to hear it. Thus she hath done unto thee what God's word commandeth. Go and repent righteously before God, and be reconciled to thy church. Hasten and save thy soul!

But it may also be the case that such a Christian cannot clearly see through the situation of things in the presentation of the banished. He may wonder whether the church has acted rightly in all respects. What shall he do then? Not so readily agree with the one who has been banned and reproach the congregation; for before one judges, one should hear both sides. This is what he should do: he should get in touch with the congregation that has pronounced the ban, in the first place with its pastor, tell him what the banished person has said, and ask him to explain the matter to him in his turn, and, if it is necessary, to give him an insight into the minutes of the banishment. And a righteous congregation and its pastor will not refuse such a request if it is made in a right brotherly manner: it will not simply say, "What is that to you, how we have dealt with that N. N? We have put him under ban, and every one must acknowledge it without any examination": but she will gladly prove the lawfulness of her banishment to any one who asks her for it in the right way, and when such a Christian hears the account of the congregation, it again often turns out quickly that the banished man has misrepresented the matter, and that the congregation has acted quite rightly, and that Christian will go to the banished man and exhort him to repentance and conversion, as has already been explained.

But it is possible - and this possible case also occurs from time to time - that it turns out that the one who has been banished is in the right, that the congregation has done it wrong, has put a false ban on him. Then the Christian brother who sees and notices this should go and present it to the congregation and ask them to make amends. In this way a brother does not set himself up as a judge over the congregation, does not set himself up over the congregation at all, but acts according to the word of God through the mouth of the apostle: "Seven brethren, if any man offend in any manner, with a gentle spirit, ye that are spiritual, restore him to himself," Gal. 6:1. As we do to every individual, so we ought to restore a whole congregation, when

we see that it has been precipitated by an error. In this case we give the congregation, preferably through its pastor, the reasons which move us to assume that the ban is wrong, and kindly ask it to examine its procedure again seriously, especially with regard to the points mentioned, whether it is also in accordance with the Word of God. And the congregation in question will gladly and willingly consider such reproof and examine its procedure according to God's Word, perhaps also seeking further advice from experienced Christians and pastors. And when it is convinced and realizes that it has acted wrongly, then it will immediately dismiss the false ban and now act again in a right, scriptural way with the one who has sinned. She will know how to thank those who made her aware of her error and helped her to right herself with a gentle spirit. If a Christian congregation were to refuse to revise its banishment procedure in response to such a reproach, and were simply to insist on its sense, it would be acting unchristianly in this respect, against Christ's sense, and it might be the case that other congregations and Christians would not be able to acknowledge this banishment of theirs.

If we proceed in this way, the last, highest judgment remains with the congregation, and yet a way is open by which it is possible to improve and retract any errors and mistakes on the part of the congregation.

In order that in these often so difficult and complicated cases everything may be done according to God's word and also honestly and properly, our synod has also made various regulations about this. There is much more to be said about this in the next chapter. G. M.

"Prayers" and address at the funeral of a member of the Knights and Ladies of Honour Lodge. (Knights and Ladies of Honor).

"Heavenly Father! We are here in the face of death. We, your mortal creatures, are gathered here to pay our last tribute to a departed dear friend. In doing so, we do not forget to implore thy wise guidance in the days yet remaining to us. We are now in common sorrow, which thy all-wise providence has imposed upon us, and yet in this, our darkest hour, we cry out: Hallowed be thy name! Grant us your universal consolation and blessing, and protect our brotherhood in its loving mission of protection on earth. May we never tire in the service of love, in the support of the suffering and unfortunate, and in the care of the sick and dying! Be with us: guide and protect us now and forever!" All respond, "Amen."

Toast.

"The golden chain of friendship has been broken by death. The silver thread of life is broken. The dark cloud of sorrow hovers over us like the gloomy and oppressive lust of night. Again we are reminded by the grave that we too are mortal creatures, and that our immortal spirits will soon break the chains that bind them

To the dwelling made of dust and ashes, And shall ascend to those glorious realms of a sweet beyond. What lives there shows God's power, and everywhere we see the Creator's power. He alone wisely rules the universe, giving sunshine, moonlight, and starlight.

"Our Blessing Creator speaks to us of the existence of the infinity of space in the depths of the earth and in the delicate stalks of flowers. Indeed, all creation shows us the great Ruler of the universe. We are therefore the children of His creation, and are destined to dwell but a span of time on earth, and then to be called away to His heavenly abode. O how sweet is the thought that in the darkest hour of our grief, surrounded by the horror of death, the spirit of our departed friend has entered into eternal rest in that world of infinite beauty and splendour, no longer troubled by cares, temptations and worries of giving, no longer misled by tempters and enemies, no longer harassed with pain. Peace, everlasting peace, has dawned. We mourn and are grieved, for the lips that once gave us so many proofs of love and friendship are sealed forever, and the eyes from which understanding shone have closed forever, never again to behold this sinful world.

"We are gathered here as members of the Order, Knights and Ladies of Honour, to pay our last respects to our departed friend. To the family and friends of the deceased we offer our heartfelt sympathy, and in this, their most trying hour, we beseech them to fix their gaze on God; for only in Him: is comfort to be found, and now once more, dear Brother (Sister), we bid you a loud and heartfelt farewell!" All: "Farewell! Farewell!"

The lodge chaplain then "prays": "Great and merciful God, you heavenly Creator and Lord! We come before you in our grief and ask for your love and protection. Comfort with us the relatives and friends of our departed comrade. May this recall, decided in thy wisdom, serve for our good and remind us continually that our days are also numbered, that in a short time the silent and dark grave will also receive us and surround us with its cool cover. Be with us, guide and lead us through life, and when our pilgrimage is complete, take us into thy kingdom; praise and glory also be to thee, O Lord, for ever and ever. Amen." All: "Amen."

The Chaplain concludes with the words, "Now we lower the mortal shell-of our comrade into the grave: earth to earth; dust to dust; ashes to ashes. May we be reunited by the golden chains of friendship in that world of divine splendor and eternal happiness: this is the first prayer of the Knights and Ladies of Honor."

This is an exemplary prayer of a lodge. Apart from all the hollow words and phrases, it does not mention our highly praised Saviour with a single syllable. But a prayer without Christ is a thoroughly heathen prayer. Christ speaks plainly: "Whatsoever ye shall ask in my name, that will I do, that the Father may be honoured in the Son." John 14:11. Compare also John 15:16; 16:24, 26. That which the Lodges call "Creator," "Father," etc., is a pagan prayer.

If to them it is an unknown superior being, an imaginary idol. And these speeches and prayers are to be said at the funeral of each member, no matter what faith or unbelief he or she held during his or her lifetime. The Lodges must be unconfessional for the sake of business, otherwise Jews, pagans and Turks would not join them. May God control the frightfully rampant lodge system and keep all honorists out of the lodges! E. T. L.

Report on the emigrant mission in Baltimore.

This year, too, the report on this mission appears later than usual, mainly because there has again been a change in the person of the missionary. In May of this year, Fr. Bucka followed a clear call from a congregation in Kansas, and in his place the Commission appointed Fr. E. Totzke, who is also serving the local city mission.

The work of the mission, however, has continued in the past year without interruption in the usual manner. The work of the missionary consists in taking care of those who arrive here from Europe, as well as those who travel there from here, and assisting them in word and deed. This includes the procurement of ship tickets and free tickets, the conduct of the necessary correspondence, and especially that he makes himself known to the immigrants when they land, admonishes them not to forget or neglect in the new country the one thing that is necessary, the church and God's Word, and hands them tracts, magazines and calendars of our synod, and draws their attention to our congregations and pastors. How beneficial the work of the Emigrant Mission has proved over the years, there are examples enough in the Synod. But even more blessings could be bestowed by a more purposeful hand in hand work on the part of our pastors and congregations with the missionary. A few words about this may be permitted to the writer.

First of all, our pastors and also members of our congregations should look around a little more when people from our circles make a trip to the old fatherland, or have relatives and acquaintances come from over there, so that everything necessary can be taken care of by the missionary. This should not only be done for the sake of the financial advantage that accrues to the mission, but it will also serve the people much better than if they turn to an agent. It is often the missionary's experience that people have ordered the ship's ticket through an agent, but are then very glad and grateful when the missionary is helpful in word and deed.

Next, immigrants coming here should not only be notified in general to contact the Lutheran missionary, but they should be made directly acquainted with the name of our missionary for the following reason. The Evangelical (Uniate) Synod of North America has also employed a missionary in the port here. This missionary, as well as all the congregations served by pastors of this synod, bear the name Lutheran. Since

Now that the people in Germany are mostly directed to the Evangelical Synod, we must take all the more care to make our missionary work known through letters, cards, etc. This could and should be done, which would be of great benefit especially to the congregations in whose midst the immigrants intend to settle. Many things could and should be done here, which would be of great benefit to the congregations in whose midst the immigrants intend to settle, especially since our missionary informs our pastors by postcard that these people have settled in their town and can thus be easily found.

It is true that the number of immigrants to Germany has by no means reached the level of some twenty years ago. But there are still a considerable number of them; and eminent men who know the situation very well have recently stated very clearly that Germany will soon have to give up more of her inhabitants out of decency, given the present rapid increase in her population. Although attempts have now been made to direct this stream of immigrants elsewhere, some of them will turn their eyes to the United States. Nor should it be overlooked that a great many who speak German and are of Protestant denomination come from Austria and Russia. There is still plenty of work for the emigrant missionary at the present time, and it is hereby requested that he be assisted diligently so that as many as possible of these immigrants may be won for our congregations and, God grant, for eternal blessedness.

There was also no lack of sad, regrettable incidents during landings and return flights. Only one particular case should be mentioned. In faraway Colorado, relatives sent for a young couple with two small children from the Dentshrussian border. In Bremen the doctor diagnosed the woman with the terrible eye disease trachoma. There she was kept with her infant while the husband traveled on to Colorado with the other, still very small child. Here in Baltimore he told the missionary his sad situation and asked that his wife be taken care of to the best of his ability. When the doctor in Bremen declared her cured after some time and she then traveled to Baltimore, the doctor here declared her not yet cured, and so she was inexorably sent back again. In such cases it is very difficult to comfort hearts. And it is God's Word alone that can give light in the darkness.

On the whole, it can be said that by far the majority of immigrants gladly accept the missionary's advice and admonition, and that his work is not in vain. In closing, we once again entrust this mission to the love of all Christians, and at the same time we ask the faithful God, who wants us to take care of the foreigners, for His blessing in the future, so that He may also "let this work prosper for the advancement of His kingdom and for the salvation of dearly purchased souls.

The address of our emigrant missionary is: Rev. E. Totzke. 241 S. East Ave.. Baltimore. Md.

At the request of the Emigrant Mission Commission of BaltimoreF.
Verwiebe, Secretary.

† P. Ottomar T. F. Sievers. †

On July 10 of last year a death occurred on a small lake near Minneapolis, which not only caused deep sorrow to the relatives of the person concerned and his many relatives, acquaintances and friends, but also to wider circles of our Synod. A faithful and gifted worker of the church of 27 years was called away by a shocking death in the prime of his life and in the midst of his beneficial work. While bathing, as he was about to leave the water with his companions, he was suddenly seized with a cramp and could not be saved from the death of drowning despite the greatest efforts of his companions, who only narrowly escaped death in their rescue attempts. On July 13, the funeral service took place in the church of his grieving father in Minneapolis, whose only child the deceased was, with an exceptionally large attendance.

Ottomar Theodor Ferdinand Sievers, known briefly among his fellow ministers as Otto Sievers, was born in St. Charles, Mo. on December 6, 1878. In his boyhood and youth he had early to learn to keep his cheerful temper in check, his three brothers and sisters dying early and his mother, while he was living, being ill. But even where he was able to give free rein to his natural cheerfulness, he was preserved by God's grace from levity and frivolity. From his earliest years he had no other thought than to become a pastor. God let him, to his and especially his father's joy, the perennial president and leader of the mission of the Minnesota and Dakota District, reach the beautiful goal, yes, the latter experienced the joy, on September 9. 1900, of introducing his son to the young missionary congregation at Bear Valley, Minn. For six years the departed man labored with great diligence and skill in missionary, building and promoting work in his field. Under his diligent labors a flourishing church life developed in the three places where he labored, Bear Valley, Lincoln and Ehester, especially the first two, where church interest, spiritual life and great sacrificial zeal were felt. With great faithfulness he also went after the individual souls, as he also did with gratifying success on the last day he spent in his congregation. His congregations, who had been devoted to him with great love, felt all the more painfully the bitter loss that had struck them in the sad death of their beloved pastor. - A large number of members had therefore travelled to Minneapolis to attend the funeral service. The news of his death also hit especially hard the brothers of his conference. He had become a dear friend and brother to them with his childlike faith and joyful spirit, his lively zeal, his knowledge and his modest and friendly nature. With his rich talents, his diligence, and his love for his ministry, there was every reason to expect that many great things would be accomplished through him in the kingdom of God. And behold, all these hopes were destroyed by God with such a heavy and unexpected blow! And this at a time when there is a continuing shortage of preachers, such as has seldom been seen in history.

of the Church! Then we must exclaim with the prophet Isaiah, "Verily thou art a hidden God, O God of Israel." What an admonition for us old ones to humble ourselves before the Lord of the Church, that we should not forget, it is not we, but he who builds and maintains his kingdom. He gives laborers, calls and hires them, and releases them from his service as it pleases him. Therefore we should keep asking him for workers. And it is a grace, a great, free grace, to be allowed to work on the building of his church, on the completion of his kingdom. Therefore we are to be filled with holy zeal for our ministry and ask for all the blessings of the ministry from above.

The day before his death, the deceased was still at the home of the parents of his bride, Father R. Kaiser, and the wedding day had been set. But God directed it differently. Joy and happiness were Suddenly changed into deep sorrow and lamentation. -

Praise God, to us Christians God is even more than "a hidden God", namely "the Saviour". This one word alone gives rich comfort and reassurance. We Christians are the only people in this poor world who, even in the deepest pain and sorrow, have an ever-fresh source of godly comfort close at hand, which makes us godly and strong even under the heaviest cross. This source was also drawn from and offered in the funeral sermons. Praeses Pfotenhauer preached on Ezra 8:22: "The hand of our God is for the best over all who snatch Him", IN Kreinheder preached an English sermon on Ps. 46:11: "Be still and know that I am God", and the undersigned preached in German on Is. 45:15.

Our dear friend and brother now dwells in heaven with the Lord, whom he served faithfully for six years in his church, and now recognizes and praises God's wondrous and gracious ways and love. Let the Saviour continue to abundantly comfort the mourners, and give to his poor pleading Church great multitudes of faithful evangelists. Let his vine be sanctified, let his kingdom come!

A. H. Kuntz.

Visitors will be given the opportunity to see the new and the old building. Also, in the new, spacious dining room, supper will be served to all who desire it, for a fee. In the evening a church concert will be given by the students of our seminary. - The General Praeses of our Australian sister Synod, Father Th. Nickel, has recently arrived happily in our country and will attend the said Synodal Assembly.

L. F.

Abroad.

Praeses Michael reports from **the Danish Free Church**: "By God's grace we have made great progress in our efforts to unite the two Danish Free Churches. Father J. Saß, who is at present the only pastor of those people who left our Free Church at the end of 1895, declared himself in agreement with us in the faith on August 13. In regard to the lay preacher question, he gladly acknowledged the remarks of D. Walther, by which, in the years 1861 and 1802, within the Norwegian Synod in America, the dissension in this matter was lifted. We three pastors, Saß, Rosenwinkel and I, now want to work towards merging our two Free Churches into one. First of all, Father Roseminkel and I are to serve the congregations served by Father Satz, which altogether number about 500 souls, with Word and Sacrament during the coming winter half-year, since Father Satz intends to undertake a longer journey on account of his health. In this way, at any rate, the matter will be promoted in such a way that, God willing, we will then be able to unite next year. With such prospects it would be a great pity if Father Rosenwinkel or I had to be called away for lack of money. Our synodal treasury has run into serious debt in recent months, because much less money than usual has come in from America. I therefore hereby make a heartfelt plea to you to come to our aid in our need. Father M. F. Wiese from the Norwegian Synod in America, who visited us last year, has reported on our Free Church within his Synod, and the Danish congregations of this Synod have been encouraged to support us, but so far only little has come in, and it is doubtful whether these congregations can do anything. We must, therefore, for the present, call upon the willingness of the Missouri Synod to make sacrifices." - May this request find willing hearts and hands!

L. F.

To the Ecclesiastical Chronicle.

America.

The dedication of the large, stately addition to our St. Louis Seminary building is to take place on October 20, as announced in the last issue of The Lutheran. This is the Synod Sunday of our Western District, which will be assembled in those days in the 'Church of the Holy Cross' adjacent to our institution. In the morning there will be services with communion in the various churches of our city. However, the preachers and local pastors are requested to commemorate the celebration in a fitting manner, and the congregations are asked to take up a collection for our seminary during this service. In the afternoon at 3 o'clock a community celebration is to take place, to which all congregations of the city and surrounding area and whoever else can and wants to come from fellow believers are hereby cordially invited. The celebration will take place outdoors in front of the new building if the weather is favorable, otherwise in the nearby Kreuzkirche. Mr. D. Pieper will give the ceremonial address, others will address the congregation in shorter speeches. After the celebration all will be

From World and Time.

Shuddering figures. "If the whole army of the United States," says a political paper, "should be annihilated in one battle or campaign, it would be considered the most terrible visitation of recent times. And yet, since 1893, more men, women, and children have been killed in the United States than the number of Federal soldiers. Few will be inclined to believe that in a single year over 10,000 persons have been murdered in this country. And yet it is so, and this sum does not include the number of suicides, of which there were 6500 in the same year. THERE is no civilized country on earth in which the percentage of murders in proportion to population is greater than in the United States." - These are, in truth, gruesome figures. And the only remedy that can help against such ghastly conditions is the Word of God. O that all the Christian inhabitants of our land would speak this word on every occasion without

Fear of man and pleasing to man witnessed, that it might become a greater power among our people! L. F.

From France. The *Eyglise libre* (Free Church), a French ecclesiastical paper, wrote some time ago, concerning pamphlets and defamatory pictures which may be circulated with impunity in the Alande, and which undermine all morality, the following words: "Under the second Empire, which was already a time of rapid and strong decline, one cried out: Instruction! Freedom! Then all will flourish again! Instruction was given, freedom shone forth - but we are always going downward. And the cause of this decline is largely bad literature. DaS Volk can read, but what do they read, what have they been given to read? After 1870 we should have needed men who would have worked at the uplift of the people. Instead we got the pseudo-literates. They said to the people: "Believe nothing, love nothing, smoke opium! Dull yourself, my friend, bury your strength in shameful pleasures. It is all nothing, heaven is empty; renounce all hope, give up the future, time and unity. Descend into thy grave with mocking songs on thy lips. Drink and be merry, wretch, for there is nothing on earth. But especially buy our vile colored tracts. Seest thou down there that great abyss into which the nations plunge? Go dancing towards it, liquor bottle in hand. Go on! Let France disappear, leaving only a shameful memory! We don't care if we just get rich? That was the literature at the end of the century, soon in finer, soon in coarser style. These people, our worst enemies, deserved the galleys and the gallows, but - they have been decorated." - There are enough of such corrupters of the people, apostles of unbelief and carnality, in our country too, and the number of their victims runs into the thousands and hundreds of thousands. There it is general civic and special Christian duty to witness and fight against them at every opportunity.

L. F.

to hear God's word. The preacher in an orthodox church preaches God's Word. If it is true, then, that you know what the preacher is preaching in the church, you must know that he is preaching God's Word. But if thou knowest this, and yet wilt not go, thou judgest thyself by the excuse above given. For you thereby declare: I know that God's word is preached in the church today, but I do not want to hear it. I do not care whether God wants to speak to me or not. But is that not terrible? Or do you want to reply: All false prophets, of course, who pervert the Scriptures by false interpretation, have not God's message for you, but lie and deceive in God's name; only the preachers, who proclaim God's word pure and clear, have the testimony of Christ, that in them Christ is heard. Luke 10:16 says, "He who hears you hears me, and he who despises you despises me. But he that despiseth me despiseth him that sent me."

Do you, dear reader, really know what is preached in a true church, namely God's Word, so go there if you care about your well-being! God may have a message for you next Sunday that will bring you eternal blessing.

Afra the Martyr.

In the year 304 A.D., after the outbreak of a persecution of Christians, Afra, a faithful confessor of the name of Jesus, sealed her confession of Jesus and her faith in Him with her blood. She had, while still a pagan, lived openly in the sin of fornication, but through God's infinite mercy experienced a sincere conversion to Christ. As a Christian she was dragged before the pagan judge Gaius. This one, knowing her former manner of life, told her, at the embarrassing examination she had to pass, "Sacrifice to the gods, for it is far more profitable for you to live than to die under torture." Afra answered, "I have sinned enough before I learned to know God; but now I will not do that which thou commandest me." Gaius said, "Go to the capital and sacrifice!" "My capital," she answered, "is JESUS Christ, whom I have always before my eyes, and to whom I daily confess my sins. I desire nothing else than to present myself wholly to him for sacrifice, body and soul; may my body, with which I have sinned so much, also be martyred to death." Gaius answered, "I hear that thou hast been a public harlot; therefore only sacrifice, for thou hast no kinship with the God of the Christians." Afra replied, "My Lord and Saviour JESUS Christ said that he came into the world for the sake of sinners, and his gospel testifies that a sinner who wets his feet with her tears obtains forgiveness of sins, and that he was not ashamed of publicans or sinners, but kindly received and accepted them when they came to him repentant." The heathen judge replied, "Sacrifice only that your lovers may make you rich." Afra answered, "I will never again accept such a sin-money, and that which I have otherwise taken I have thrown from me as a dung, since I have felt how much my conscience has been troubled under it; even the poorest of my brethren will not accept it." Gaius continued, saying, "JESUS nil have thee; it is in vain that thou wilt take him for thy God; a Public Whore

Do you already know everything the preacher says in church?

There is no lack of people who, when asked by a Christian friend to come to church after all, say, "I need not go, for I already know all that the preacher says in church." Do you suppose that is true? If you mean to say: I know what the preacher is preaching today, and I am able to preach his sermon to you, it is certainly not true. It would be very bad for you if you were forced to do this. A faithful preacher prepares himself conscientiously for his sermons, and considers with hearty invocation of God what he preaches to his congregation. The fruit of his diligent search in the Word of God is presented to the congregation. And you, who perhaps never read the Bible, should know what is preached? You know no more how to state it than if you were to say what is happening in Africa today.

In a sense, however, you can know what the preacher is preaching in the church. Every child in our church knows that a right servant of Christ and steward over God's mysteries in our Lutheran church may not nor will preach what he will. Rather, he is called to preach God's Word to the congregation entrusted to him. Therefore, who, we go to .Ilirch, we do not go to be uuterhalteu, or to hear something we like. No, we go to church,

Trivia

Of what value are seemingly trifles, proves the daily life.

A man had planned a robbery-murder of a rich man in a railway carriage. He had chosen the time between two stations far apart. Just as he had grabbed his victim, he was startled by loud shouts. A special train passed, they saw his evil design, stopped, and captured him.

A gang of train robbers tried to rob an express train. They greased the rails to bring the train to a stop on an incline. Two of them were standing on the higher land next to the track. Their weight caused some of the earth to roll. It fell on the rails, making them rough, so that the locomotive could pass with the train.

A thrown banana peel once prevented a crime. During a large gathering of people, a hell machine was to be thrown among the people. The man carrying it fell over the peel. The machine exploded, and only he was killed.

A bank clerk tucked his pen behind his right ear... A bank clerk tucked his pen behind his right ear, as is the custom of many clerks, when a stranger asked to speak to him. The stranger had evil in mind. He pulled out a revolver, held it behind the bank clerk's right ear, and pulled the trigger. The hammer of the gun struck the spring-holder and the guard did not go off. The malefactor was seized and brought to justice.

These were all trifles, and yet what importance they had in their way! "It is not hard for the Lord to help by much or little," 1 Sam. 14:6.

and he urges everywhere that Christians should teach and raise up one another with divine authority. For this reason, no pains and efforts should be spared among us, so that you may comfort me and I you from God's word when we are in battle and danger, so that you may believe me and I you when I am in the same danger. I am a doctor, and many of them confess that they are not a little encouraged by me in the Scriptures; but this has often happened to me, that I have felt that a brother's word has comforted and uplifted me. For the word of a brother is great, important, and much to be desired, which is preached and spoken out of the Holy Scriptures in time of trouble and danger. For the Holy Scriptures have with them a constant companion, the Holy Spirit, who in many ways moves and directs hearts through the word.

(Luther.)

New printed matter.

American calendar for German Lutherans for the year 1908 after the birth of our Lord Jesus Christ. St. Louis, Mo. Oouoorckia Unblisbin^ Ilonso. 80 pages. Price: 10 Cts.

In a few days our new calendar will be ready and will again begin its annual tour in the homes of our Christians. We hope that it will not only find cheerful exception in all the Christian homes that already know it, but that it will also open many doors that have been closed to it until now. In addition to the usual calendar, our calendar again contains a wealth of reading material. And this year's reading material is considerably more abundant than last year's. There are 14 more pages this year. We highlight a few from the abundance of articles and stories offered: "On Calendar Making", a very timely article on "What Position Lutherans Take Toward the Use of the Bible in American Public Schools", "Mother Andreae", a short biography of the godly mother of the great Lutheran theologian Johann Valentin Andreae, and then a number of smaller stories of edifying content. The end is formed by the usual tables and directories. The book is again accompanied by a splendid picture in color print, depicting Jesus with the two disciples of Emmaus and the signature: "Lord, stay with us!"

Love your enemies!

Holy Communion was being celebrated in a Maori church in New Zealand. A sudden disturbance attracted the eyes of the missionary. A Maori kneeling close to the altar in the front row suddenly rose and went to the seats at the back of the church. But after a short time he returned to his seat and received Holy Communion. "What was the matter with you?" asked the missionary of the Maori after the celebration was over. He received the answer, "Teacher, as I knelt at the altar, all at once I saw at my side the man who some years ago slew my father and drank his blood. I swore to him then that I would die as soon as I set eyes on him. Now think what I felt when I suddenly saw him kneeling beside me. I could no longer stand it in my seat, so I went to the back of the church. But there it was as if I saw the upper sanctuary and the great supper, and as if a voice called out to me: "By this shall all men know that ye are my disciples, if ye have love one to another," John 13:35. And again another image came before my soul: I saw him crucified, and heard him pray, "Father, forgive them; for they know not what they do," Luke 23:34. Then was I inwardly overwhelmed, and returned to the altar."

Comfort the fainthearted! 1 Thess. 5, 14.

The Holy Spirit knows well that Satan is armed in many ways, and that he is at work every hour attacking us with thoughts of despair and blasphemy. Therefore admonish

Songs of Paul Gerhardt. With pictures by Rudolf Schäfer. Gustav Schlußmanns Verlagsbuchhandlung (Gustav Fick). Hamburg 1907. 149 pages 7X9, bound in cloth with gold title and cover decoration. Price: 5 Marks.

The Paul Gerhardt anniversary is already some time behind us. But certainly through this celebration the man with his immortal songs has come closer to many readers and become dearer than before. And for those who would like to enjoy the reading and singing of these songs in a special way, we would like to recommend this book, which has been published in Germany in time for the jubilee. This book was published in Germany in time for the jubilee, but we received it later, and at the same time we recommend it as a very suitable gift for anyone who has a sense for noble Christian art. Of course, not all of Gerhardt's songs are printed and illustrated here, but only 27, but just a few core songs, nine from the course of the church year, eight dealing with the Christian life, eight describing life in the home and nature, and two about death and eternity. Some of the songs are accompanied by two and three pictures, so that we have a total of 52 illustrations. They are pictures to be looked at again and again and to be enjoyed anew. The artist is, as we read somewhere, a still younger man, a son of the well-known representative of the "Inner Mission in Alton", who, however, promises significant things. He cultivates and gives what is nowadays called German knust, and, with all his artistic independence, has learned especially from three German masters: from Albrecht Dürer strength and earnestness, from Wilhelm Steinhaufen inwardness and depth, from Ludwig Richter cheerfulness and folksiness. Let us take a few examples. The very first picture captivates us, an illustration of the Advent hymn: "How shall I receive thee and how shall I meet thee?"

There sits Paul Gerhardt himself at the work table in the official dress of the preacher. He thoughtfully rests his head on the sand and looks at us with an open, bright eye. Behind him stands an angel, who takes hold of the strings and gives him the song. Outside the snow falls thick and silent, but through snow and ice The Christ Child rides in bright illumination On the Beast of Peace, the globe in his hand, And greets in at the window. Now the singer knows how he will receive it: he will encourage his mind in psalms. The image of the last verse of this addendum is just as subtle: "He comes to the judgment of the world." We behold a picture of the ten virgins: the five foolish ones disappear in the darkness, but great, beautiful, and joyful the five wise ones come into the foreground, 'wreaths on their heads, carrying high golden beuchters with radiant bright flames. They go to meet the bridegroom, who is already approaching, for their ribs are opened to Hosanna and Halleluia. In the background we see a city with walls and towers: it is the midnight hour, but everywhere there is light in the houses, flame signs blaze on the towers, guards stand on the walls and blow the trumpets to announce the arrival of the bridegroom. A splendid drawing is also the picture accompanying the hymn, "Shall I not sing to my God?" Leaning back in an armchair, an old man sits by the open window. In front of him is a globe, compasses, etc. Outside, the starry sky shines. One can see the heavy work of thought on the old man's features: but blessedly he judges in the believing knowledge: "Everything lasts its time, God's love for eternity." Likewise the picture of the other hymn, "I sing unto thee with my heart and mouth": below, the hardy peasant of old bread and corn, singing with all his soul from the great hymn-book; beside him, the sorrow-stricken little old mother, quietly folding her hands and saying, "Do you count how often a Christian weeps, and what his sorrow is?" and above, on the organ choir, a dozen boys entering in full voice. And so we could discuss every song and picture: but we will only mention the pictures to the passion song: "Q head full of blood and wounds": first the thorn-crowned Saviour, who sinks under the heavy burden of the cross to his inheritance: then to the death verse: "Wenn ich einmal soll scheiden" (When I once shall depart) a dying room. On the bed lies the old grandfather in his final throes, at his feet stands the daughter, weeping bitterly, and on the grandfather's chair beside the bed sits the little grandson, reading from the open old Bible. It is a wistful scene in the quiet death room, and yet not sad. The sun casts its mild glow on the dying man, who has folded his hands tightly and is believably listening to and having the right comfort of death. - Schäfer's book remains an exceedingly beautiful, valuable gift of the Paul Gerhardt anniversary.

L. F.

Paulus Gerhardt's spiritual songs in new ways by Friedrich Meigner. Thirty selected songs newly edited by Karl Schmidt. Leipzig. A. Deichertsche Verlagsbuchhandlung Nachf. (Georg Böhm's. 1907. 39 pages 8X11. Price:, 2 Marks.

This is also a gift for the Paul Gerhardt Jubilee, which came into our hands only after the festival, but to which we would like to draw attention emphatically. We have already mentioned Mergner's name on another occasion as an outstanding composer of sacred songs who truly deserves to be brought out of oblivion and who offers an unmixed enjoyment to all those whose taste has not been spoiled by the bland and cloying music that is nowadays often introduced as sacred song. In order to make it better known, Prelate Karl Schmidt has here selected and presented thirty Lieber from the larger collection of Paul Gerhardt Lieber. The selection is good and hopefully serves its purpose. But we would even rather draw attention here to the whole collection, which was published 32 years ago by the same publisher and costs only twice as much. In the larger collection, 122 Gerhardt texts are set to music, several twice, three times or even four times, so that a total of 136 pieces are available, which reveal a content of astonishing richness in an undemanding form, a melodic inventiveness and a freshness and originality in harmony and rhythm, which has also been unreservedly acknowledged by such outstanding critics as Schletterer and Spitta. The melodies to "Fröhlich soll mein Herze springen," "Sei mir tausendmal begrüßet," "Zeuch ein zu meinen Toren," "Die güldne Sonne," "Nun sei getrost und unbetrübt," to name but a few on the whole collection, are true gems. Mergner, a Bavarian pastor, afflicted with much tribulation, inwardly grasped and understood Gerhardt's songs and therefore also found the right tone for them. He remarks in the preface to the larger collection: "It is said of Gerhardt's songs that they were born of the cross: it was precisely as such that they became sympathetic to me. My sanglust to them awoke in the cross and was kept awake by cross." And about his intention in composing and publishing the songs

he says: "What I have sung to all of Gerhardt's songs (with the exception of one), I have sung only for myself for the honor of my spouse and Savior. If the publication of these songs, which takes place at the request of many friends, brings a friend to Gerhardt's love here and there from the circle of art lovers, and through this a confessor to the Lord Jesus, then may the name of the Lord be praised for this!" May this wish be fulfilled even after Mergner's death - he died in 1891!

L. F.

Nun singet und seid froh. Christmas Hallelujah for mixed choir by H. B. Pröhl, 3616 pp. Wood Str., Chicago, Ill. 6 pp. 714 X1014. Price: 13 Cts. Dozen Price: P1. 75 postpaid.

Thou noble guest, I greet thee. Christmas halllujah for male choir by the same. 5 pages 714 X1 o 14. Price: 15 Cts.; Dupendpreis: P1. 50 postage paid.

No. 1: Choir, duet for alto and soprano, choir, bass solo, choir. No. 2: Choir, quartet, solo alternating with choir, choir. L. F.

Ordinations and introductions.

Ordained by order of the District President concerned:

On 16 Sonnt, u. Trin.: Kand. F. r. Röterm and in the St. Iohaunscgetyeinbe at Eagle Lake, Ill, assisted by 1^14 Going and Fr. Brewer of 14 E. Brewer.

Ordained and inducted on behalf of the respective District Presidents:

On the 17th of Sonnt, n. Trin.: Kand. T. h. Andres in the parish at Ssmond, Nebr. by P. H. R. Bohl'sen. - Kand. K. Bolz in the parishes at Magnetawan and Wattenwyl, Lnt. cau., by 14 E. H. Feiten.

On the 17th of Sonnt, n. Trin.: Kand. Q. F. Muller in the church at Stamford, Ter. and the day following at Albany by 14 E. M. Beyer.

On behalf of the district presidcs concerned were introduced: -

On the 16th of Sonnt, n. Trin.: 14 H. Meinert in the church at Patterson, Lex. assisted by P. BehnkenS by P. L. Heinemeier. - 14 L. D. Z i m m e r m a n n in the parishes at Accident and Eove, Md. with the assistance of P. Körber from P. M. Gallmeier. - P. W. G. A. E ssig on his mission field in and near -Ehinook, Mont. by 14 W. Wachsmuth. - P. W. G r n n o w in the church at Visalia, Eal. by 14 J. H. Schroeder.

On the 17th of Sun, n. Trin.: 14 J. E ng le r t in Zion Church at Arcadia, Iowa, by 14 G. J. Luebker. - 14 E h r. Bräuni g in the congregation at Buckley, Ill, assisted by L14 Blanken and Pöckler by ? R. Seils.

On the 18th of Sonnt, n. Trin.: 14 F. T rö gemü l l e r in Trinity Parish near Paola, Caus. by p. E. Hafner.

Introduced as teachers in parochial schools were:

On the 13th of Sonnt, n. Trin.: Teacher W. G. Niermann as teacher at the school of St. Paul's parish at Laketvrod, H., from 14 F. R. Zucker. - Teacher H. F i c k e n s c h e r as teacher at the school of Immanuelsgemeinde at Proviso, Ill, by 14 H. Rohrs.

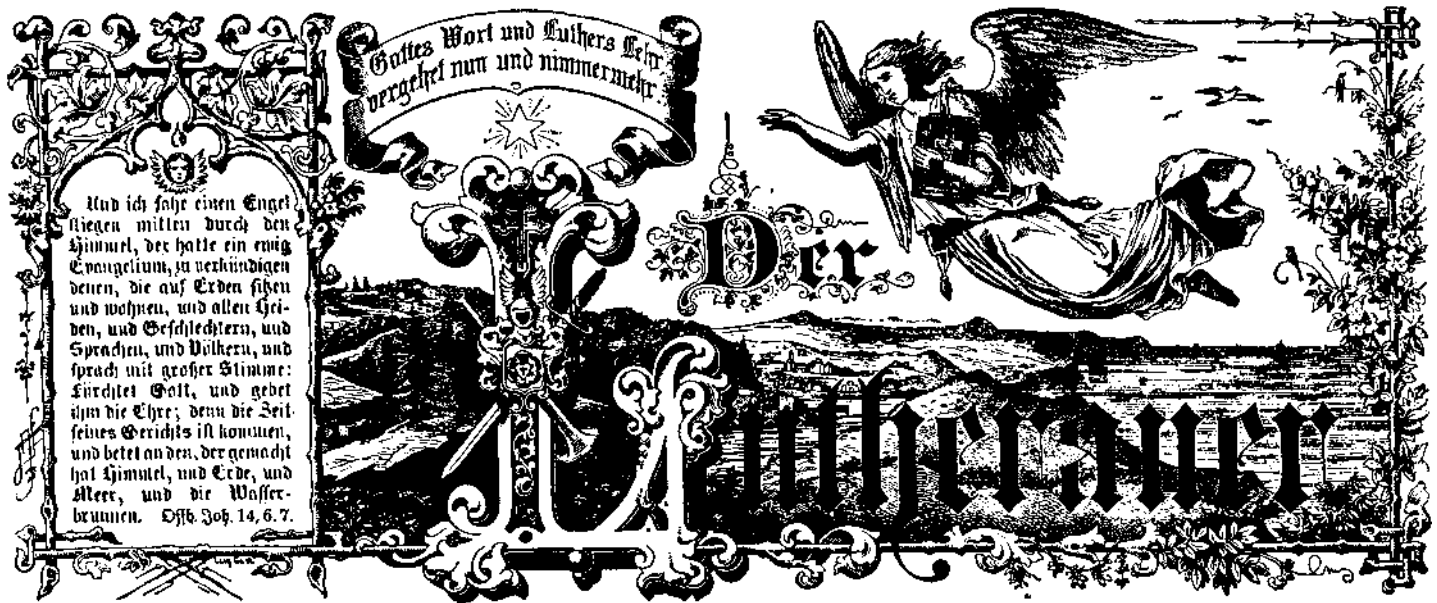
On the 14th Sonnn n. Trin.: Kand. E. d. Wenbt as teacher in the second school of Trinity parish at Alma, Mo. by Bro. Rohlfing. - Kand. E. H e m m a n n as teacher at the Immantielsgcmcinde school near Arborville, Nebr. by P. F. W. Seesko. - Kand. F. B c c k m a n n as teacher in the second school of Trinity parish at Friedensan, Nebr. by 14 H. Schabacker. - Kand. E. Setzer as second teacher at St. John's parish school at Ehicago, Ill, by P. P. Luecke. - Kand. W. H. W. Becker as teacher in the school of St. Paul's parish at Fort Dodge, Iowa, by 14 E. Zuercher.

On the 13th of Sonnt, n. Trin: Kand. S. Bet; as teacher in the school of St. Paul's parish at Ashland, Ky. by 14 W. Henkel.

On the 16th of Sonnt, u. Trin.: Kand. E. E. Mueller as teacher in the school of Zion parish near Kenesaw, Nebr. of 14 M. Schmidt. - Teacher L. E. Hi lgartner as teacher in the Bethlehem parish school at Nichmond, Va. by 14 F. H. Meuschke.

On the 17th of Sonnt, n. Trin.: Teacher T. h. Henkel as teacher in the school of St. Iohannes Parish, Eleveland, Q., by 14 J. H. Wesel. - Teacher L. H. Brack m a n n as second grade teacher in the school of Immanuel parish at Danville, Ill, by 14 E. Berthold.

On the 18th of Sonnt, n. Trin.: Kand. F. E. W ilker as teacher of the Qber class at St. Paul's parish school at Ehicago Heights, Ill, by ? H. F. E. Schulz.



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No. 22.

For the Reformation.

That we Lutherans celebrate the annual Reformation feast is a nuisance, a folly, an abomination to the papists. For they do not see Luther as God's instrument to reform the church, but as the devil's instrument to destroy and devastate it. In his bull of excommunication against Luther, the pope called him a boar, a savage who had broken into and invaded the church, and against whom, therefore, Peter, Paul, and all the saints must make themselves heard and rise up to protect the church. And Emperor Charles V, when he put Luther in the eight, called him "the evil enemy in the form of a man with a monk's habit."

We Lutherans, however, completely unconcerned about what the pope and the emperor said against Luther, recognize in him a dear man of God, God's instrument and chosen tool for the reformation of the church. And as the birthday of this Reformation, for which we cannot thank the Lord our God enough, we rightly still celebrate today that 31st of October of the year 1517, on which Luther posted the well-known 95 Theses on the door of the Castle Church in Wittenberg.

Of these 95 theses, the first read, "Since our Lord and Master Jesus Christ said: 'Do penance!' he willed that the whole life of his faithful on earth should be a constant use." With this thesis Luther combated the opinion, so common in the papacy, that penance is done by going to ear confession from time to time, at least once a year, around Easter, confessing all one's sins with the mouth, and taking the punishment dictated by the priest: "You must now pray so many Our Fathers, so many Hail Marys; you must fast on such and such a day and give a small alms here or there."

Datz this Roman "Sacrament of Butz" of a soul anguished and bruised for its sin no certain

Luther had experienced this enough. His fear of sin and the care for his soul had driven him into the monastery; and in the monastery he had confessed at times every day and thus made his confessors tired. But he never knew whether he had confessed everything purely. Even when in a general confession he had poured out his heart completely, and with knowledge and will had certainly concealed nothing from the priest, he found no rest; for even his unconfessed sin pressed him hard, and the hidden faults made him restless. Absolution was taught to be regarded as a sacrilege, as a robbery of God, as a forgiveness obtained by fraud, which had no validity before God and instead of grace called down judgment, wrath, and damnation upon the sinner, if one who confessed did not confess everything, did not confess purely. - Even though Luther was absolved in the confessional, he was not comforted by the absolution, for it was to be valid only on the twofold condition that he bring enough repentance with him and have enough good works follow; he was to do enough himself by works. It is true that the priest gave him the exact works he was to do, and Brother Martin fulfilled his "use" most conscientiously; he did not lack that. But was that really enough? Was God now really gracious to him for this? Luther could not get out of his doubts about it. And when he was told, "Yes, of course it will not be enough, but you are not lost yet; what you do not settle here with penance and satisfaction, you will have to settle afterwards in purgatory," this was certainly a terrible comfort. How long was the torment of purgatory to last? Oh, no one knew how to tell. Very long, most of them thought, seven to twelve years for each gross and grave sin. And was there nothing to alleviate and shorten this torment of the soul? O yes, it was taught, the indulgences help, the masses for the souls help, the praying of the relatives left behind helps. How much does this help? How many masses bring a soul out of purgatory that would otherwise have to languish in it for a hundred years? Yes, no one knows

Man, God alone knows. "O," Luther later exclaimed, "this is a terrible plague in Christendom, that people are made uncertain and left to dwell on their own uncertain works!" "When I became a monk, I took all possible pains to repent of my sins with earnestness and, as much as possible, to confess all of them, also keeping my imposed penance as strict and hard as I always could. Nevertheless, my conscience could never become peaceful and secure, but was always in doubt and thought: "See, here and there you have done wrong; you have not sufficiently repented of your sins, you have forgotten this and that in confession. Therefore the longer I continued to help and counsel my doubtful, weak, and grieved conscience by human statutes, the more I made it doubtful, weak, and grieved from day to day; and the more I wanted to keep human statutes in this way, the more I transgressed them. In sum, the more fervently I sought that I might become pious through my order, the more vexed I became. For it is impossible, says St. Paul, that a man's conscience should come to rest and peace by the works of the [divine] law; but much more impossible that it should be by human statutes, without the promise and gospel of Christ."

Now, when Luther wrote his 95 Theses, he had by no means yet reached full evangelical clarity; at that time he still thought highly of the pope and did not yet reject purgatory and indulgences, but only attacked some of the most soul-dangerous abuses of the indulgence system. That is why among the 95 theses there are still many that Luther would not have written later, but expressly rejected. He did not become a perfect man and reformer in an instant; but the faithful God led him very quickly from one clarity to another, after he had first transfigured Christ to him and shown him: "the righteous lives by his faith."

But that Luther already had this knowledge when he posted his theses is shown by these theses themselves, of which I will mention only a few.

"Thesis 21: The preachers of indulgences are mistaken who say that through the pope's indulgence man is freed from all punishment and becomes blessed.

"Thesis 27: Those preach humanity who pretend that as soon as the penny is thrown into the box, the soul leaves purgatory.

"Proposition 32: Those will go to the devil with their masters who think they are sure of their salvation through letters of indulgence.

"Proposition 36: Every Christian who has true contrition and sorrow for his sins has complete forgiveness of chastisement and guilt, which belongs to him even without letters of indulgence.

"Proposition 37: Every true Christian, whether living or dead, is partaker of all the goods of Christ and of the churches from God's gift, even without letters of indulgence.

"Proposition 62: The right, true treasure of the church is the most holy gospel of the glory and grace of God.

"Proposition 79: To say that the cross, with the pope's arms gloriously aligned, is able to do as much as the cross of Christ, is blasphemy."

These were some of the most important of Luther's 95 theses. In spite of the many little papal finds, which Luther did not recognize at that time and which he therefore admitted, the pure teaching of the gospel of the free grace of God in Christ Jesus our Lord sounded so brightly and clearly that it was like the exit of the bright sun after a long dark night. - Whoever was anxious for comfort, whoever, like Luther before him, had sought it in the works of the law and had not found it - and there were many of them at that time - heard here again the shepherd's voice of Christ calling and beckoning him to himself, to free grace, to the full forgiveness of sins. And he who followed this voice found rest, rest for his soul, rest of conscience. From the Pope, of course, such a one could not expect to be left in peace. Luther rightly concluded: "Proposition 94: Christians are to be exhorted to follow Christ, their Head, through the cross, death, and hell. Thesis 95: And so to be comforted by much tribulation rather than by false peace to enter the kingdom of heaven .

The right church discipline commanded by God.

13.

In order that our synod may also help to ensure that in cases of excommunication in our congregations everything is done according to God's ordinance and in Christian order, and that errors and oversights are prevented as far as possible, our synod has made individual provisions concerning cases of excommunication. Thus it asks and admonishes "all congregations and preachers quite cordially not to want to act alone in the event of a banishment case occurring, but to avail themselves of the help and advice of the district presbyter concerned or of other older and experienced ministers". (Synodal Manual, p. 148.) It further says: "The visitors should in any case inquire during their visitations whether cases of excommunication have occurred, and inspect the minutes concerned." (p. 145.) Further, it is enjoined upon the president as visitor to inquire how the pastor applies law and gospel to special pastoral care and church discipline. (p. 144.) The synod not only advises the congregations to seek the help of the president in cases of pending church discipline, but also makes it the duty of its officials, when visiting the congregations, to inquire about any cases of banishment that have occurred and to inspect the proceedings of the congregation, thus assuring themselves that everything has been done according to God's word. Does not the synod presume too much? Does not the synod thereby place itself as a higher court over the congregation, to confirm or reject its judgment? Not at all. Let us only make the matter clear to ourselves.

Our congregations, which stand on the same basis of faith, which recognize the Holy Scriptures as the only rule and guide of faith and life, and the confessional writings of our Evangelical Lutheran Church as the pure explanation and exposition of the divine Word, have voluntarily joined together according to their Christian freedom to form a large society or synod. They want to da-

by once expressing all the more emphatically the unity of faith that exists among them. They have also recognized that the works which God has commanded each individual congregation to do, for example, the direction and maintenance of the preaching ministry in their midst, the training of teachers and preachers, the spreading of the kingdom of God, etc., they can do much better if they unite into a larger body than if each congregation stands alone. Our synod, therefore, is not a body standing beside or above the congregations, or distinct from them, but our synod - we must well remember - is nothing else than the very congregations themselves, which have united with one another to work out the works of the kingdom of God together. The representatives of the congregations, who together form the synod, meet and deliberate and decide what is to be done to promote the works of the kingdom of God, and submit their resolutions to the individual congregations, which may then adopt them, or even once reject a resolution which they find not in accordance with the word of God or unsuitable for their circumstances. "Synod, in regard to the self-government of the individual congregations, is only a deliberative body." (Synodal Manual, ch. IV, V, 8 9, p. 5.)

Now one purpose, among others, for which our congregations have united themselves into a synod, is, according to their constitution, this: "To protect and safeguard the rights and duties of pastors and congregations" (Constitution, chap. I, 8 o), or, as it says in another place: "To supervise the purity and unity of doctrine within the synodal district, to supervise the conduct of the office of the preachers and teachers of the synodal district". (Chap. IV, 8 1. 2.) This is, after all, the task which each individual congregation has received from God, to watch over the purity and unity of doctrine, and to exercise oversight over the conduct of the office of preachers and teachers. But this task can be carried out much better if many congregations carry it out together than if each congregation does it alone. A single congregation can more easily stray from God's Word than many congregations together. Therefore our congregations, through the synod and its officers, desire to supervise one another in the doctrine and life and ministry of their pastors and teachers, and have given the synod the right to do so. In order that the synod may carry out this duty in a proper manner, it elects special people for this purpose, the so-called visitors and their presidents. It elects some of the pastors and instructs them to visit the congregations regularly and to inquire in a brotherly spirit and to observe how things are in the congregations with respect to doctrine and life and the conduct of the pastors and teachers. Since the synod knows that even cases of excommunication have a profound effect on the life of a congregation, and that excommunication is such an important matter, it has given its visitors the task of inquiring into cases of excommunication that have occurred and of convincing themselves that everything has been done according to God's Word. In this way the synod does not arrogate to itself something that does not belong to it, it does not place itself above the congregation, but it does precisely what our congregations have joined together to do in a synod: it monitors the purity of doctrine and exercises supervision over the conduct of the office of pastors and teachers.

And when the visitor or the president comes to visit the congregation and take a look at its circumstances and the conduct of its pastor's office, when he inquires how its pastor preaches and teaches Christians and practices pastoral care, how the congregation stands against its pastor, and also examines any cases of banishment that have occurred or are still pending, the congregation will not become angry with him for this and will not refuse him the desired inspection. On the contrary, they will be glad to have their banishment proceedings examined by able men. Indeed, when it joined the synod, it approved this provision, that the congregations should supervise one another in regard to doctrine and practice. How could a synodical congregation make difficulties if the synod takes steps to carry out this provision? If a congregation, in the event that its excommunication is contested and a suit is brought against it, persistently refuses to have the matter investigated by the synod, it would in turn break the bond that binds it to the synod, that is, the brotherly relationship with its sister congregations.

And a congregation may also quite confidently submit its ban proceedings to the officials of our synod without fear of losing the last and highest court. Nor are the synod and its officials above the congregation. Even if the presiding officer or visitor should find that the congregation had not acted rightly in a given case, he can by no means take the matter out of the congregation's hands and decide it on his own authority, but he must present the matter to the congregation, prove to it from God's Word, from Scripture, that it has erred and in what way. And the congregation itself must then act in the matter, and, according to the findings, reverse or improve its ban. Also, our synod has made express provision that the congregation is not bound by the determinations and decisions of the presiding officer or visitor. If it feels that the officers of the Synod have wronged it, it is at liberty at any time to appeal to them itself, and first to the District Synod and then to the General Synod. (Synodical Manual, p. 31.)

Since our synod has made such provisions with regard to cases of banishment, the habit has developed among us that banished persons who think that they have been wronged by the congregation turn mainly to the praeses or the visitor and complain of their distress. Our synod has not made any regulations about this, but this habit has developed among us. And this is quite natural. It is natural that a banned person should know and place his trust in these very people who are entrusted by the whole synod, by all the congregations, to supervise the conduct of the pastors in their name. We therefore also rightly advise those who are bidden, and who wish to complain in their cause, to apply to these very people. And the officials, when such complaints come to them, have all the more reason to investigate the ban case in question more closely. It follows from this, by the way, that our synod should continue to be quite careful in the choice of its presidents and visitors.

If the apostles in the first Christian church in Jerusalem already wanted to employ such people for the office of deacon, "who have a good reputation and are full of the Holy Spirit and wisdom", Apost. 6, 3, how much more should the synod look for such men for these so important offices!

G. M.

Iowa District Convention.

The Iowa District of our Synod gathered at Fr. Hugo Grimm's congregation at Lyons, Iowa from August 21-27. The General Vice-President, Father Brand, preached the opening sermon. This, as well as the synodal address by District President Zürrer, provided an excellent introduction to the doctrinal discussions conducted by Director Büniger during the morning sessions. In a captivating manner, the speaker dealt with the life and work of the Lord on the basis of Mark. 3-6 the life, work and journeys of our Saviour. With the help of geographical sketches of Judea and the surrounding countries, he illustrated the scene of the prophetic activity of our Lord Jesus Christ. Transported there in spirit, the attentive listener could see the prophet "great of counsel," who taught and preached mightily, unlike the scribes, whose testimony no human heart could close, though it was not to all who heard it a savor of life unto life, but to many a savor of death unto death. There one could see the prophet "mighty in deed," from whom not only by his sermons and teachings streams of spiritual blessing went forth, but by his divine miracles no less great bodily blessing, whereby he proved himself powerfully to be the eternal Son of the living God, to whom is given all authority in heaven and on earth. Thus the doctrinal discussions were quite conducive to uniting the hearers in the confession: Jesus Christ is also my comfort, hope, and assurance in life and in death.

The afternoon sessions were devoted to the business of the Synod. The General Vice-President pointed out the precarious financial condition of the synod treasury. It is certain that God has allowed our Synod to grow and prosper through petition and understanding. With this, however, the obligations of the congregations and of the individual Christians among us have also grown. In the right knowledge that the kingdom of God must not suffer any loss, as much as lies in us, everyone will certainly open his heart and hand to help the above-mentioned treasury in a special way; also the treasuries of the various free churches standing in unity of faith with us have been recommended for faithful care.

In receiving the various mission reports, it also became clear how the Lord has promoted the work of our hands in the area of the inner mission in the past Synodal year. This should therefore spur us Christians not only to remember this God-pleasing work all the more fervently in our intercession, but also make us willing and ready to add the sacrifice of our hands to the sacrifice of our lips, and we should not allow ourselves to be deterred from doing so by the miserly spirit that is averse to things of the Kingdom of God and that wants to trick Christians. All the more should we Christians pray that the good God will make the apostolic sacrifices possible.

...and keep this encouragement alive in our hearts: "Let us therefore do good to every man, but most of all to the members of our faith."

In connection with this, it should be noted that Prof. J. Müller of the Negro College in New Orleans described the spiritual and physical needs of the Negroes with moving words and warmly urged upon the Synod members how this extremely difficult mission also needs our strong intercession and abundant support, all the more so since so many people do not care much for the Negroes in regard to this very mission.

But what has been said is not intended to anticipate the synodal report, but to refer to it, and it is to be strongly recommended, so that the blessing of the synodal proceedings may be bestowed on as many as possible, and as many as possible may recognize from them and joyfully confess together: Yes, "Jesus Christ, yesterday and today, and the same also forever. Amen.

I. Aron.

To the Ecclesiastical Chronicle.

America.

The state of the Synod treasury compels the undersigned Treasurer of the General Synod to approach those congregations which have not yet taken up a collection for the Synod treasury in recent times with the heartfelt request that they do so in the very near future, in November, if at all possible. It is absolutely necessary that all our congregations make regular collections for our synodal treasury.

I. F. Schuricht.

The following figures are reported **from our Progymnasiums**, which supplement the earlier information about the students at our higher educational institutions. In the institution at New Orleans 10 new pupils have entered, and 16 old have returned, making the total number 26. All the pupils are from the Southern District except two, who are from the Texas District. Two professors give the instruction. In the Progymnasium at Portland, Oreg. 5 new pupils have entered, and in all there are 15, taught by one professor and one student. In the Progymnasium at Oakland, Cal., 6 new pupils have entered, and a second class has been established. The instruction is given by a professor and by neighboring pastors. God also bless these institutions with their teachers and pupils! At our college in Hawthorne, the top class, the so-called Prima, has been established with the beginning of the new school year, and 15 L. Heinrichsmeyer has been introduced as the sixth professor, but at our school teachers' seminary in Seward the professorship which became vacant through Professor Ritzmann's resignation has not yet been filled, and a new election must first take place. From our college in St. Paul comes the news that Professor Arndt has been seriously ill for several weeks, but is now on the road to recovery.

L. F.

We **also do** not want to overlook the **newest teaching institute in the circle of our Synod**. This is the institute in Porto Alegre, founded by our Brazilian District. It was opened on May 1 with 4 students, but six more should be added in the near future. A quite suitable building, situated in a beautiful garden, has been rented and furnished for the purpose. The lessons are given by Praeses Mahler; 15 Wegehaupt is the housemaster, lives with the pupils and supervises them. The training of preachers and teachers from the Brazilian congregations themselves is all the more necessary,

tals here in North America the preaching ministry is so great and is expected to remain so for some time to come. Of the 10 candidates for the preaching ministry who were desired from Brazil this year and finally assigned to them, only three accepted their callings and traveled to Brazil. At the same time, however, two Brazilian pastors were called away, so that the ecclesiastical need there remains just as great. - From Porto Alegre, Praeses Mahler writes: "Our congregation is considering building a church. The land for it has already been bought. It lies right in the centre of our parish area. The congregation has made a very favorable purchase. The plan for the building is also ready. In a few weeks the building will be contracted out. Although our parishioners are contributing to the building costs to the best of their ability, we will have to borrow most of the necessary money. But the building was absolutely necessary, and we hope that with the help of God and good friends we will be able to get out of debt in the not too distant future. If we did not have to pay interest, we could easily pay off the whole debt in ten years with the rent we pay for our present premises. Here would be an opportunity for a friend of our Brazilian mission in North America, blessed by God with goods, to do a good work. We would be greatly helped by an interest-free loan." L. F.

The Lutheran General Council was assembled in Buffalo last month. As it was founded in 1867, this meeting marked the fortieth anniversary of that body. Special reference was made to this, as this meeting was also very numerously attended. Doctrinal discussions were also not lacking this time. Benze presented theses on "Holy Scripture as a Rule of Faith and Life," which, of course, could not be discussed in depth, and Prof. D. Jacobs had prepared theses on the relationship of the General Council to the General Synod, which were lively discussed. As is well known, the General Council was formed forty years ago by synods which departed from the General Synod on account of its lax doctrinal position, but for a number of years it has again approached the General Synod more closely by maintaining a friendly exchange of delegates with it and uniting with it in common ecclesiastical labors, D. Jacobs, however, represented in his theses the relationship of the General Council to the General Synod. Jacobs, however, in his theses, took the view that the doctrinal position of the General Synod was still not sufficient and satisfactory, and was instructed to submit his theses, which had been adopted by the Council, in person to the next meeting of the General Synod. Very closely connected is and remains the Council with the Iowa Synod, as this assembly again showed. Much time was spent on the report of the Heathen Missionary Authority. Because the difficulties in the mission field in India, which have already occupied the Council much, have not yet been removed, it was decided to send two deputies to India to make a thorough investigation. The English Inner Mission of the Council has had an income of more than P30,000 in the last two years, the German Inner Mission has supported 20 missionaries altogether, but has lost 12 churches for want of men. The German delegates to the Council therefore also held special meetings to discuss the "burning question" of where to get German pastors. This matter was to be further negotiated out of a free conference of all the German pastors of the Council. D. Schmauck was re-elected president of the council.

L. F.

Church Building Fund. It is known that the Lutheran General Synod is very zealous in founding new missions, namely

especially in the cities of the West. One can scarcely enter one of these flourishing cities without coming upon a suitable church of this body in a favorable situation. This is not only because the General Synod has for years given special attention to this branch of missionary work, but is mainly due to the fact that it has at its disposal such a richly endowed church building fund. In the 38 years of its existence the fund has amounted to P1, 282, 404, and in the last two years its income has amounted to \$175, 492, and 129 congregations have been assisted in their church building by interest-free loans. With such cash balances something can be done. In our Synod the "Church Building Funds" have only been in existence about ten years, but on every occasion the service and benefit they render to the Inner Mission is pointed out, at Synodical meetings and in the "Lutheran. The matter can scarcely have remained unknown to any congregation now that pastors and deputies report on the Synod and its affairs. What, then, is the reason that these coffers, whose usefulness and blessing are manifest, are still so little thought of?

L. F.

A so-called healer of Christian Science in New York lost his wife and three children by death and was then sentenced to thirty days in the workhouse for letting the third child die without calling a doctor. When he had served his sentence, he appeared in the meeting of the Scientists, and declared that he would have nothing more to do with Christian Science, not because he realized its folly, but because he wished to join the Divine Metaphysics Church, a fellowship as perverse and foolish as that of the Christian Scientists. Thus people who depart from the straight, level path of the divine Word are fooled. They, made wise by harm, recognize one foolish error, but immediately fall into another that is equally unbiblical and nonsensical. Alan will pity the people deceived by Christian Science and similar falsehoods when their relatives die, who often could have been saved by medical help, and especially because they suffer damage to their immortal souls through these errors. But they must also be told that it is their own fault.

L. F.

Abroad.

From Schleswig-Holstein the Free Church Father Knippenberg in Flensburg writes to the "Lutheran" as follows: "For the support which has been given to our congregation for the building of its chapel in Hadersleben from the expensive Missouri Synod, we say heartfelt thanks to our dear fellow believers in the distance. May God be a rich rewarder in mercy to all who have taken care of us! - How necessary our church work is in the old German fatherland, especially in Schleswig-Holstein, and how beneficial the building of pleasing, inviting little churches can be, I would like to bring you a recent example of this. At the end of July this year a theological book, 'Anticlericus', was put on the market in Flensburg by Father Andersen, which so radically cleans up the Old Testament and the God revealed in it that it must become clear to everyone what the church clock has struck in Schleswig-Holstein: Each of these traditions, one as well as the other, is to be regarded as legendary and, just like the anecdotes about Moses or the desert journey, is to be attributed exclusively to the imaginative writing of the

to the later centuries? Of David, whom the LORD of hosts himself had taken from the sheepfolds, that he should be a prince over his house, he says: "The most apt judgment of him has doubtless been given by Simei, when he calls him a "bloodhound"? He paints the God of the Old Testament as follows: "The Jewish Yahweh (Jehovah) is exactly like the Jews themselves, cunning, domineering, exacting, jealous of other gods, angry and vengeful like a zealous prophet, and besides full of caprice and arbitrariness, unjust and partial, and therefore full of care only for his supposed favorites. Besides these, there are also nobler and softer traits in his image, which probably originate from the non-Israelite belief in God, but these are continually clouded and impaired by the Jewish spirit? The gods of the Teutons, he declares, are dearer to him than the God who revealed himself in the Old Testament. - Thus God, the Father of our Lord JESU Christ, is blasphemed. JESUS is still retained, even praised. But JESUS is only a man to the author, for he is also said to have had only a human father, like every other man born on earth. But we know that a brother cannot redeem anyone, nor God reconcile anyone, that in him alone is salvation, who was born of the Father in eternity, and born as a man of the Virgin Mary, our HEART. Father Andersen has remained to this day the chief pastor at St. Johannis in Flensburg, and he will not be deposed; the national church already lacks the strength to do so. "

L. F.

On the upcoming feast of the Reformation, we will once again sing Luther's powerful song of battle and victory, "Eil? feste Burg ist unser Gott". No other Luther hymn is as well known, widespread, and popular as this one; no other is so powerful in its text and melody. It is only to be deplored that this glorious hymn is so often used and sung by so many who really have no right to sing it, who deny in word and deed what the hymn professes. Uniate, Reformed, and Free Protestants sing it, and many Germans regard it as a kind of German national song, like "Die Wacht am Rhein," and sing it on occasions and celebrations which are neither Lutheran nor even ecclesiastical. This is the case in Germany as in America. The "Ev.-Luth. Freikirche" (Lutheran Free Church) aptly remarks: "One sings: 'Ein feste Burg ist unser Gott', and yet denies that there is a personal God. One sings well: 'The old' evil enemy" and yet has only a pitying smile for those who still believe in the existence of a devil. One sings well:

Askest thou who he is? His name is Jesus Christ, the
LORD of hosts, and he is no other God,

...and yet thinketh Jehovah a great man. One sings well, "The word they shall leave stahw, and yet is fallen from Christ's word." The same paper reports as the latest custom that at the opening of the International Socialist Congress held a few! The same paper reports as the latest custom that at the opening of the International Socialist Congress held a few weeks ago in Stuttgart, the united workers' choral societies of Stuttgart and Kannstadt, accompanied by the organ, sang a cantata with text and music in imitation of the old Luther song. In the process, however, Luther's beautiful words had been shamefully changed to: "Ein' feste Burg ist unser Bund," etc. This is very significant, for the Socialist leader Bebel and his followers do not want to know anything about a God, but their godless covenant is the idol they serve. "What would Luther say to this, if he were still alive and heard that such mischief is being done with his song? "

L. F.

Luther's Small Catechism.

Valerius Herberger, a faithful Lutheran preacher at Fraustadt in Poland, who died in 1627, speaks out in a sermon on Luther's Small Catechism thus:

"Our Doctor Martinus has become a general schoolmaster of all Germany and many neighboring kingdoms. By his Small Catechism he governs all Protestant schools, as is also done at nns in Fraustadt. That is why our schoolboys appear every Sunday and feast day in our church to the Kripplein Christi and do a school law and let publicly hear what they have learned from the Katechismo Lutheri. The whole world cannot be sufficiently indebted to him for the Catechism, which is Luther's masterpiece and little book of art. No one before him has been able to put the noblest main points of Christian doctrine into such a small, short, and comprehensible form. The first word in the Catechism was heard before him by John in his Revelation. For just as the angel begins, "Fear God," so the first line of the Catechism begins, "We ought to fear, love, and trust God above all things?"

"The Catechism is a certain, infallible guide for us in all matters of religion. If you want to know what to think about the invocation of the saints, the first line soon tells you: 'We should fear God above all things, love and trust not the saints. Likewise it follows that we should pray: 'Our Father, who art in heaven'; what goes against this we should not swear by.

"So you want to know whether it is right that the reverend sacrament of the altar is only needed in one form, the Catechism will show it to you as clear as day. In sum, you can refute all the fluttering spirits' jugglery from it; and what is more, the noblest art of dying is deliciously shown to us in the Catechism.

"First, weep for thy sin Against the holy ten commandments. The contemplation of the ten commandments, with God's gracious help, will bring thee to the knowledge that thou hast sinned much, very much, against thy God, and that thou art corrupt in sins according to thy whole nature; and cry unto God, Alas. O Lord, blot out all my sin!

"Secondly, take comfort in the grace of the heavenly Father, in the merit of Jesus Christ, and in the powerful assistance of the Holy Spirit. Consider all the words of the second chapter, and only say with confidence: God the Father is my Lover, God the Son is my Redeemer, God the Holy Spirit is my Comforter; how should I be sad?

"Third, pray with devotion the holy Lord's Prayer.

"Fourth, Take comfort in thy holy baptism, wherein God hath established the covenant of grace with thee, that he should be thy dear Father in Christ, and thou his dear pardoned child.

"Fifth, take comfort in holy absolution, wherein it is said unto thee: Be of good cheer, thy sins are forgiven thee: the LORD hath taken away thy sin.

"Sixth, Rejoice in the precious treasure of Holy Communion; JESUS Christ hath pledged himself against thee with his own body and blood; thou shalt indeed be saved through him. Christ is truly thine, thou art truly thine; thereupon thou shalt be glad.

"Seventh, resolve to give hearty thanks to God. Begin to do as much as possible in this life, and there in heaven accomplish it. This is a noble art of dying. Blessed is he that hath learned it!"

"Out of deep distress I cry unto thee."

As early as 1524, Luther, the nightingale of Wittenberg, who sang the German people out of their spiritual slumber with her morning songs, transcribed the 130th Psalm into a German hymn, and in it not only expressed his own deep heartfelt experience, but also showed his people the right evangelical way of salvation: forgiveness is with the LORD, that one should fear him, but not with the indulgence merchant or with the pope or with the saints. In the same year, May 6, 1524, a poor old man, a draper of his trade, sang this song in Magdeburg and sang it to the people in the marketplace near the old stone image of Emperor Otto. Many citizens stopped to listen and joined in. Then the mayor sent his henchmen and had the Lutheran psalm singer and peddler put away. But in the city of Magdeburg, which was already decidedly evangelical at that time, there was a great uproar about this. Two hundred citizens marched before the town hall and demanded through their spokesman, a respectable citizen, the release of the prisoner with the declaration: "We want to take refuge only in the eternal Lord and Bishop Jesus Christ, who is confirmed by divine oath. He is our captain, and with him we will fight like knights. This also prevailed: the clothier was freed, Magdeburg remained Protestant, and the song continued to spread happily through the country:

Out of deep distress I cry to thee,
Lord God, hear my call! (No. 214.)

A Lutheran Christian in the Papacy.

An old monk once asked the young monks in the monastery what they had practiced so far. One boasted that he had never eaten meat, another that he had never slept on a bed, but always on the hard, cold floor; a third, a fourth, and several more told how they had chastened their bodies in various ways. At last the old man said: "My practice is the best, and I will tell it to you, for it is fair that the young should learn from the old. When the sun rises, I rise towards morning, and fall on my knees, and say: /O God, have mercy on me poor sinner! The sun rises in heaven, dear heavenly Father; thy mercy also arise in my heart, that I unrighteous man may be blessed.' When the sun is at high noon, I turn toward noon and say: 'O Lord JESu, thou art the Sun of righteousness, thou art my righteousness; thy righteousness covereth my sin and unrighteousness, that I may be saved/ When the sun is set, I turn toward evening and say: 'O Holy Spirit, the sun in heaven is going down, let not the sun of my righteousness, JESum Christ, go down in my heart, but glorify him in me, that I may consider every moment how through him I have forgiveness of sins, hope of the resurrection of the flesh, and eternal life true and certain and amen, and rule my heart, that in holiness and righteousness pleasing to thee I may conclude my life.' When it is grown dark, I turn toward midnight, and say, My God, dark is all there; mine eyes also shall grow dark. O God, when the dark night of my death comes, help me not to despair. Forgive me my sins; I will also gladly forgive them that afflict me; and help that I may blessedly depart from this world, and inherit eternal life, by grace for Christ my Saviour's sake. Amen."

Desolation in the papacy.

A preacher was once driven by a terrible storm in the Black Forest of Baden into a small house where a darkly dressed woman sat sadly at the table. Although the "Ave Maria" was rung from the nearby tower, she did not pray, but only wept silently. When questioned, she said that she was so sad because she had no peace and did not know where she stood with God. On the advice of her parish priest she had done everything possible - she had placed large candles on the altar, practiced all kinds of fasting, taken part in arduous processions for the benefit of the holy father, and the like; but all this had not given her peace of heart. Finally her beloved husband was killed by a huge fir tree while cutting wood. Then a Jesuit priest had told her that this was an atonement for her sin; now she could be at peace. "But I was not, and I am not yet," lamented the woman, grieved to death. It was soon found that she knew nothing more of JESu than that he was the Son of the Blessed Virgin and a great saint, to be invoked likewise with the other intercessors. The delight with which this soul absorbed the gospel of the Saviour of sinners, and how soon she understood him, can only be imagined by one who was once blind and cried out for the light, and then his eyes went out.

A prayer of Luther for rain.

In the year 1532, on the 9th of July, D. Luther was walking in his garden. It had not rained for a long time. When he saw that everything was very dry, he prayed to God and said: "Dear God, you said to King David that you are near to all who call upon you, who call upon you earnestly; how is it then that you do not want to give rain, although we have been crying and asking for a long time? Thy fountain hath abundance of water, and I know that we cry with our hearts, and sigh with longing. Well then, if thou wilt not give us rain, thou wilt give us something better. Narrow morsels and peace in the land is better than a fruitful year consumed by the enemy. But, dear heavenly Father, pray over me for the sake of your dear Son Jesus Christ, who said, 'Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you.'" Thus the man full of the Spirit spoke in childlike faith, and while he was still praying, he was heard and it began to rain.

Luther's Songs.

It is quite a curious fact that Luther's bitterest enemies nevertheless sang his powerful songs. Among the fiercest opponents was Duke Heinrich of Wolfenbüttel. In his court chapel were sung the songs, "Es wollt' uns Gott genädig sein," "Wir glauben all' an einen Gott," "Vater unser im Himmelreich," "Ein' feste Burg ist unser Gott," and others. The Roman priest made representations to the duke that he was not allowed to sing such songs. When he then inquired what kind of songs he meant, the priest answered: "Most gracious Lord, they are called: Soon the prince said, "Well, shall the devil have mercy on us? Who else shall be merciful to us but God alone?" "So," Selnecker adds, "the priest passed with shame and was rejected, and Luther's spiritual songs were continued and kept their place."

Luther's Last Prayer.

"Dear God, I am very sorry and afraid, I am going there," said the dying Luther to the bystanders. When his friend Justus Jonas and Cölius, the count's court preacher, wanted to calm him down, because a healing sweat had broken out on him, he replied to them that it was a cold death sweat. Then he began to pray: "O my heavenly Father, one God, and Father of our Lord Jesus Christ, thou God of all comfort, I thank thee that thou hast revealed to me thy dear Son Jesus Christ, in whom I believe, whom I have preached and confessed, whom I have loved and vowed, whom the wretched pope and all the wicked revile, persecute, and blaspheme. I beseech thee, my Lord Jesus Christ, let my soul be committed unto thee. O heavenly Father, though I must leave this body and be torn from this life, yet I know assuredly that I abide with thee forever, and that no one can pluck me out of thy hands." Then he spoke clearly three times in Latin: "God has loved the world," etc., also the saying: "We have a God who helps, and the Lord God who saves from death," Ps. 68:21. Then, while Cölius was pouring into him another spoonful of special, delicious medicine: "I am going away, I will give up my spirit" -- finally three times in quick succession: "Father, into your hands I commit my spirit."

I want to go home.

Johann Mathesius, this faithful disciple and friend of Luther, the godly preacher of Joachimstal, had preached on the 16th Sunday after Trinity in the year of his death about the gospel of the young man at Nain, very movingly about the hope of eternal life and that the elect would know each other there and that all the pious and blessed would be restored to their parents and friends. Thereupon he slowly descended from the pulpit, and, arriving at the stairs, the book fell from him. Two miners sprang to his assistance, and conducted him to the sacristy. Here he said, "Ei, wie ein harter Schwindel ist mich angekommen; ich muss ausfannen, sagt D. Luther, es sage der Schirmmeister dazu, was er wolle; mein Kopf wird mir schwach." The bystanders now sing to remind him of his sermon and of the Lord JESUM Christum, and to comfort him heartily. "I have no terror," he said in a faint voice. "Blessed are they that die in the LORD! I will go home!" Because the bystanders understood it as if he wanted to go home, they sought to get a chair and then carry him to his parish apartment. They told him so, but he replied, "Not there home!" Now, as the train with the dying pastor was on its way, he spoke the words from the 73rd Psalm, "Though my body and soul languish, yet, God, thou art ever the comfort and portion of my heart." Arrived at his parlor, they laid him on the bed, stripped him of his clothes, and prayed. The doctor had already come into the sacristy, and had not departed from him; all human means were employed to preserve this precious life; but hope was fading the longer. After an hour, when he had been brought home, he began to gasp violently; it was the harbinger of approaching death. This did not last long. At 1 o'clock in the afternoon he passed away, that even the bystanders were not aware of it, until the breath ceased and he began to turn a deadly color. The report adds: "O a blessed end! Let my soul die the death of this righteous man, and let my end be like that end!" The day of his going home was October 8, 1565.

Obituaries.

On Michaelmas the holy angels carried the soul of Fr Georg Bartling home to Abraham's bosom. He had been ill for almost two weeks, as the doctor explained, with inflammation of the stomach. On October 2, the funeral service was held in his former church, after which the disinterred body was taken to Chicago for burial. The deceased, educated at our institutions in Fort Wayne and St. Louis, had been twenty years in the holy preaching ministry in August. Five years he had labored in rich blessing in Medina, N. Y., and vicinity, and fifteen years in his Gethsemane congregation at Buffalo, N. Y., where he was a member of the congregation. He has brought his age to something over forty-three years. Besides his aged parents and brothers and sisters, he leaves a deeply afflicted widow and five children. May God in mercy heal the wounds he inflicted! Aug. Senne.

It pleased the Lord to take Louis C. Kaufmann, a student at our institution in Addison, at the home of his parents, after a short but serious illness, on August 15, at the age of 15 years, 4 months and 20 days, to take him from the vale of tears to heaven. His body was buried to the ground in Cleveland with a large attendance on August 19. Isa. 55:8-11. I. J. Walker.

New Drurksachen.

Eighteenth Synodal Report of the Minnesota and Dakota District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1907. 61 pp. 5X8". Price: 12 Cts.

This time a presentation was received and discussed on two topics from the Minnesota and Dakota Districts: first, on the call to the preaching ministry and the election of deputies (speaker: 14 H. Bügel); second, on the nature of justifying faith (speaker: D. F. Pieper). The latter paper contains the following two propositions: 1. Because God in Christ is already perfectly reconciled to man, faith, which accepts the reconciliation, is not a value of the law, but only the means of appropriation ordered by God and wrought by God. (2) Because justifying grace is external to man in the word of the gospel, justifying faith is not an inactive constitution of the soul, but always the grasping or willing of grace wrought by the Holy Spirit. Both these things are proved with the greatest clearness to be the doctrine of the Word of God: and I would strongly encourage every one who has any doubt of this, to read this proof again. The proceedings give a concise overview of the vast extent of the work of the Inner Mission in this district, and of the needs of this work.

Second Synodal Report of the Texas District of the German Ev. Lutheran Synod' of Missouri, Ohio, & n. St. St. Louis, Mo. Concordia Publishing House. 1907. 84 pp. 514X 814. price: 17 cts.

In this Synodal Report the Scriptural doctrine of the eternity of the punishments of hell is treated in detail. The speaker, Prof. Dau, shows very vividly, first of all, that it is indeed the teaching of Holy Scripture that God visits all His enemies with uninterrupted and unceasing punishments of body and soul after their departure from this life, and inflicts these punishments according to His justice. Then he turns against those who deny the eternity of the punishments of hell - and there are enough of them to this day - and in doing so he shows how they falsify the Holy Scriptures by misinterpreting many passages in an evil and dangerous way for the soul. What the Scriptures teach us about the eternity of the punishments of hell is a necessary and useful doctrine that must be believed and not concealed or weakened. This out-

The final words of this serious doctrinal discourse are: "Lord, help us even in the last end! Lead us safely past hell into the eternal Father's house! Amen." K.

This and That from the Life of an East Indian Missionary.

By C. M. Zorn. With a preface by Prof. D. A. L. Gräbner. Second, richly illustrated beginnings. St. Louis, Mo. Concordia Publishing House. 1907. XII and 292 pages 6X9, bound in cloth with gilt title and cover decoration. Price: P1. 25.

We cannot better advertise the second edition of this really very interesting book than by reprinting here a part of the preface with which our blessed Professor Gräbner introduced the first edition twelve years ago. At that time, he wrote of this book in his fine manner: "Images and figures that we have never seen in this country are presented to us by the author from his memory in colorful diversity. And in doing so, he introduces us to a country and a people that, although far away, far away, has recently come very close to our hearts, or should have, and that can claim our warmest interest. For it is India, and in India the Tamul country and the Tamul people, the land and the people to which we have sent our Gentile messengers, where in our name and on our behalf the work of the Lord is to be done, the noble seed of the pure gospel is to be scattered, and under God's mild rain and shine of grace the great harvest of joy is to be gathered to the day of the sheaves. And also how it happens in such work, the missionary work in India and in the Tamulenland, what kind of bulwarks of Satan are to be taken, is brought before our souls here from the life and work of your missionary; We listen to him as he teaches the simple-minded, drives in the contrarians, deals with individuals, preaches to the multitude, drives the word in season and out of season, yes, we accompany him on his journeys until we almost feel at home on the wondrously strange mission field. Thus the book will contribute not a little to the fact that the mission reports, which will arrive from our heathen messengers, will be all the better understood and therefore all the more read, and will also work all the more lively participation for the work of our heathen mission in the East Indies: and if this happens, the very purpose which the dear author would like to serve with his book will be achieved."- We add now that the whole arrangement is a splendid one, that this second edition is richly illustrated, adorned with more than 80 pictures, and that the net profit of the book goes into the synodical treasury. It is a very suitable gift work, and young and old will read it with interest and profit, and take it up again often. - L. I.

Proceedings of the Tenth Convention of the Evangelical Lutheran Synod of Missouri and other States. 1907. American Lutheran Publication Board, Pittsburg, Pa.. 112 pages 6X9. Price: 20 cts. postage prepaid.

This is the Synodal Report of our English sister Synod, containing an important paper on the doctrine of conversion by Prof. ('. A. Weiß, and a detailed report of the business of the last Synodical Assembly. At the end there is a 24-page index to all the Synodal Reports of the Synod which have hitherto appeared. We commend this report to the attention of our readers. L. F.

The Glory of the Reformation. A Program for the Reformation Festival and Children's Day. American Lutheran Publication Board, Pittsburg, Pa. 1907. 19 pp. 6X9. Price: 5 cts.; price per dozen: 50 cts.; price per hundred: P3. 50 and shipping cost.

Although this advertisement will come too late for this year, we would like to draw the attention of those interested to this English Reformation Liturgy, which deals with the history and significance of the Reformation in 62 questions and answers, includes suitable songs with musical accompaniment, and at the end clearly compiles the most important deeds from Luther's life and presents some lectures for a children's mission. L. F.

Lessons for Lutheran Sunday Schools by A. T. Hanser,

Pastor. Lutheran Publishing Co., 214 Southampton St., Buffalo, N. Y.

We are pleased to call attention once again, by request, to these quite useful Sunday School lessons, which have been published in two editions, one in

for the older and one for the smaller pupils, and published in both German and English. A booklet is issued every six weeks: the lessons of each booklet form a whole, and correspond to the season of the church year. Each booklet is illustrated, and under each lesson are presented questions about it. The price of a copy is 25 cents fir what year; 10 copies cost P2.00, 25 H4. 50, 50 ^7.00, 100 \$1.00. Specimen copies and lesson plan will be sent free on request. L. F.

Johann Wolfgang Franck. Geistliche Melodien mit neuen Texten für alle kirchlichen Feste und zur häuslichen Erbauung versehen von Karl Storch und für eine mittlere Singstimme mit Begleitung der Orgel, des Harmoniums oder des Pianosorte ausgearbeitet von Rudolf Palme. Breitkopf und Härtel. Leipzig and New York. 55 pages 11X8.

In drawing attention to this new collection of Franck's melodies, we believe we are doing a service to all friends of good, Christian house music. Johann Wolfgang Franck lived as a general practitioner in Hamburg around the middle of the 17th century, but at the same time he was one of the most prolific composers of his time. When, just fifty years ago, Breitkopf und Härtel published the first collection of his sacred melodies in the exemplary arrangement by Engel and Osterwald, the thirty songs of this collection were immediately recognized as true pearls of Christian house music and have since, wherever they have been known and sung, delighted and edified hearts and minds. They are also truly among the most beautiful we know in this field. Now a second, hitherto completely unknown collection of 25 further melodies by Franck has been found in an edition published in 1682. A. Storch has replaced the awkward old texts with new ones, and Prof. Palme has harmonized the pieces, which are set only for soprano and bass. The songs are partly about the festivals of the church year, partly about the Christian life. In our opinion, these melodies do not quite reach the level of the first collection, but they are a valuable gift for all who want to enjoy noble, heartfelt Christian music. The price of the booklet has not been stated, but judging from other publications of the publisher, it will be about 70 to 80 cents. L. F.

Bist nun gekommen, du Heiland der Welt. Christmas hymn for mixed choir, solos and organ, composed by Fritz Reuter, 975 N. Lincoln St., Chicago, Ill. 10 pp. 7X1014. Price: 15 cts; price per dozen: P1. 75. postage extra.

Christmas carol for four-part male choir a capella. Full of the same. 5 pp. 7X1014. Price: 15 Cts.; price per dozen: P1. 50. postage extra.

Both pieces are again characteristic, neatly worked out, in a genuinely ecclesiastical style and really setting the underlying text to music, excellent compositions, which we recommend to our wedding choir members. No. 1 is written for solo choir, ehvr, baritone solo or unanimous children's choir with ehorbeglcitung and final choir, whereby the organ accompaniment also bears witness to the musical prowess of the composer. L. F.

Ordination and Introductions.

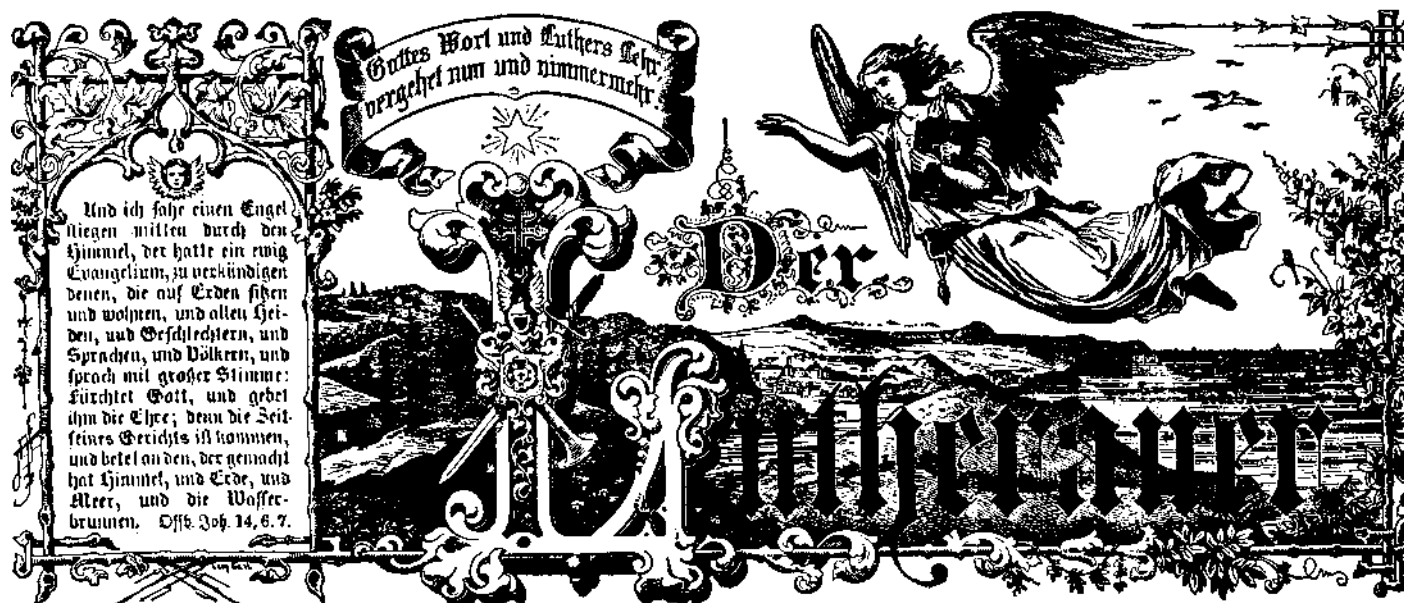
Ordained and inducted on behalf of the District President concerned:

On the 19th of Sonnt, n. Trin.: Kand. C h r. Albers at the church zn Parboro, Tex. by A. Im. Eckhardt.

Introduced on behalf of the district presidents concerned:

On the 18th of Sonnt, n. Trin.: A. P. D. Müller in the parish at Tvpccka, Kans. by A. F. W. Pennekamp. - A. T h. G ö ß w e i n in the congregation at Corning, Mo., by A. C. H. Lentzsch. - A. M. Töwe zun. in the parish at Johannisburg, N. P., by A. Ph. Laux. - A. H. Schütz in the parish at Alcester, S. Dak. by A. W. Rehwaldd.

On the 19th of Sonnt, n. Trin.: A. H. Diemer in the church at Dudleystown, Ind. by A. F. W. Pohlmann. - A. E. Hafner as missionary director of the Kansas DistrictS at a missionary festival at Lcavenworth, Kans. by A. F. Pennekamp.



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What will be the nature of the teaching that will be taught in our new teaching halls?

Speech delivered at the dedication of the new asylum building in St. Louis by F. Pieper.

Dearly beloved, dear fellow believers and confessors!

The new seminary building, which we are today publicly handing over for use, is to serve primarily as a teaching building. This was the great deficiency that we have felt in our institution for years: there was a lack of sufficient space in the teaching halls. This lack has now been remedied by the new building. Three large teaching halls have been built into this new building, which provide sufficient space and light for the increased number of students. From now on, teaching in our theological college will take place primarily in these splendid lecture halls.

But, dear fathers and brothers, large teaching halls belong only to the external things, to the things that have no value in themselves in the Christian church. Large lecture halls, like large church buildings in general, only acquire their value through the fact that the right teaching resounds in them. If in great halls of learning and great church buildings not right doctrine is taught, but false doctrine is presented, then they become great halls and gates of destruction. So at this dedication ceremony we rightly ask: What kind of doctrine will be taught in our new, splendid teaching halls?

To this question I give the short answer, but one that completely covers the matter: God's Word. God's Word, to the exclusion of all human opinions and views, will be presented here as the right doctrine and the only one justified in the church. If further explanation is desired, I will add: In our institution we teach, as befits a theological university, carefully all parts of the

Christian teaching. We teach about the creation of the world and of man. We teach about the fall of man, through which sin, death and damnation came upon all mankind, and about the redemption that came through Christ. We teach of conversion, of justification, of sanctification and good works. We teach of the means of grace, of the church, and of the preaching ministry. We teach of death, of the resurrection from the dead, of the last judgment, of eternal blessedness, and of eternal damnation. But concerning all these things we teach God's doctrine in opposition to man's doctrine. For about all these things men have also expressed their views in word and writing. The pope has expressed his own views on this. The theologians of all ages and of all shades have expressed their own views on this. And now our position is this: not what men have thought and still think about the whole of Christian doctrine and about the individual pieces of it, but what God thinks about it and has revealed in His Word, we present in our Concordia as Christian doctrine. This is what we mean by teaching the Word of God to the exclusion of all human opinions. Let us take some examples. Concerning the creation of the world, men have always had their own opinions, and have also made them known in Christianity. Some have condensed the six days of creation into a single moment, because they think that creation in a moment better suits God's majesty; others have extended the six days of creation into six periods of long duration, because they think that the Scriptures must be harmonized with the alleged results of human science. We teach the Creator's view of creation, which he revealed in his Word, namely, that in six days God created the heavens and the earth and all that is therein. - Also, concerning the redemption of mankind, a whole series of human views have been expressed up to this day.

ten s Christian doctrine is put forward. Most in outward Christendom hold that human works are necessary, besides Christ's merit, for the attainment of God's grace and blessedness; others go so far as to maintain that Christ's merit, that is, the vicarious satisfaction of the incarnate Son of God, is not necessary at all for beatitude; that God forgives sin without Christ's blood and righteousness. All these human views are of no account to us. We teach about the necessity of redemption, about the person of the Redeemer, about the work of redemption, and about the appropriation of redemption, what God Himself teaches about it in His Word, namely: God forgives sin for the sake of Christ's perfect merit alone, without regard to human worthiness and works, through the gospel to be believed by men. - Even the Scriptures are disputed within Christendom, namely, whether they are God's infallible Word or not. In the light of human science, it is argued, perhaps in our day, that the Scriptures cannot be held to be God's infallible Word. We do not teach here what men think of Scripture, but what God Himself thinks of Scripture, what Scripture says of itself, namely, "All Scripture inspired by God," and, "Scripture cannot be broken." This is the doctrine of Scripture which is here advanced in our institution as Christian doctrine. In short, Christian doctrine is to us divine doctrine, *doctrina divina*, "divine" not merely in the sense that it is about God, but "divine" in the sense that it is God's own doctrine as distinguished from human views. As Luther is wont to say of Christian doctrine, "The doctrine is not ours, but God's is it, who only hath called us to be servants and ministers over it."

I know very well that this speech sounds strange to many in Christianity today. But this is because many in Christianity today have become strangers to things that should be self-evident to every Christian. The Christian church is not a man's house, but God's house. Therefore - this is God's revealed will - in the Christian Church the teachings and views of men, whether they be called pope, bishops, theologians, emperors or kings, are not to apply as doctrine, but only the word of Christ, the master of the house. Thus the apostle Peter writes of the doctrine which is right in the Christian church, "If any man speak," viz. in the Christian church, "that he speak it as the word of God." Of the false prophets Jeremiah says (chap. 23:16): "They preach their heart's face," that is, their own thoughts and views, "and not out of the LORD'S mouth." "Out of the mouth of the LORD"-this, by God's grace, will remain our watchword in our teaching institution, even if all men's mouths should open against us. If we wished to express the character of our institution in an outward inscription over the entrance gate of our institution, it would read something like, "Here we do not speculate, but teach God's word."

It is objected that in this position we confuse two things: teaching in a theological college and preaching in a church. At the most, one still wants to admit that the pastor in the pulpit at the

The theological professor, however, must "go one step further." He must form Christian doctrine into a scientific whole and thus raise it to the level of knowledge. He must shape Christian doctrine into a scientific whole, elevate faith to knowledge, and therefore teach not directly from Holy Scripture but from his own consciousness. But this is a great error. First of all, the rule, "If any man speak, let him speak it as the word of God," is quite general, and applies also to the theological professor. Even the theological professor does not have the right to present his human views as Christian doctrine, but he, like every Christian and every pastor, is bound by God's Word. Luther reports that while reading, studying, and writing, many a thing occurred to him concerning Christian doctrine, but that he let it all drop out again as soon as he realized that it was not God's Word. Next: Even the theological professor does not know one iota more about the content and connection of Christian doctrine than is revealed in God's Word. It is a great self-deception if he thinks that with his knowledge of Christian doctrine he can go even one line beyond God's revelation in the Word of Scripture. To be sure, the theological teacher has knowledge and skill: Knowledge of languages, of history, even of philosophy, which Christians in general do not have. But with all this knowledge and skill he does not grow beyond God's Word. Rather, all this knowledge, properly used, only serves the reception, the understanding of the revealed Word of God and thus your faith in God's Word and teaching from God's Word. Luther therefore rightly says that neither typing nor groping applies in theology, but that the beginning, middle and end of theology is to believe God's Word.

I hear the further interjection: But where is God's word? Where is God's word to be found for sure? You take it for granted that God's Word can be found somewhere in the world and therefore can be believed and taught. That, however, is entirely our position. But that is also the position of Christ. When Christ says, "If ye abide in my word, then are ye my disciples indeed, and shall know the truth," he naturally supposes and has naturally provided that his church should have his word and know where to find his word. If in our day, in the midst of Christendom, we are uncertain about this, it is because we do not turn our eyes to the right place, we do not see the forest for the trees. Where must we look? We have not the Word of God, by which Christ has made us abide, either in the shrine of the Pope's heart, or in the heart of the zealots, or in the shrines of the pope. We must not look for the Word of God in the heart shrine of the Pope, nor in the hearts of the zealots, nor in the heads or the so-called Christian consciousness of the theologians, but in the Holy Scriptures. The Holy Scriptures are Christ's Word, which He gave to the Church through His prophets and apostles. How do we know this? For this we know to lead the historical proof, which is not shaken by shrewd human research even of modern times, but only confirmed. But above all things: As the light of the seed testifies to itself as light, so the Holy Scriptures testify to themselves as God's Word. And Christians bear witness in faith

such a testimony with him. As a child recognizes his father's voice, so the Christian recognizes the word of Scripture as the word of his spouse.

But where does that leave human science? Let us leave it where it belongs, namely, on earth, with the things of which it still knows something, with the things that concern this life. But of how sinners were reconciled to God after the Fall, namely, through the blood and death of the incarnate Son of God, and how sinners now in their turn obtain God's grace, namely, through faith in Christ, without any works of their own, of this nothing has ever come into a man's heart, nor has any supreme authority of this world ever known it, and of this, therefore, even human science in its highest formation knows absolutely nothing. Therefore it is not science, but unreason, if any one wants to "draw" the Christian doctrine in any way from human science, or in any way to conform it to human reason! Rather, the only truly scientific way, that is, the only way that corresponds to the matter and leads to a sure, reliable knowledge of Christian doctrine, is if we draw Christian doctrine merely from the Scriptures and measure it merely by the "Holy" Scriptures; as the Savior says to the Church, "If ye abide in my speech, ye shall know the truth." In abiding in Christ's speech is knowledge, sure knowledge of Christian truth; in departing from Christ's speech is error and dissipation, as modern theology sufficiently proves. If we want to remain certain and united in the truth, we must maintain that Christ's word and nothing else is our speech, especially in our theological university.

But where is the freedom, the freedom of the theologians and then also the freedom of Christians in general? I know very well that nowadays, in the midst of Christianity, there is talk of unworthy "slavery to the letter," etc., when we inculcate that, as all Christians, so also the theological teachers are bound by the words of Scripture. But what blindness is revealed in this" objection! Precisely in being bound to God's Word, in abiding in Christ's speech, there is freedom, as Christ Himself says: "If ye abide in my speech . . . ye shall know the truth, and the truth shall make you free." All those, on the other hand, who still wish to give a place to human opinion, human views and opinions, in the determination of Christian doctrine, remain servants of men, servants of their own uncertain opinion, or servants of the uncertain opinion of other men. May never a theologian who teaches at our institution become so ignorant as to consider it unworthy servitude "to whom" he is bound by God's Word. I ask, "Do we call" this servitude, when a child of God in "his" walk strictly conforms to God's commandments, and not to his own opinions? No, say we all, as with one" mouth: that is not bondage, but" that is right liberty. The Christian walks freely and cheerfully in God's commandments, as in a paradise. Neither is it bondage, however, when, in regard to Christian doctrine, Christians, and especially the teachers of Christians, adhere exactly to the word of Scripture, and

neither from it nor to it. They walk in the faith which is once for all given to the saints in the Scriptures, as in a paradise. They live and move in it "never the fish in" water. On the other hand, all Christians, and especially theologians, are out of their element of knowledge and life, and in the position of a fish out of water, if they even think about the articles of Christian doctrine without God's Word. doctrine without God's Word.

But now, in conclusion, how does such willing submission to God's Word come about among us? Honored fathers and brethren: then, "call the chief article of the Christian"" Religion, the Article of Justification, sits not merely in the head, but in" heart"". If we lie before God in the dust"" as poor sinners, having no worthiness of our own before God, but"" hoping for grace only for the blood of Christ's sake, then we also renounce"" all wisdom of our own in regard to Christian doctrine, then we humbly say"" to God, "Speak, O Lord, whom"" thy servant heareth!"" Self-righteousness, Pelagianism, Synergism, etc., has always for its companion contempt of the authority of God's Word, open and covert denial of the inspiration of Scripture, "never history proves. On the other hand, to whom Christ's merit is the only righteousness before God, to him also Christ's speech is the only wisdom. God keep us the pure gospel, the Bible doctrine of justification! Where the doctrine is in the heart, there is the Holy Spirit, there is fear of God's Word, there is love for truth and righteousness, and hatred of error, false doctrine, and unrighteousness, there is also the right courage to fight, which is necessary so that God's Word in doctrine and life may remain on the plan with us, in short, there is walking in the truth in doctrine and life, and the end is eternal blessedness. May the triune God, Father, Son, and Holy Spirit, the one true God, be exalted for ever and ever! Amen.

The right church discipline commanded by God.

14.

Now that, with God's help, the whole procedure of church discipline has been set forth," "Morde," let us conclude with a few points in this last"" article, there are a few more points to be mentioned, which are more of a secondary nature, but which are by no means without importance.

If the congregation has a church discipline case before it and it is to be dealt with at the meeting, it is of course very desirable that as many members as possible who are entitled to vote should turn out. All should come who can make it possible. It is therefore certainly to be recommended that the pastor, when announcing the meeting, draw attention to the fact that there is a case of church membership, and that the members are entitled to vote. It is therefore certainly advisable that the pastor, when announcing the meeting, draw attention to the fact that there is a case of church discipline, and that he urgently invite the members to come and only to let themselves be kept away by real need. And the members entitled to vote should realize that cases of banishment are of great importance, since it is really a matter of the weal and woe, not only of the temporal, but also of the certain weal and woe of a brother. No one should be absent without need, everyone should be ready, and not out of

Stay away from indifference. Not everyone, however, will take an active part in chastisement and admonition, although it is desirable that many should do so, especially those who have received from God special gifts for chastisement and admonition. But each one should follow the proceedings with great attention and see to it that nothing is missed to save his brother. If anyone sees and recognizes that something is not right, he should immediately call attention to it. Finally, each one should cast his vote to the best of his knowledge and conscience, without fear or complacency. This, too, every member can and should do in these important proceedings: he should pray and sigh to God that he may bless the efforts of the congregation, that he may have mercy on the sinner, and direct his heart to repentance. It is a great thing when a church has many such faithful prayers. "The prayer of a righteous man, if it be earnest, is very powerful," Jas 5:16.

If a ban case is before the municipality, then it belongs to the most important things, which occupy the municipality at the time. The discussion of an excommunication case should therefore always precede the business of the congregational meeting. It is not right for a congregation to occupy itself first with all kinds of other things in its meeting, often with quite unimportant, external business, and to spend a great deal of time on it, and finally, when the time set for the meeting is already drawing to a close, the matter of church discipline comes up. Then there is not much more to be said about the case, and the matter is either cut short, or the case drags on unduly long from one meeting to another. This is unjust and unkind to the one who is under church discipline. When a congregation acts in this way, it shows that it does not yet rightly recognize and consider what searching love demands of it toward a brother who has fallen into sin. If the congregation has disciplined someone, it must usually take his case first, or at least fairly soon, in its meetings, and not postpone it to the end of its meetings.

A congregation cannot be blamed if it sometimes conducts its church discipline cases in closed session, that is, if it asks all those who are not members of the congregation to leave the meeting during these proceedings. Strangers sometimes present themselves at such hearings out of mere curiosity, who may only laugh and scoff at these serious, important matters. This procedure is especially advisable for a congregation when it concerns sins that deprive the sinner of his good name in the eyes of the world and are also dealt with by the secular court, for example, sins against the fifth and sixth commandments.

Finally, a congregation must see to it that the minutes of these proceedings are accurately and carefully drawn up. We have seen that under certain circumstances a congregation must prove to other congregations and Christians, even to the officials of its synod, that its banishment proceedings are lawful. It must be able to show at all times from its minutes that in the case in question everything has been done according to God's Word, that no essential part of the ban is lacking. The congregation must therefore be careful and diligent

in the adoption and acceptance of these minutes. If the congregation does not have skilled and experienced minute takers, the pastor should assist in taking the minutes. However, it is neither necessary nor desirable for the minutes to reflect exactly, by stenographic record, everything that each person said. But they should clearly and sharply show that all the essentials of the banishment process according to God's Word have been observed by the congregation. The minutes should clearly state the sin or sins for which the brother has been taken into church discipline. They should show that, in cases of private sin, the steps of fraternal admonition have also preceded, and thus the case really belonged before the church. They should show that the excluded man had his sin held up to him, that he had been punished by the church with all patience and earnestness, and yet that he had not heard the church, but persisted in impenitence, so that all the punishment of the church was in vain. They must finally show that the congregation, unanimously and unconditionally, passed the banishment resolution and punished him. They must finally show that the congregation, unanimously and unconditionally, passed the sentence of excommunication and declared the brother to be a heathen and a publican. These are the main points that should be found in the minutes of the congregation's banishment case, so that they can prove their banishment proceedings at any time.

In these articles, the banning procedure is described as a rule. We are well aware that questions and difficulties may arise in the course of individual banning proceedings which have not been touched upon here. It is not possible to consider every single possible case in advance. In each individual case the congregation must always ask their God and Saviour for the right enlightenment and wisdom, for the right courage and the right trust in God, so that in each case they may recognize what is right and pleasing to God, and also do and carry out what they have recognized. In the very place where He prescribes church discipline, the Lord has given us the promise: "Where two or three are gathered together in My name, there am I in the midst of them," Matth. 18:20. He wants to be with His congregation when they deal with a sinner in merciful love. He wants to stand by her and admonish and punish through her and win the sinner, or if he repels all love, declare him a heathen and a publican. Thus a church, and every single member of it, may and ought to entreat and call upon him cordially, that they may know and do his will. And the Lord goes on to say in the same place, "If two of you shall become one on the earth, why it is that they shall ask, it shall be done for them of my Father which is in heaven," v. 19. The Lord will hear the petition of his church, and give her the spirit of wisdom and understanding, of power and strength, at her supplication, that she may do according to his will. -

May God the Lord and our faithful Saviour Jesus Christ, the King of His Church, together with the Holy Spirit of value, keep all the congregations of our Synod in this very matter by His word and will, and let there never be lacking among us the right seeking love which pursues sinners with all patience, to win them from the error of their ways and to make their souls blessed!

G. M.

Assembly of the Western District of our Synod.

It was a stately assembly that gathered in the spacious St. Louis Church of the Cross on the morning of October 16 to open the Synod of the Western District, more than 300 pastors, teachers, and congregational delegates from the three states of Missouri, Arkansas, and Tennessee. Powerfully, the old Pentecostal chant, "Come, Holy Spirit, HER God," roared through the house of worship, uniting the synod members in prayer for the grace and gift, strength and comfort of the Holy Spirit for the work at hand in the days ahead. The opening sermon by Prof. D. F. Pieper on 1 Tim. 2, 4-6 was instructive, edifying and encouraging, in which it was explained at length why we should dismiss all weariness with regard to the preaching of the gospel. The reason, according to the words of the text, is threefold: 1. because God desires all men to be saved through the gospel; 2. because the gospel is the only legitimate beatific religion in the world; 3. because the gospel has been purchased at so high a price. At the roll call in the afternoon, 131 pastors, 107 congregational deputies, 64 congregational school teachers, and 12 professors proved to be present; but these numbers were increased in the next few days by some Synod members arriving later.

The doctrine of the Holy Trinity was again the subject of the doctrinal discussions following those of the previous year. This time it was especially the sentence that the doctrine of the Holy Trinity is absolutely necessary to know and believe for blessedness, which was presented by the speaker, Prof. Pardieck, and then discussed. In the so-called Athanasian Creed we confess with the whole of Christendom: "He who desires to be saved must first of all have the right Christian faith. He who does not keep it whole and pure will undoubtedly be eternally lost. But this is the right Christian faith, that we honor one God in three persons, and three persons in one Godhead." We say with Luther, "The ground of faith is, that thou believeest there are three persons in the one Godhead, and every person is the same one perfect God; that therefore the persons be not mixed, the essence not separated, but difference of persons and unity of essence remain." By this confession of the general Christian faith let us persevere; let us believe this fundamental article of Christianity, as dear to us as our blessedness is, even if we cannot comprehend it. By this we separate ourselves from all Jews, Turks, and heathens, from all nationalists and free Protestants, from all Unitarians and other blasphemers of the Holy Trinity, who, by their denial of this article, deny the knowledge of the true God, are outside the Christian Church, and have no salvation and no hope. For with the doctrine of the Trinity the whole Christian faith stands or falls. Without the knowledge of the Trinity there is no true knowledge of God, no right knowledge of Christ, no gospel, no reconciliation and justification, no eternal life.

That at our synod this year the usual time

had to be much shortened for the doctrinal proceedings, and therefore the discussion of the subject of doctrine could not be finished, had a special reason. Synod found itself compelled to spend no less than five sessions on a special matter concerning an old Synod congregation and its pastor. It is not the place here to go into the details of the matter, which had troubled many Christians and had already occupied various commissions and also two previous meetings of Synod; the Synodical Report will bring the more detailed. Here only this may be said: the circumstances made it necessary for the Synod itself to consider the trade in detail. With all patience and forbearance, with all concession, the matter had to be brought to a conclusion. After repeated invitations, the pastor and two delegates, certified and precisely instructed by the congregation, appeared at a meeting of the synod. As, however, they refused at the very outset to negotiate a serious charge brought against the congregation, persisted in their position in spite of all efforts, and finally, when the synod wished to enter upon the proceedings, left the meeting, the synod felt compelled to declare, with a grieved heart, that this congregation, together with its pastor, had severed its connection with the synod and broken off fraternal relations with it. This resolution is to be communicated to the congregation by a special letter. 1)

While the trade mentioned above was such that it distressed the synod, there were also many joyful announcements made at the synod. The missionary commission of our district reported of cheerful growth and prosperity on the mission field. It was charged with the special care of the mission work in the two rapidly growing cities of Kansas City and St. Joseph, in the former place by the appointment of a special missionary, and in the latter place by the employment of a teacher. The assistance given by the Commission to a congregation of our English sister Synod here in St. Louis, for the maintenance of their parochial school, has been approved, and is to be continued. Special attention is to be given to the church building fund. The cash report of our District Treasurer showed a receipt of \$32, 151. 22 during the last fiscal year. In the present emergency of our synodical treasury, the synodicals, as representatives of their congregations, resolved to make special efforts to have the present need controlled by collections. But also the support fund is to be considered regularly. The city mission in St. Louis, whose first missionary is received from the congregations in St. Louis, but the second from the congregations of the district, should not be forgotten. A good word has been put in for the negro mission, the fund for poor students is to be well thought of, and the necessary hand is to be given to the Free Churches in Europe connected with us. In discussing all these various needs, the Synodicals encouraged one another in right evan-

1) This has since been done, and we can report that the congregation in question, at a meeting held on the 28th of October, by a resolution adopted with a large majority, declared that they had not done right in so instructing their delegates, and that they wished to submit to the Synodal order.

The church leaders, in a yellowish way, want to work in the congregations they represent so that sacrifices are willingly and regularly made for these matters of the kingdom of God.

It was a special joy for the Synod that Praeses Nickel from our Australian sister Synod was able to be present for several days. In a lengthy address he described the size, the situation and the needs of his synod and was dismissed by our synod with the warmest blessings on his journey home via Europe to distant Australia. That it was also a pleasure for the synod members to be able to attend the old people's home celebration held during the synod and the dedication of our new institution building is in any case certain.

On October 22, Synod closed with singing and prayer. The next meeting, God willing, is to be held in St. Charles in October, 1909. L. F.

Dedication of the new extension to our seminary building in St. Louis.

October 20 was a special day of joy for the Western District Synod assembled here in St. Louis, for the thousands of congregants and fellow believers from the city and surrounding area, and not least for the teachers and students of our Concordia Seminary. Those who are familiar with our old institution know how much we have felt for years the lack of teaching rooms that would offer enough space, air and light for our growing crowd of students and relief from the street noise, and how much our students longed to get out of the inadequate, unfriendly and difficult to keep clean dining rooms. At last, at last, things had come to such a pass that the extension could be begun and executed, and on the day named the solemn dedication took place.

If the weather was already good during the whole synodal time, it was as beautiful as it could be on Sunday. No wonder that the festive assembly numbered in the thousands. Since it was necessary to refrain from an outdoor celebration for various reasons, the general meeting took place in the nearby large Kreuzkirche. However, provision had also been made for a celebration service to be held in the seminary auditorium, and both venues were filled, even overflowing. In the church, after the singing of the chorale "Ein' feste Burg ist unser Gott," the Scripture lesson Psalm 119:96-106, and a choral song by the students, Prof. D. F. Pieper delivered the festive address, which is printed elsewhere in today's number of the "Lutheran." Then followed another congregational hymn: "Ach, bleib bei uns, Herr Jesu Christ", while the festive collection for the new building was taken up, followed by the reading of the congratulatory letters and dispatches received and a shorter address by Prof. R. Pieper from our seminary in Springfield, Ill. The other invited presidents of the preachers' seminaries of the Synodal Conference were prevented from attending the celebration, and President Nickel from Australia had already had to leave the evening before. With the closing verse: "Glory be to the Father and to the Son" and to the Holy Father

our celebration was closed. In the assembly hall the same songs were sung, and Prof. Pardieck from our grammar school at Concordia, Mo., held the festive sermon on our synodal work with special reference to our educational institutions on the basis of Joh. 9, 4. After the service the guests visited the new and also the old building in such crowds that there was repeated congestion, and since the active women and virgins of our congregations had provided dinner in the large, new dining hall, hundreds and hundreds remained in the building until the beginning of the church concert which our students had arranged in the Kreuzkirche to continue the celebration. This then brought the beautiful celebration to a close.

The new building is, as I have said, an addition to the old building, and while we have had, as is well known, only a small floor space at our disposal, and the planning of the new building has therefore been connected with some difficulties, it can nevertheless be said that the available space has been used and exploited to the greatest advantage. It is a three-story, handsome, fireproof building, on which no ornamentation or special decoration has been applied to the exterior, so that in this respect it stands back from the old building, but which in the interior - and this is the main thing - is quite well executed and furnished, durable and functional. The addition begins at the north wing of the old building, goes close to the north boundary of our property, then turns west, again to the boundary, and then south. The former residence of Blessed D. Walther, known to many in the Synod, has been taken down, and the whole lot is covered by the new building. A staircase connects the two buildings on each floor, so that they actually form one building. On the first floor of the new building is the spacious dining room, which can well seat more than 300 persons. Close by is the large kitchen, equipped with all the latest facilities and conveniences, and adjoining it are a number of rooms for provisions and, in addition, four self-contained rooms for the female servants. The second floor is the most splendid part of the building. There are three large, high, bright lecture halls, two for 100 students each and the third for 200 listeners. The complaint about too little air and light will no longer be heard. Two of the classrooms are completely off the streets, the third is on a street, but it is not very busy and will remain so. Besides, the second floor contains two larger and two smaller rooms for the use of the faculty. On the third floor, at last, are twenty-five living rooms and bedrooms for the students, a laundry and bath room with lintels, two nicely situated sick rooms with private bathrooms, and a baggage room. There is also provision for the necessary closets on all three floors. The annex is heated from the old building and has been immediately provided with the necessary wiring for electric light. Everything has been made of excellent material and furnished according to the latest improvements, without, however, anywhere being able to accuse of wastefulness. The cost of the building is about \$65,000.00, and our entire institution building now provides teaching, living, and sleeping space for about 300 students.

Thanks be to God, who through our Christian congregations has given us this beautiful building! May he keep his protecting hand over it and bless teachers and students! May he be a rich rewarder of our Christians, and may he preserve and increase in them the willingness to build his kingdom! L. F.

To the Ecclesiastical Chronicle.

America.

Our Norwegian sister synod also celebrated a joyful dedication feast. On October 13 and 14, the new, stately three-story residential and dormitory building of their Luther College in Decorah, Iowa, was put to use. As the General Pastoral Conference of the Synod was assembled in Decorah at the same time, about 200 pastors were able to attend the celebration, and the whole number of those present amounted to about 3,000. In the morning service Prof. IX Stub preached on 1 Cor. 13:1-7. Then a procession formed and moved in front of the new building, where D. Koren, the President of the General Synod, performed the actual dedication. The President of the Institute, Prof. C. K. Preus, then gave a short address and announced that the new building was to be called the "L. Larsen Building" in memory of the aged Prof. D. Larsen, who had been the Director and Head of the Institute from its foundation in 1861 until a few years ago, over forty years. D. Larsen then closed the celebration with prayer and benediction. In the afternoon a second service was held, in which District President Vangsnes preached on Matth. 13, 45 f.. Afterwards a church concert took place. On Monday morning and evening the celebration continued with speeches and music, and concluded with a splendid illumination of the buildings. - From humble beginnings the institution has blossomed beautifully and has been of unspeakable blessing to the Norwegian Synod. For two years it numbered 465 former scholars as alumni, and 168 out of this number were then serving as pastors. In addition, 133 more sophomores, who did not take the full course, have entered the sacred preaching ministry. L. F.

Another institution of the Norwegian Synod, Clifton College, Clifton, Tex. celebrated its tenth anniversary on October 14. The number of students is 46, and more are expected in the near future. At the celebration it was decided to change the constitution of the institution in such a way that members of the German and English Missourisynod can also become members of the corporation. Students from our congregations are desired and expected, and a student from our St. Louis Seminary is employed this year as an assistant teacher. L. F.

The Young Men's Christian Association is steadily growing. The number of local associations is now 1887, and to these belong 435,000 persons at large; 28,000 have joined during the last year alone. 175,000 of these members are members of the various Protestant church communities of our country. The value of the property owned by these associations amounts to \$39,000,000, and they contribute \$5,000,000 annually to their own expenses, and more than \$150,000 to the Young Men's Associations of other countries. 2400 personnel devote their entire time to the work of the societies. In the Bible classes of these societies 92,000 young men have been taught during the year. The daily attendance at the clubs throughout the land is 138,000. In the cities, many living rooms and bedrooms are connected with the associations.

where 12,000 young unmarried men have their home. 24,000 young men could be provided with a position and work. There are 231 special associations for railway employees, 28 for soldiers, and 8 for sea soldiers. Thus it is a comprehensive work that these associations are doing. And yet they cannot be recommended to our young men, but they must be seriously warned against joining them, and they should not allow themselves to be blinded and seduced into joining by the various outward advantages and conveniences which these associations offer their members. For the "Young Men's Christian Association" is thoroughly unionistic; it holds in low esteem the pure doctrine of the Word of God, wants to unite the members of all Protestant church communities in its associations, and therefore entirely overlooks all doctrinal differences. The Christianity proclaimed in their assemblies is an altogether blurred, not Biblical Lutheran Christianity. In view, however, of the temptation which approaches many of our young men to join these associations, let parents and congregations be at all times quite zealous and co-operate in caring for our growing young men, that they may be faithfully preserved to our church. L. F.

A fine example has recently been given by Stephen B. Thaw, of Pittsburg. He is a relative of the young murderer of the same name, who has been so sadly bewailed, and is also heir to a very large fortune. But immediately after completing his studies, he placed himself at the disposal of the Presbyterian Missionary Society, and is now engaged in missionary work in Syria. He bestrides his: Maintenance and all his expenses himself, and helps still other Missionaries with his: fortune. The rarer such a case is, the more pleasing it is.

L. F.

Abroad.

That modern theology, as taught by liberal theologians in the universities and preached from the pulpits by liberal-minded pastors, is no longer Christianity is illustrated by I>. Lepsius at Berlin, a well-known friend and promoter of the mission among the Mohammedans, in a special way. He lets in one: lecture a Mohammedan and such a liberal theologian hold a dialogue which runs as follows: "Liberal theologian: I believe that Jesus was a great prophet. Mohammedan: That is also my opinion. L. Th.: I believe that God is gracious and merciful. M.: That is also written on almost every page of the Koran (the religious book of the Mohammedans). L. Th.: I deny a divine trinity. M.: Just as I do. L. Th.: I do not want to know anything about Christ being the Son of God. M.: In this also I agree with you. L. Th.: I believe that man, in order to be pleasing to God, must obey His commandments. M.: So also do I think. By the beard of the Prophet, you are a Mohammedan! - But do you also believe that Jesus was born of the virgin Diaria? L. Th.: I must deny it. M.: Do you believe that Jesus went to heaven? L. Th.: I cannot believe that. M.: Did Jesus perform miracles? L. Th.: No. M.: Do you believe that Jesus will come again at the Last Judgment? L. Th.: I must deny that also. M.: By the beard of the Prophet, then you are less than a Mohammedan!" - That is sharp, but unfortunately not incorrect. L. F.

From world unkt time.

Drinking is a damnable sin that leads to temporal and eternal destruction. But the Scriptures place eating next to drinking, calling it likewise a work of the flesh and

says that they that do such things shall not inherit the kingdom of God, Gal. 5, 21. This is not always recognized and heeded. Some, who think drunkenness a vice, live in the equally shameful vice of gluttony, and feed upon it in their own houses, and on public occasions and banquets. Yes, special eating clubs are even formed, just as there are drinking clubs, some with an explicit name to that effect and many more in fact. A German newspaper reports: "According to the latest Nuremberg address book, there are 52 - fifty and two to be exact - eating societies, eating clubs, etc. registered as social associations, in addition to a feasting club and four eating clubs. Most of them are named after the area of the town, but some of them have very nice special names, for example: Freßverein 'Bis er platzt'. Eating Club 'The Monkeys', Eating Club 'Hau di o', Eating Club 'Nimmersatt', Eating Club 'Tou de goul' (Do you good), Eating Club 'Unstoppable Eating Club 'Viecherei'. The raison d'être of the eating societies is to raise money until a proper feeding can be held." As one speaks of gluttony and more than gluttony, so also by gluttony man humbles himself below the beast, makes the belly his god, and seeks his glory in shame, Phil. 3:19, L. F.

and asked about the hut that had fallen down. What joy! There lived a happy man. But the joy was over immediately - this one happy man had no shirt. But he had a robe that would have done the sick king good, the robe of righteousness with which the Lord clothes those who seek their happiness with him.

Where is the happiness? "Believe in the LORD your God, and ye shall be safe; and believe his prophets, and ye shall have good fortune," 2 Chron. 20, 20.

My heart goes in leaps and cannot be sad, Is full of joy and singing, Sees nothing but sunshine. The sun that smiles on me is my Lord Jesus Christ, That which makes me sing is that which is in heaven. (Vied 366, 15.)

Where's the happiness?

Where is happiness? Where you are not, there is happiness! is a gloomy answer, which is quite true for many, although all are restlessly and restlessly chasing after it.

"I have always been praised as one especially favored by fortune. I don't want to complain, I don't want to criticize the course of my life. But it has been nothing but toil and labor, and I can say with confidence that in my 75 years I have not had four weeks of actual comfort. It was the eternal rolling of a stone that always wanted to be lifted. What is life anyway? One does all sorts of stupid tricks, occupies oneself with base witnessing, goes stupidly to the town hall, down more wisely, and up again the next morning even more stupidly." So confesses the German poet Goethe, as he looks back on his long life. The world calls it glorious and knows no end of praise; he himself sighs over its wretchedness.

Another man, also highly gifted and richly blessed with what the world considers happiness, the German poet Dingelstedt, says:

And when you shall bury me, then on my stone read: "He was always happy, but he was never happy.

So it's a banker's lottery declaration, too. Oh, if only everyone were so honest! On how many corpse stones would this inscription then be written! Most find and remain so blind that they see nothing of their wretchedness until they close their eyes to this world. One shining soap-bubble after another bursts for them - they are not misled by it, for the next one, they think, will certainly hold out; yes, they look down proudly on the Christians, of whom it is said in the song:

One sees them do nothing special before others, Only that they laugh at the folly of the world's lust.

Where is happiness? A dying king was advised to put on the shirt of a happy man, after which he would recover. He sent messengers throughout his kingdom, knocking on all the doors behind which they suspected a happy man. They found none, until at last they were still in a miserable, broken-down

Luther's Daily Prayer.

My dear heavenly Father! I confess in every way, and you also see and know it, that wherever I go or stand, I belong inwardly and outwardly, with skin and hair, with body and soul, to the hellish fire. You also know, my father, that because of me there is nothing good in me, not a hair on my head; it all belongs to the abyss of hell to the wretched devil. What shall I speak much of it? But again, my dear father, I pray thee all things whatsoever I will: yet I pray thee, and I will pray thee all the days that thou wilt not look upon me, nor take notice of me, nor turn thine eyes upon me, as upon such a sinner as I am. O, if not, it is lost and corrupt with me, even if a hundred thousand worlds were on my side. But this I beseech thee, that thou mayest take heed and look upon me, that thou mayest turn and fix thine eyes upon the face of thy dearest Son Jesus Christ, thine anointed, my mediator, high priest, and advocate, my Saviour, Redeemer, and Maker of salvation; and for his sake give me a blessed end, and a joyful resurrection, and help me here and there, both in body and soul. And for the sake of his rosy blood, which he so meekly shed on the trunk of the cross, for the pardon and remission of my sin, I beseech thee, my fathers, that thou wouldest shed that same blood of JESUS CHRIST, thy dear Son, upon me, a poor creature, for my manifold sins, which cannot be told nor reckoned, that thou wilt not, according to thy righteousness, cause them to be lost, but wilt, according to thy tender mercies, bring forth and bring to pass the benefit and fruit thereof, for which it was ordained of thee for ever, and was shed by thy dear Son JESUS CHRIST on the cross; Forasmuch as thou wilt make it profitable unto me, and cause it to come for the remission of my sins, that at what hour and at what moment thou mayest come and knock, and wilt again require my spirit, which thou hast breathed upon me, I pray thee alway, my Father, that thou wilt cause my spirit and my soul to be delivered into thy hands. Amen!

Comfort in song.

A preacher tells how he once came to a cab driver on his spiritual visits. The man was suffering from laryngitis. When the preacher came to his

first visit, he heard singing inside. A soft male voice was singing the chorale:

Thou shalt direct thy ways And what grieves thy heart.

After the singing had died away, he entered. He was not a little surprised to discover no one in the room except the sick man sitting in his armchair.

"Did you just sing that song?" he asked the sufferer. "Yes, my dear pastor," was the reply, "you see, my wife and children have to earn their bread in the city; now I am sitting here all alone. It makes me want to be anxious sometimes. But then I sing a song. I had to learn such beautiful songs at school; then I was often angry about them, but now I rejoice; they are my best comfort."

After some time the pastor came again. This time he listened in vain for the singing. But a faint voice he did hear: it prayed the song, "The greater the cross, the nearer heaven." When he had entered the little parlor, he found the sick man on his bed, his hands folded, his eyes upward, his lips still moving softly. "Yes, dear pastor," he lifted, "I can't sing now, the voice won't do. But I can still recite my songs. Oh, what a blessed comfort that is in suffering!" But when the preacher began to sing.:

Praise the Lord, O my soul, I will praise him even unto death, then the poor man's features were transfigured, and tear upon tear rolled down his sunken cheeks.

At last, when the pastor returned, all was quiet in the little room. Calmly and quietly the sick man lay on his bed. He could no longer speak, but with his finger he pointed to his mouth that he was still praying his songs in his spirit and finding comfort in them. With such comfort he soon fell asleep and went home to his eternal home, where he will sing with the angels and the heavenly hosts, "Holy, holy, holy is the Lord of hosts.

Just one step.

"Did Frau Schmidt immidr look so serious?" I once asked my mother, after watching for a long time the pale, silent woman who mended in our house every week.

"No," was the reply, "thirty years ago, when she had just married, and even before that there was scarcely a more cheerful creature, always given to joking, but unfortunately also to contradiction. Her husband was good and well-behaved, he worked outside the gate in the chemical factory, but he was a little sensitive, and so there were often little quarrels in the young marriage, for the wife thought she ought to break her husband of the habit of 'resenting,' and argued and contradicted bravely, even when she did not mean it that way; but she always wanted to be right. One morning it had been the same. Husband and wife had quarreled again. But when the man had gone a long way to the factory, he was sorry, for he had a good heart, and so he turned back, sought out the woman in the kitchen, and said, "Marie, let us part as friends. Give me a kiss, and let it be all right again. I mean, I have no other luck at work? But she turned away and didn't even shake his hand. She thought she could educate him by doing that and get him out of the habit of being so sensitive, because she really loved him. He did not come back alive. In the evening four men brought him home as a corpse on a stretcher.

"I have not seen Frau Schmidt laugh since," continued my mother. "She would gladly have given years of her life for it, if she had not so rejected and offended her husband, and all of us who witnessed it then, how she almost perished in grief and self-reproach, have well remembered it: one should never part without having settled the quarrel that may have occurred. Who knows, it may be but a step between us and death, 1 Sam. 20:3."

The Three Friends.

It is said of a man that he had three good friends, of whom he loved the first two very much, but did not greatly esteem the third. When this man had to go to court because he was sued for life and death, he went to the first friend and asked him to stand by him in this trouble. But the latter would do nothing more than throw him a few cubits of linen for a dress, so that he might appear respectably in court. He went to the other friend, but received no further comfort than this, that he would accompany him to the judge's seat, but that he could not speak the word to him, that he should see for himself. At last he goes to the third friend, whom he had otherwise not held in high esteem, and asks him to take care of him in court. He not only promises him, but also goes along with him, faithfully speaks his word, and helps him through it.

You can easily see where the parable is going. The man who has forfeited death and must stand trial has various friends. Mammon does not go with him and does not help him, at most he gives him a death gown; the blood friends give him an escort, but only as far as the grave, then they turn back and sing:

Now we'll leave him here to sleep and go home to our streets.

Blessed is he who has kept the third friend, namely, the Lord Jesus; he remains steadfast in trouble and death, goes with us through the dark valley of death before God's judgment, and represents us.

The pastor and the baker.

A baker once came to a preacher. In the course of the conversation, the preacher asked him whether he also belonged to a congregation, since he wanted to be a Christian. The baker answered, "I once belonged to a church, but was deceived by the preacher of it, and since then I no longer trust any preacher, nor do I join any church again." To this the preacher replied, "As it has happened to you with preachers, so it has happened to me with bakers. There once I sent to a baker to demand a fresh loaf of bread; but when it was brought to me, I found that the baker had sent me one as hard as a bone; since then I have lost all confidence in bakers."

"But, Parson," replied the baker, "they are not all like that?"

The preacher calmly replied, "So, dear man, not all preachers are like. that one you think deceived you. Therefore, you have no reason to stay away from a Christian congregation for the reason given, and one day you will not be able to excuse yourself before God with the wicked preacher."

Egyptian plagues.

What has not unbelief scoffed at the Bible's tales of the Egyptian plagues! And now it appears that similar plagues occur in Africa to this day. Some years ago the Paris missionary Coillard visited the city of King Lewanika on the middle Zambezi in Southeast Africa. There he suffered from all kinds of plagues; in one of his letters we find the following passage: "At present the place is teeming with frogs; it is as if they had summoned one another. They are everywhere, on the floor, on the walls, on the roof, they fall on one's head, in the bed, on the table, in the plates and cups. As I write this, they are crawling about on my desk, and when I shoo them away, in a moment a dozen others are sitting there; one is sitting in the middle of the inkstand. Already some are beginning to croak; they are tuning their instruments for the evening, and I know what concert mine is waiting for. It is a fearful pleasure; King Levanika has his drums, and I have my frogs." Now compare with this Ex. 8:1-6; is not this almost literally true?

Obituary.

Again the Lord has called home a young worker in his vineyard. On 21 October Fr Klaus Schröder died in Macon City, Mo. in faith in his Saviour. He was born January 31, 1870, at Minstede, Bremerbörde Office, Hanover Province. In early childhood he moved with his parents, Gerhard and Katharina Schroeder, to this country, Concordia, Mo. After his confirmation, the pious and gifted boy decided to prepare himself for the holy ministry. He studied at our institutions at Concordia, Fort Wayne and Springfield. In August of the year 1893 he entered the ministry at Sterling, Nebr. About a year later he was called to Clayton, Ill. For six years he served that congregation and for two years also the Burton branch. In September of the year 1900 he accepted a call from the church at Macon City, Mo. Here, and especially in the branch he collected at Hope Mountain, he labored in rich blessing. He was a zealous missionary, a faithful pastor and a warm friend of the church school, which he himself held. On June 19, 1896, he was united in holy matrimony to Kunigunde Will of St. Louis. His marriage was blessed with six children, one of whom the Savior has already taken to His heaven. - Several weeks ago H Schroeder was taken ill with a stomach and abdominal ailment. While the synodals of the Western District were preparing to go to St. Louis for the synod, he was preparing to go to the glorious synod above. His sickbed was a hard one, but an edifying one. When he felt his end approaching, he gathered his own around his deathbed, took leave of all of them individually and blessed them. He also sent for the leaders of the congregation, admonished and blessed them. His fellow ministers who rushed to him offered him comfort and refreshment through word and sacrament. He cheerfully confessed his faith in the Saviour whom he had preached. He asked those present to sing his favorite hymns. When they had sung to him the verse, "I have now found the reason," he said: "I have found the reason. Is God for me, who may be against me?" This was his last word. Softly and quietly he fell asleep. His age he brought to 37 years, 8 months and 21 days. He leaves behind his sorrowful widow, 5 children and other relatives. The

The synod assembled was notified of his death, and they made their participation known in an appropriate manner. - A funeral service was held in Macon City on October 23. Father Patthauer officiated in the house. In the church, Father Th. Walz of Quincy, Ill, preached in German on Rom. 8:31, and Father W. Hallerberg, Jr. of Quincy preached a sermon in English on Ps. 103:15-18. Father H. J. Frey of Palmyra, Mo. offered a prayer at the conclusion. The body was then conveyed to St. Louis, and here the funeral took place October 24. The funeral home was officiated at by Bro. Jul. Hamm. Confreres from the conference of the deceased were bearers. In St. Paul's Church the undersigned preached a sermon in German on Gen. 48, 21, P. C. F. Drewes preached in English on Joh. 12, 26, and P. J. H. Witte Jr. briefly described the life of the deceased. U. H. W. Rabe officiated at the grave, delivering a discourse on 2 Sam. 1, 26a. H. Meyer.

New printed matter.

Second Synodal Report of the South Dakota District of the German Lutheran Synod of Missouri, Ohio & St. Louis, Mo. Concordia Publishing House. 1907. 88 pages 514X814. Price: 18 Cts.

The great, enormous difference between the doctrine of the Lutheran Church and that of the Roman Pontifical Church is the subject of the detailed doctrinal discussions of this young, newly formed district. At its next meeting it intends to deal with the doctrinal difference between the Lutheran and Reformed Churches. To be firmly and solely grounded in the Word of God, and to become quite aware of the contrast between ourselves and all false churches or sects, is certainly the way for a new district to be strengthened and edified. How the District is also growing outwardly is shown in the Business Proceedings, pp. 69-78. Certainly the report will be read much and with profit, and not only in the District itself. K-

First Synodal Report of the Atlantic District of the German Lutheran Synod of Missouri, Ohio, et al. St. Louis, Mo. Concordia Publishing House. 1907. 06 pp. 5X-X814. Price: 12 Cts.

This report deals with the important chapter of the church visitation (pp. 9-21) after a synodal speech that acts like a fanfare. First, the issue of church visitation is discussed and the manner in which it should be conducted, then its necessity. It is shown what a good scriptural basis visitations have, and that our synod, in ordering church visitations, thereby not only followed in the footsteps of the apostles, but also followed the example of our Lutheran "fathers in the faith" from the time of the Reformation. Of great interest are also the concluding remarks on pages 20 and 21, which, among other things, answer the question of what to do if a pastor or congregation refuses to receive the visit of the visitor. - Business negotiations and the Incorporationsakte of the new district form the rest of the report. K.

Liturgical celebration of the holy Christmas night. By Joh. Schkerf. Fourth, revised edition. 16 pp. 414X614. To be obtained from the author, 415 2414 St., Milwaukee, Wis. or from Concordia Publishing House, St. Louis, Mo. price: 5 cts.; price per dozen: 50 cts.; price per hundred: P2. 50 and postage.

Supplement to the Liturgical Celebration, containing the songs to be sung by the congregation. Price: 100 copies 75 Cts; 500: P2.00 postage paid.

Last year we recommended this liturgy as one of the best known to us, and we can only repeat this recommendation, all the more so since two suitable alternate chants have been added, while the introduction and conclusion of the earlier editions have been omitted. We also subscribe to the author's remark under the "Er-

läuterungem: "Whoever inserts declamations, conversations, etc. into this liturgy, be very careful in the selection, so that the Christian Christmas celebration is not degraded to a theatrical performance. And whoever employs other songs, best choose the dear old tunes, lest they become strange to the children. There are so many new things offered to children nowadays, much of which has no lasting value, and the practice of which is therefore only time-consuming." - When ordering, indicate whether the 1966 or 1907 liturgy is desired.

L. F.

The Christmas Message. A Festival Service for English Lutheran Schools. American Lutheran Publication Board, Pittsburg, Pa.. 20 pp. 6X9. Price: 5 cts. postage free; dozen price: 50 cts. and postage; hundred price: P3. 50 and postage.

IThe Christ-Child. A Program for a Children's Service at Christmas.... 39 pages 41X6. Publisher and prices the same.

These are two English Christmas liturgies containing the Christmas story in question and answer, interspersed with carols with musical accompaniment and shorter pieces for children's recitals. No. 2 contains 6 of the old Christmas carols in English translation, No. 1 only one. We recall the remark on the liturgy just discussed, and add that the "vdrismms Spsslin^ son" in No. 1 and the "Letter Hxerois" in No. 2, in which letters are lifted or hung aloft to form words, and the children then march in with these letters, does not appeal to us for a church service.

L. F.

History of St. Paul's Lutheran Church at Hammond, Ind.

Awarded on the 25th anniversary of the congregation by Theo. Claus, Pastor. 48 pages 5X8, bound in cloth with gilt title. To be obtained from the author, 119 Clinton St., Hammond, Ind.

This is quite a readable history of one of our synodal congregations, which grew from 16 members to 160 members and 1650 souls in the relatively short period of 25 years. The booklet is decorated with a number of pictures.

L. F.

Concordia Publishing House 1907-1908 Catalogue.

We hereby draw the attention of all interested parties to this latest catalogue of our publishing house, which will be sent out in the next few days. It is being published earlier this year than in other years, so that all Christmas orders can be placed and filled in good time. This year, too, it has a more convenient format in a pleasing cover and offers a rich list of books, pictures, cards, wall sayings, music and all kinds of other things for Christmas gifts and presents and is a reliable guide for such purposes. The division of the catalogue, which will be sent free of charge to all pastors and teachers of our synod, into a German and an English part will certainly meet with approval.

L. F.

Ordinations and introductions.

Ordained and inducted on behalf of the respective District Prefects:

On the 14th of Sonnt, n. Trin.: Kand. H. Küster in the parish at Wittrup, Kans., by P. L. Brauer.

On the 15th of Sunday, A.D.: Kand. E d. H. Schmidt as assistant preacher of the congregation at Seymour, Ind. assisted by P. Pohlmann of ?. Ph. Schmidt.

On 19 Sonnt, n. Trin.: Kand. C. O. D a n i t s c h e k in St. Paul's parish near Ramvna, Kans. by Fr. D. Stemmermanu.

Introduced on behalf of the district prefects concerned:

On the 15th of Sunday, A.D.: Rev. W. Ru f f in the parish at Chase, Kans. by Rev. L. Brauer.

On the 17th of Sonnt, n. Trin: Rev. J. C. Schmidt as city missionary at Pinsburg, Pa. assisted by the local pastors of Rev. Fr. Brand.

On the 19th of Sonnt, n. Trin. the Rev. G. M atza t in the parish at Elmore, Minn. assisted by the l'k Brinkmann and Meissner of L. A. L. Ötjen. - O. B a t z in the township at Pork, Nebr. by k>. C. Baumann.

On the 20th Sunday, n. Trin.: P. J. Grabarkewitz in the parish at Freiberg, Minn. assisted IV Holidays by P. A. Bartz. - ?. T h. H U g l i in the parishes at Logan and Monkton, Ont. assisted by ?. H. Landsky.

On the 21st of Sonnt, n. Tritt: Rev. W. Lutzkh in St. Stephen's parish at Defiance, O-, by IV H. A. Bentrup. - IV H. Landsky in the parishes at Alice and Pembroke, Ont. by IV K. Lorenz. - IV C. P. T h u s i u s in the parish of Town Hanson, S. Dak. by IV P. Gräf. - IV Karl Schroeder in the Zion congregation at Tobias, Nebr. by IV A. W. F. Kollmann. - P. K. Romans in the congregation at Farnhamville, Iowa, by P. A. R. G. Hanser.

Introduced as teachers in parochial schools were:

On the 14th of Sonnt, n. Trin.: Kand. Th. Rohde as teacher in the school of Zion parish at Tobias, Nebr. by IV A. W. F. Kollmann.

On the 20th of Sonnt, n. Trin.: Kand. F. W. E b e r h a r d as teacher at the Mission School (Negro Mission) at Napvleonville, La., by Prof. J. Th. Müller. - Teacher W. Schweder as teacher at the Zion church school at Lyons, Ill, by P. P. Ladwig. Teacher F. J. P r ö h l as second grade teacher in the Peace Congregational School at Chicago, Ill, by IV F. C. Streufert.

Initiations.

Dedicated to the service of God were:

Churches: The new church (24X36 feet) of the congregation at Rocca Salles, Brazil, on Sunday Misericordias Domini. Preacher: IV Daschner. The consecration was performed by IV O. v. Jutrzenska. - The new church (28X50 feet) of the congregation at Ann Arbor, Mich. on the 20th Sunday, A.D. Trin. Preachers: ?? Mayer, Gugel and List (English). The dedicatory prayer was said by IV H. Brauer. - The new church (24X30 feet) of St. Paul's parish at Mowrer, N. Dak. on the 20th Sunday, n. Trin. Preachers, I. H. Hinck and Schmooch (English); the latter also said the dedicatory prayer. - The enlarged and renovated church (30X75 feet) of the Zion congregation at Danvers, Ill (IV M. Flachsbart), on the 21st Sunday, n. Trin. Preacher: UIV Kirchner and Flach (English). Collect: H81.00.

Schools: The new school (36X40 feet) of the Zion church at Lincoln, Ill, on the 14th of Sonnt, n. Trin. Preachers: Prof. Wessel and P. I. Barthel (English). - The new school (22X35 feet) of St. John's parish at Midland, Mich. on the 19th Sunday, n. Trin. Preacher: P. K. Linsenmann.

The new bell of St. Paul's parish at Farmington, Mich. on the 21st of Sonnt, n. Trin. Preacher: IV L. Müller (u. Engl.).

Anniversaries.

On the 15th of Sunday, A.D., St. Paul's congregation at Turk Lake, Mich. celebrated its 25th anniversary. Preacher: IV H. Jüngel. - On the 19th Sunday, n. Trin. the Trinity congregation at Cleveland, Ohio (IV J. H. Niemann), celebrated its 50th anniversary. Preacher: Wese-loh, Sauer and Westerkamp. Collection: H314.07. - On 22 Sonnt, u. Trin. the Immanuel congregation at Ashton, Nebr. (? J. H. Engel), celebrated its 25th anniversary. Preachers: UIV Duerr and Schormann. Collections: K42. 40.

School Week and Mlfftonsfest.

On the 20th Sunday after Trinity, the St. Paul's congregation at Willi a m s b u r g , Iowa, dedicated their new school to the service of God and at the same time celebrated a mission feast. Preacher: IV Baumhöfener. The dedicatory prayer was said by IV H. König. Preachers at the mission festival: Uk. Bonovsky and Kitzmann (English). Collection: H70. 40.

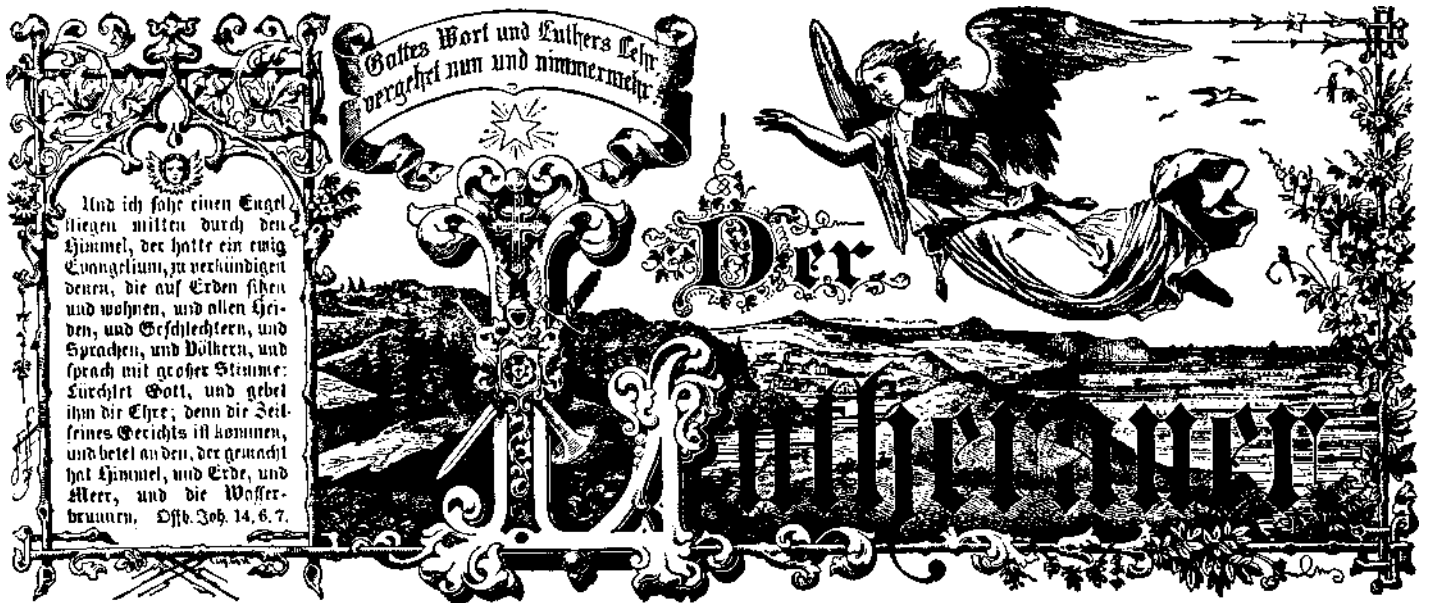
Konfeven?crnreigen.

The next meeting of the One Day Conference of St. Louis and Vicinity will be held at the seminary on November 6.

F. S. B U n g e r, Chairman.

The Eastern Oklahoma Special Conference will meet, w. G., Nov. 12 and 13, at P. Kröning's church near Covington, Okla. Work: Exegesis on Tit. 1, 5 et seq: IV Graves. Paul as a model of a faithful missionary: IV Cook. English sermon reading: IV Dick; Critic: Theel. Catechesis on fr. 108 and 109 of the Synodal Catechism: IV Hilmer; critic: L. Jben. Sermon: IV Jben (IV Maas). Confessional: Father Hilmer (? Schencke). Registration with the local pastor requested!

A. G. Dick, Secr.



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Edited by the faculty of St. Louis Theological Seminary.

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St. Louis, Mo., Nov. 19, 1907.

No. 24.

Give thanks to the Lord!

This is a good thing, to give thanks unto the LORD,
and to sing praises unto thy name, thou most High.

Ps. 92:2.

Now give thanks, all of you, with heart, mouth, and hands, to God, who does great things for us and for all ends, who from our mother's womb and our children's bones has done countless good things for us and is doing them even now.

The annual day of thanksgiving is upon us. This is a special invitation for you to give thanks to the Lord your God. Thank him, for he is very kind; thank him with your heart, mouth and hands.

Thank him with your heart. Recognize what good he has done for you in the past year. Give him the honor that he is the giver of all good gifts. He has blessed you abundantly with his goods; he has given you clothes and shoes, food and drink, house and farm, wife and child, fields, cattle and all goods. He has provided you with all necessities and nourishment of body and life, abundantly and daily. He has protected you against all dangers and guarded and preserved you from all evil. Recognize this and thank him from the bottom of your heart. But give thanks not only for the yield of the field, for the prosperity of trade and crafts, for health and well-being, for the welfare of the state and for peace in the land. Give thanks above all for the spiritual blessings in heavenly goods that have been bestowed on you in the church year that is hastening to a close from the kind hand of your God. He has given you his pure word, his sweet gospel, which is the power of God to save all who believe in it. He hath preserved unto thee his unadulterated sacrament, and therewith hath fed and watered thy hungry and thirsty soul. Through Word and Sacrament his Holy

Spirit has taught you, admonished you, punished you, encouraged you, comforted you, and refreshed you. Recognize this with heartfelt thanksgiving and offer your Lord praise and glory to his holy name.

Give thanks to the Lord with your mouth. Whose heart is full, his mouth overflows. Give thanks to the Lord in your house with psalms and hymns and spiritual songs. Come to the house of your God on thanksgiving day and give thanks to the Lord with all your heart in the council of the pious and in the congregation.

Come in droves!

Psalter and harp, awake, let the Musikam be heard!

Let your grateful heart overflow with praise and glory in the midst of the celebrating congregation. Praise the Lord in his sanctuary. Praise him in his deeds and in his great glory. Encourage yourself with the psalmist, "Praise the LORD, my soul, and what is within me, his holy name. Praise the LORD, my soul, and forget not what good he hath done thee. Give thanks to the LORD, for he is kind, and his goodness endures forever!"

Give thanks to the Lord with your hands. To the celebration of the day of thanksgiving also belongs the gift of thanksgiving, the sacrifice of thanksgiving. Such giving and offering is not compulsory, but a glorious privilege of the children of God. God's people offer to Him willingly, precisely out of gratitude for the spiritual and bodily benefits they have received, out of love for the Lord and for His kingdom. Such gifts and sacrifices please God well; he accepts them graciously. And you will not lack the opportunity to do so. With the gifts of your love, consider the church and its works, its missions and teaching institutions. Remember the widows and orphans, the poor and sick, and the institutions that serve them. Remember the word of the Lord Jesus: "It is more blessed to give than to receive," and do not let your left hand know what your right hand is doing. Yea, offer up thanksgiving unto God, and pay thy vows unto the Most High!

L. F.

All hands to work!

Three resolutions were passed by the Immanuel Lutheran congregation of Detroit, Mich. at its recent meeting:

1. to take an extra collection as soon as possible to pay off the debt of the synod treasury. This collection is to be made in such a way that the pastor describes from the pulpit the purpose of the synodal treasury and its present need and requests that the Christians, for the sake of the Lord Jesus, give their gifts to the pastor for this collection according to their ability and joy;

2. That the pastor of the congregation, on their behalf, bring this matter to the attention of the Detroit Pastoral Conference, and heartily request and exhort that the other pastors also take up this matter at once, and strongly recommend it to their congregations;

3. that the pastor of the congregation also, through the "Lutheran," present this matter to all the sister congregations throughout the Synod, and ask them to join their hands with ours, so that as soon as possible, at least until the meeting of the Synod of Delegates next spring, the debt may be paid.

Immediately, ways and means were discussed how the congregation could do its part to provide sufficient funds for the synod treasury in the future. (Last spring the congregation had already doubled its regular contributions to this fund as a result of such consultations). God granting grace, these deliberations will be continued in subsequent meetings, and -- God grant it! -- lead to a blessed end.

What then urges and drives to attack these Sgche with united forces?

The distress is great. On the 1st of February it was P29, 320. 92; now it is already \$55, 479. 91 debt. What do you know if the General Treasurer can still pay the salaries of the professors, the support of the sick professors, and the widows of the professors?

The synod treasury is quite actually "our" treasury. Who is the synod? But the congregations with each other. The congregations own the high schools and seminaries. The congregations have their pastors and teachers trained there.

It is our main treasury. If we do not supply it sufficiently, our whole synodal work will falter.

It is the business of the Lord Jesus. He shed His blood on the cross that pastors and teachers might teach the gospel for the salvation of men.

In his work he wants us to be his fellow workers, so that we also have good works to follow us into blessed heavenly rest. We are to gather treasures for ourselves in heaven.

He makes us so blessed. He forgives us our sins. He gives us the punishment of hell. He forgives us all our sins. He gives us heaven. He wants to be our good shepherd, our best friend. He also gives us all temporal goods and happiness. Should we not then gladly offer him sacrifices of thanksgiving? It is just about time that we should pay off this debt. Of course, spring would have been an even better time. Everyone was still making money then. But we've lost that.

...pass, we clever people! Therefore now is the best time, the highest time, while we still have to give. Let us not wait until the heavenly Father gives us our daily bread again in short supply. What would we do then with our debts?

Only with united forces can we ward off adversity. Some alone cannot do it. But unity is strength.

Certainly, no one can say anything against that.

How are we supposed to take up this collection?

Each congregation must know best what is most appropriate for its circumstances. We recommend our plan to our sister churches for consideration. We have always done quite well with it. It gives everyone, young and old, rich and poor, the opportunity to offer a pleasing sacrifice to the Lord out of a willing heart, according to his ability and the joy he derives from the gospel.

Come then, brethren, let us get to work, and may the Lord bless us. To him alone be the glory!

Immanuel Lutheran Church in Detroit, Mich.,

Through her pastor.

How do we make our Lutheran school system flourish?

This was the question considered by the Joint Pastoral and Teaching Conference of the Missouri and Wisconsin Synod of Milwaukee and vicinity on October 10 and 11. At the request of the conference, an excerpt from the work is shared here.

To the flourishing of our school system belongs not only this, that our children receive an efficient "secular" education, which teaches them the knowledge necessary today, but above all this, that they receive efficient instruction in Christian doctrine, which creates a correct, clear, deep and rich knowledge of the law and the gospel; that they receive evangelical pastoral care and discipline, which creates a Christian attitude in them; finally also this, that we win all our own and many foreign children for our schools.

In order for our school system to flourish, all God-appointed educators must first be convinced of the necessity of the Christian school. All Christians want to educate their children so that they may be blessed. So they must first of all listen to what God demands of them concerning the education of their children. Then they will come to the conviction that, as a rule, only with the help of the parochial school will they be able to comply to some extent with what God requires.

The established divine requirement is: "Fathers, provoke not your children to anger, but bring them up in discipline and admonition to the Lord", Eph. 6, 4. Parents are to bring up and nurture their children, that is: as they apply careful, suitable, continual physical nourishment and exercise to build up the bodies of their children. That is, as they apply careful, proper, and constant physical nourishment and exercise to build up the bodies of their children; as they apply careful, proper, and constant instruction and exercise to form their children spiritually, that they may

If their children learn to speak, to read, to write, to calculate and the like, they should also apply a careful, suitable, continuous spiritual nourishment, instruction and exercise in the word of the Lord, so that the new man in their children can grow up and become strong, so that their children also reach their full manly age, so that they are no longer swayed and weighed by all kinds of wind of doctrine and so that they become perfect, sent to every good work, Eph. 4, 13 f.; 2 Tim. 3, 17.

The child is created by God in such a way that not only his physical development, but also his mental and spiritual growth can only be achieved through careful, patient, persistent nourishment and practice. As clear as this is to everyone in regard to the body and in regard to spiritual training in purely worldly branches of knowledge, so clear must it be to all Christians in regard to instruction in Christian doctrine. Therefore the Old Testament injunction is: "These words which I command thee this day thou shalt take to heart, and shalt teach them unto thy children, and shalt speak of them when thou sittest in thine house, or walkest by the way, when thou liest down, or risest up." Deut. 6:6 f. Note the daily, incessant inculcation. Therefore St. Peter says to old and young Christians: "Be greedy for the sensible, pure me, as the children now born, that ye may increase by the same," 1 Pet. 2:2. Here the spiritual nourishment and spiritual growth is compared to that of the body.

But when Christian parents bring up and nurture their children in this way, physically, mentally and spiritually, the children constantly turn from the right path, sometimes to the left, sometimes to the right. And that is where discipline and admonition should come in. But not a discipline and admonition that provokes the children to anger, not an angry, merciless beating or constant nagging and scolding that makes the children timid or embittered and fills them with secret hatred against the educator, but discipline and admonition from the Lord. It is to be a manner of education such as the Lord uses in the education of His children, His Christians, and which all His deputies are to take as an example. It is such discipline and education as will bring about the improvement of the child, and make him walk in the ways of God. And likewise the children are to be brought up in the admonition or reminder or warning of the Lord, in such a way of admonition as the Lord gives to his children. This discipline and admonition presupposes the instruction in God's Word described above.

In and under such discipline and admonition the children are to grow up. Their whole upbringing should take place under this discipline and admonition. This is what God demands from the parents in Eph. 6, 4. Only in this way can their children reach their goal.

But he who recognizes and admits that God requires him to give his child instruction in God's Word similar to the daily physical nourishment of the child, and that he should let his child grow up in Christian discipline in and under the discipline and admonition of the Lord, the Lord Christ, must also recognize and admit that under our circumstances he can as a rule only meet this divine requirement to some extent with the help of the church school.

can come. For parents in our time are almost always so occupied with the bodily nourishment of their children that they can only supervise and support the required instruction in God's Word, as well as in secular subjects of knowledge, but cannot take it on themselves.

The church can give the children some instruction with Sunday school, confirmation classes and Christian teaching, but not the instruction that God demands, which is similar to the bodily nourishment of the child. Christian parents must therefore refrain from the public school, because there not only the main nutriment, the word of the Lord, the daily religious instruction, is completely missing, but also the discipline and admonition of the Lord is not present. What is a year without spring and a sky without sun, is a school without religious instruction and Christian education.

The parochial school, however, can strongly support the parents in the education of their children, which God demands, because the children are taught Christian doctrine there daily from the age of six until the age of thirteen or fourteen, in addition to other things, by teachers who are as skilled in giving religious instruction as they are capable of giving writing or reading instruction, and because Christian discipline and admonition can be practiced there, as in the home, as often as it is necessary.

The following points were still particularly considered by the Conference: If we wish to elevate our schools, we must see to it, 1. that the home works with the school; 2. that the work and management of our schools is made uniform; 3. that we keep our children in our schools one year longer, until they reach the age of fourteen, and extend our curriculum accordingly.

The conference voted unanimously to recommend to their congregations:

1. to add one year to their school course, especially as the laws of our state now require every child to attend school until the age of fourteen;
2. to elect a school superintendent;
3. to close the school year before the big summer holidays instead of at Easter.

A committee was appointed to submit proposals to the conference at its next meeting as to the office and powers of the superintendent of schools, if any, to be chosen, for submission to the congregations. -

If we consider, in addition to the divine command, the harm done to the souls of children by neglect of child discipline, and the great benefit and blessed fruit of right education, we shall also zealously pursue parochial school education, in addition to home-church education. J. F. B.

Dedication of the new teaching building of our teacher training college in Seward.

By God's goodness we were able to celebrate an uplifting double celebration in Seward, Nebr. on Thursday, October 31, namely, the celebration of the Reformation Feast, combined with the dedication of the new teaching building of our teachers' seminary there. The celebration of the dedication fell quite appropriately

with that of the Reformation Feast. The preacher at the Reformation service in the morning, 14 Cholcher, used Romans 1:14-17 to show that many preachers and teachers were ashamed of the gospel of Christ, but that they had no reason to be; that the gospel of Christ was only for poor sinners, but that this was precisely the great glory of the gospel.

In the afternoon, the inauguration of the new teaching building took place. Unfortunately, due to the unfavourable weather, the planned outdoor celebration had to be abandoned. Of course, the very spacious new auditorium could not hold the participants by far. The first speaker, P. J. Hilgendorf, pointed out in German, on the basis of the Festepistel, that "the local Lutheran teachers' seminary is a delicious fruit of the Lutheran church reformation", because in this institution "God's word and Luther's teaching" take the first place in the lessons. From this, the director of the Seminary, Prof. G. Wecker, answered in English the question why we Lutherans in this land of many public free schools still build and maintain our own schools: because we do not only want to have schools in which the minds of our children are educated and their knowledge enriched, but we are primarily concerned with such schools in which the hearts, the consciences and the immortal souls of the treasures entrusted to us by God find due consideration. The mixed choirs of the Seminary and the congregation at Seward, under the direction of Prof. Haus, elevated the festive celebration. The collection for the interior of the new building amounted to the sum of \$161.00.

The hospitable congregation at Seward, in order not to celebrate alone, invited all the pastors and teachers of our district to a joint conference in their midst and to join in the celebration, and on the day of the dedication they fed all the participants twice for a small fee. The cost of the new building is about P21,000. 120 prospective teachers are presently being prepared there by six professors for their delicious profession.

What has become of the little tree planted in 1894, with God's blessing! Truly, a stately tree! First of all, there is the "old building" made of bricks from 1894, which later received an extension. Today it serves as a living, sleeping and music building. Furthermore, two white frame buildings serve as living room and bedroom. Some years ago another large brick building had to be erected, containing the kitchen, dining room, the administrator's apartment, as well as bedrooms and sickrooms. The new handsome building, also of brick, which contains the spacious assembly hall, is used exclusively for teaching purposes. If a professor's apartment is added to the existing ones, six such apartments will adorn the institution's grounds. It should also be mentioned that there is a very good heating system in our seminary. We were told that the Brominers Vapor system introduced here heats the building in question in thirty minutes. Electric light makes all the rooms shine brightly in an instant.

Now let the Lord our God keep this dear institution which he has given us through the willingness of Christians to sacrifice,

be and remain a true planting place of his holy church on earth! May he bless teachers and pupils, and through them us and our children! May he keep us only his word; the same is our heart's highest joy and greatest comfort. Yea, the ever-rich God Will keep us ever cheerful in our life; And give us noble peace lind In his grace keep us on and on And deliver us from all distress here and there.

A. Firm Haber.

† Fr. Daniel Klemens Lochner. †

When the distribution commission of our Synod met in St. Louis in the spring of this year, and soon thereafter the news went out into the circles of our Lutheran Zion: "Not even half of the vocations received could be provided with candidates from our two seminaries," an event of the previous year came back to the mind of the writer of these lines with deep pain and sorrow. 14)

It was on the **4th of** September last, that at the hour of noon, a crowd of mourners stood in the cemetery south of our Fort Wayner College, called Concordia, around a freshly raised grave. It was a young pastor, still in his prime, whose faded shell was here entrusted to the bosom of the earth. Now, when the need of the church, the want of preachers, is so great, the Lord of life and death had called away this young worker from his vineyard. "God, thou art wonderful, and the ways that thou walkest with us are often so dark and unsearchable to us!" these were surely the thoughts that pervaded the hearts of the mourners there at the fresh grave. And there also came to mind the thoughts once uttered by the dear blessed D. Walther at the grave of a young preacher. "When God soon gives a faithful minister of His word a close," he said at such a funeral, "He cries out in a loud voice to all the hearers: Recognize, righteous and gifted preachers are a gift of my free grace, which I can reclaim every hour. Recognize that it is not man's work to create a faithful preacher; that is God's work and gift. Therefore do not be offended by their infirmities, if they are faithful in the work of the Lord. Do not demand that they be angels while you are sinners. Rather, hold them in high esteem, dear and worthy, as easily forfeited gifts from the Most High God. Be grateful to them. But above all, never forget that he who hears them hears Christ; he who despises them despises Christ; but he who despises Christ despises him who sent him, the great eternal and living God himself. . . . Further, at the grave of such young faithful preachers, who are his gifts, God cries out to the hearers: Ask the Lord of the harvest to send labourers into his harvest, and to keep those who are sent forth!

1) The following necrology has been in the hands of the editors for several months.

O how many a faithful and dear servant may have been called home because the gift of God was not recognized in him! How many a man may have been taken away in his youth, whom God would have given to His Church if she had prayed earnestly for it! How many a zealous servant of JESUS Christ's heart may even now be still further targeted by death, which will only not be struck if many fervent Christian prayers make themselves an impenetrable shield against it! . . . But God does not send forth his servants only to enjoy their gifts and to have faithful friends and comforters in trouble, but first of all to let them guide us along the narrow way that leads to heaven; that we therefore accept their teaching and instruction as God's teaching and instruction, their comfort as God's comfort, their punishment as God's punishment, their threats as God's threats, and that we may thus be enlightened, awakened, converted, preserved from all error, and finally made blessed. Now when God lets a faithful servant die, he cries out to all his hearers, "O buy out the time when I shall give you the great grace of possessing such a precious jewel!" - May we always be mindful of these admonitions of our dear Father in Christ JEsu resting in God, when God places us at the grave of a faithful young preacher!

P. Daniel K. Lochner was born at Milwaukee, Wis. on the 20th of November, in the year 1862. He was a son of the blessed Rev. Frederick Lochner, who so faithfully contributed to the growth of our Synod. After his confirmation he attended the institution at Fort Wayne, and was always known there as an earnest, God-fearing youth. Arrived at Sekunda, he became seriously ill with change fever, and in consequence was compelled to abandon his studies there. He returned at the to the Springfield, Ill. where his father was then of the local board. In the fall of 1882 he entered the seminary at Springfield, where he passed his examination four years later.

His first sphere of activity was a parish at Annapolis, Md. where, unfortunately, circumstances soon became such that, on the advice of Blessed Fr. Frincke, he accepted a call to Clarenceville and Royal Oak, Mich. There he labored in the blessing for over two years, then accepted a call to Dorsey, Ill, and in 1892 a call to Kewanee, Ill. But after, two years he had again to take up the wandering staff under God's guidance, and follow a calling to the church at Wellesley, Kan. and its branches at Poole and Petersburg. Here he labored for over eleven years with great faithfulness and success. With a heavy heart and tearful eye these congregations dismissed him in January, 1906, as he was no longer able to serve the three congregations on account of his failing health, and a calling had gone out to him from the single congregation at Sherwood, O., where he was appointed to serve the congregation. No sooner, however, was he introduced to his new sphere of activity there, than the Lord took him into his cross-flag. His ailment became so aggravated that he had to undergo a severe operation at Fort Wayner Lutheran Hospital. Although he happily survived on March 23, his nerves were so shattered that he could not wait for his ministry. On the advice of several physicians, he started on the 8th of August, accompanied by his faithful wife, for Cleveland, O., to visit the sanitarium of Dr. Sicher.

...to go there. He was not to find bodily health there, according to God's advice. An attack of typhoid and pneumonia put an end to his earthly pilgrimage on August 30.

On the day of his departure he had written down the following lines on a piece of paper, overcome by forebodings of death:

When I shall depart, then depart not from me, When I shall suffer death, then come near, When I shall be most sorry for my heart, Then tear me out of fears, The power of thy anguish and sorrow.

Appear to me; "m shield, To comfort me in my death, Find let me see your image In your cross distress: There I will look after you, There I will faithfully press you tightly to my heart - Who dies so, dies well.

"This is my consolation, in spite of all the trials and tribulations through which I have already passed. My God, I beseech thee by the blood of Christ, make my end good. To thee also I commend all mine in faithful hands; thou art their provider and shield. Lead us all to heaven. - He, the shepherd of his flock, protect and shelter also my dear congregation, which has so faithfully taken care of me and my family during the tribulation! - God's grace in Christ JEsu is yet infinitely greater than all our sin. "Let the mountains depart," etc.

The wife of the dearly departed is a daughter of the blessed Dr. Gotsch, Johanna, to whom he had married on April 27, 1887. The happy marriage produced 11 children, eight of whom are still living. The two oldest sons are studying at our institution in Fort Wayne. - God be father to the widow and the orphans!

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To the ecclesiastical chronicle

America.

Marriage Laws in Wisconsin. On behalf of his conference, the undersigned reports the following in accordance with the wording of the laws, and in accordance with the opinion of the State Board of Health: The oath before marriage is not repealed. (Lecture 1023-28-39.) Anything remaining on the form brought by the bride and groom from the County Clerk shall be completed by the person marrying and the form then forwarded to the Town Clerk or Registrar of Vital Statistics within three days. The license law is not repealed nor changed; only it is no longer necessary to deliver the license to the Register of Deeds; it may be destroyed or returned to the bride and groom. Minors are to be treated quite straight as before. Witnesses may - but are not required to - sign the form from the County Clerk in the lower left hand corner. Their address should be included. Further inquiries can be made with the State Board of Health.

L. G. Dorpat.

A burial form for "non-Christians" is to be prepared by a committee of the Lutheran Witteuberg Synod and then submitted to the luth-.

The Wittenberg Synod belongs to the General Synod of the Lutheran Church. This message, which we take from the "Luth. Kirchenzeitung," carries its judgment in itself. The Lutheran Church abounds in forms for all the official acts of the preacher, and the agendas in use in the Lutheran Church go back to these old ecclesiastical forms. But a form for the burial of "non-Christians" has not hitherto existed in the Lutheran Church, because our Church has ever and ever held, according to Scripture, that "non-Christians" are also to be buried in a non-Christian manner, by a preacher of the Gospel. "Let the dead bury their dead," Matt. 8:22. If, after all, you want a form for such occasions, and appoint a committee to draw one up, it shows that you are departing from right Biblical Lutheran practice, and sinking down to the familiar position of many Uniate and sectarian preachers, who bury anyone, even suicides, open scoffers, and gross vices. And such a practice is a disgrace to the Lutheran name, and exposes Christianity to the ridicule of the world. L. F.

Abroad.

Many a message comes from the court of the great Antichrist in Rome. Soon the pope is said to be in need, and yet collections are made for him throughout the Roman Catholic world, and his fortune runs into millions. Soon he is deplored as a prisoner, whose health is undermined, and yet he lives in a palace which numbers hundreds of chambers, and with which are connected great gardens, which are at his disposal for unhindered use. Recently he is also reported to have had supernatural apparitions. The Virgin Mary herself is said to have revealed herself to him, laid her hand on his head and blessed him. This, if the cable news is at all correct, was either simple fraud or devil's haunting, as with all alleged miracles and apparitions of the papacy. When St. Paul speaks of the appearance of Antichrist, he says that his "future is according to the working of Satan with all manner of lying powers and signs and wonders," 2 Thess. 2:9. The Virgin Mary is blessed with God, and does not appear on earth. It is precisely through the apparitions supposedly bestowed upon him that the pope proves himself to be antichrist. For Christ's word directs us to Moses and the prophets; we are to listen to them, we are to pay attention to the written word and not expect messengers from the other world, Luk. 16, 29; Is. 8, 20. As the devil once took the form of Samuel to frighten King Saul, 1 Sam. 28, so he can also disguise himself as the Virgin Mary in order to fool the pope. But most likely the whole apparition was imagination, a lie and a deception. L. F.

and his harp was caught on the weeping willow; he composed no more lovely songs; two years passed, and half a year more, with the declaration, always held fast, that wherever the good Lord called him, there he would willingly follow and serve him faithfully.

This praise and Gerhardt's vaunted name and character prompted the magistrate of Lübben, which belonged to the territory of the Duke of Saxe-Merseburg, to turn his eye to him for the replacement of the archdeacon there. Although the General Superintendent there thought that Gerhardt would hardly accept the call, since he was already 62 years old and was maintained in Berlin by distinguished people in such a way that the salary in Lübben was hardly equal to his present income, he was nevertheless invited to preach a guest sermon in Lübben and accepted this invitation on September 12, 1668, with humble thanks. Prevented by various domestic duties, he was not able to arrive in Lübben until October 2, where he preached his guest sermon on the 4th to everyone's satisfaction. When he returned home, he received his formal appointment as Archdeacon in Lübben on October 19. 1)

Now, however, negotiations began, such as had already made the assumption of office difficult and bitter for many a faithful preacher. Gerhardt had found his future official residence in such a deplorable condition that he immediately asked the city council to provide him with a comfortable and spacious residence in which he could have a special study room and the necessary space for his sister-in-law, his son and his servants, as well as space for books and household goods. Thereupon he was promised the enlargement and extension of the parsonage apartment, and towards Lent of the following year he wanted to move in. But when he came to Lübben around Christmas to help celebrate the Christmas feast there, nothing had yet been done to build the apartment, and although the earlier promise was repeated to him, there was continued hesitation about its fulfillment. A serious illness of his son and his sister-in-law prevented him from appearing in Lübben during Lent 1669, and when this was interpreted as a bad thing, despite his apologies, he came to Lübben again before his family was completely restored. To his dismay, he found the apartment still in a miserable condition and the city now even unwilling to promote its restoration. To provide him with another decent accommodation there for the time being was even refused to him outright. Astonished and hurt, he thought to himself: "How does this work? Other people would like to help to entertain their preachers and cannot help, but here, since I - as God, the rescuer of all hearts, knows - meant it so sincerely well and still mean it, it is true: even if we could help, we do not want to help! - When, after his return to Berlin, he was reproached on the one hand for the long delay in taking up his post, and on the other for trying to circumvent the fulfilment of his reasonable wishes under all kinds of absurd pretexts, he finally felt compelled to explain the whole affair to President von Hoymb in Lübben and to ask for redress. This had an effect, and the apartment was quickly made ready; in general, the worthy man was met with little good will and openness; however, he did not engage in any further negotiations. As soon as the dwelling was sufficiently repaired, towards the end of May 1669, he held a meeting.

1) The "guest sermon" mentioned in the foregoing was equivalent to a trial sermon, in which nothing objectionable was found under state church conditions, whereas now we must justly call it unlawful.

Parsonages.

After the three hundredth birthday of Paul Gerhardt was celebrated this year, a little-known piece of the history of his more noble life should be communicated retrospectively. The brave man had been deposed from his office because of his faithfulness to the confession, to the deepest pain of his faithfully devoted congregation in Berlin, whose love still did not let him fall short of nourishment, although he had of course had to leave his beautiful official residence. Now the steadfast confessor of Jesus Christ and His eternal truth, in such a difficult time of trial, also lost his faithful wife through death.

his entry into Lübben, was committed there on 6 June and took up his office on Trinity Day.

So much for the historical news. Christ's servants should certainly make do with a small dwelling. But it is ungrateful and unjust for a congregation, year in, year out, to force its pastor or teacher to live in a dilapidated or uncomfortable or unhealthy house, or one that is much too small for the family, while it has perhaps been able to build a very costly church, and some of its members have long since occupied splendid houses. Only rarely does the case occur which was once expressed by a German superintendent in the verse:

Where I found a large rectory,
Next to it stood a small church,
Then was I, that I may confess it to you, sore and woe in candlelight
all the time.

But if preachers and teachers even now sometimes have to go through all kinds of trouble and annoyance because of their homes and other external things, they may also think of what has been said in the above passage from the life of dear old Paul Gerhardt and sing with him:

Where I have sat hitherto is not my right house; When my
purpose is fulfilled, I will go forth, And what I have used here I
will lay aside;

And when I am breathed out, they shall scrape me into the
grave.

But thou, my joy, thou, the light of my life, Thou, when I pass
away, Drawest me before thy face, Into the house of eternal
delight, There I shall always shine joyfully, Like the bright sun,
Next to others.

There I will always dwell, And not only as a guest, With those
you have adorned with crowns;

I want to sing gloriously

Of your; great doing

And free from vile things

Rest in my inheritance. (No. 409, v. 12-14.)

was not created to death, but to life; although it would be a weakness in believers if they did not, by God's grace and Spirit, subdue such weakness and die cheerfully and willingly according to God's will, yet this, like all other sin, would not be imputed to them, because it was atoned for by the willing and patient death of the Lord Jesus. In a quarter of an hour the woman had fallen asleep gently and blessedly. - See how we men are: though death is on our lips, yet the Pauline desire to die, Phil. 1, 21 ff, does not want to happen every time. (Scriber.)

I had attached myself to the staff of Aaron

Barbara Seemann, a pious, Christian woman who died in Leipzig in 1579, had her husband and children come to her bedside shortly before her end and said to them: "Grant me heaven! How gladly I want to die, how I long for eternal life. I wait for my Lord Jesus as a bride waits for her bridegroom, that he may come and take her home. The bloody woman clung to the hem of the LORD, and believed; I will take hold of him myself, and will not let him go-he will take me away to the heavenly wedding." Als the fear of death drew near, she said, "Now am I through the wilderness, now go I through the Red Sea, through temporal death into the land of the living. I hold to the rod of Aaron; soon I will come forth and go out into the Promised Land, and see God the LORD drown Pharaoh, that is, death, the devil, and hell, in the Red Sea. I see the ladder of Jacob, whereon I will ascend into heaven, which is Jesus Christ. - Dear children, as often as you hear the faith sung in the church, and in it the words: 'The flesh also shall live again,' remember your dear Mother, whom you and she shall meet again in this flesh. I will not come to you again, but you will come to me, and what joy you will have in your hearts on the way before you come to me!"

For mourners

In a sermon delivered at Constantinople on Hebr. 2, 15 the famous preacher of the ancient Christian church Chrysostom († 407) contrasts the Christian customs in the burial of corpses with the pagan mourning: "Tell me, what do the brightly shining torches mean? Do we not escort them like victorious warriors? What do the chants mean? Do we not praise God, and thank him that he has now bestowed the victor's wreath on the departed, that he has freed him from all suffering, and called him to himself out of misery? Consider what you are singing at this moment: Ps. 116:7, 'Be now satisfied again, my soul, for the LORD doeth good unto thee'; and Ps. 32:7, 'Thou art my shield.' Consider what these psalms mean! But thou payest no heed, but art drunk with grief. Consider carefully the sorrow of others, that thou mayest have a remedy for thine own. 'Be content again, my soul,' sayest thou, and weepest?"

Are you ready?

A noble woman was so emaciated by consumption that she was like a skeleton covered only with skin and very close to death. A preacher friend once visited her and remarked that she was like the 102nd Psalm: "My bones are burned like a fire; my heart is beaten and withered like grass, that I also forget to eat my bread." Then he asked, "Do you also desire to die?" She said, "Yea;" and he began to speak of the sweet and certain consolation of Christians against death, how Christ is our life, and dying our gain, etc. When he was gone, she bethought herself, and sent for her confessor. She told him how she had been asked and how she had answered, but that she had to confess that she had not wholeheartedly answered in the affirmative to the question whether she would also like to die according to God's will, for she had more desire to live than to die. The latter replied that nature did, however, have an abhorrence of death, because it was

Just not safe!

When we are safe, we live as if the hour of death and judgment had already passed. But Christ says he will come to judgment at an hour when we do not mean it. This is what he who is the truth says, and he says it.

repeated. Therefore hear, and be afraid. If the LORD come at the hour when we mean not, we have much to fear, lest we enter unprepared into the judgment. And if we come unprepared, how shall we be able to bear the stern trial of this? And yet what is lost in this single moment cannot be made good for all eternity. In this single brief moment it will be decided how we are to be for all eternity. In this single moment life or death, damnation or blessedness, eternal torment or eternal glory, shall be adjudged to each.
(John Gerhard.)

About a little one.

From the 12th century comes a meaningful epitaph. It reads: "Non amisi, sod pracmisi", which means: "I have not lost, but only sent ahead".

A wonderful picture of human pilgrimage unfolds before us: Two walk hand in hand, their clear eyes firmly fixed on the eternal goal, their support firmly placed out of the way, even if it is stony and rough. Then one feels how softly, gently his companion's dear hand is released from his - suddenly he stands alone! But no lament sounds from his lips, no: **non amisi, sod pracmisi**,, not lost, only sent ahead! Whether he must continue his stratagem alone, he knows it, only a short distance, then he too is at his goal, only a short time of waiting here, then he comes after, to where no more hour of separation beats.

The death of Christians.

What death is to Christ's members, let us hear from a believing Negro woman. She was asked when she last saw the missionary Kitchen, her father in Christ. She replied, "The fever--came upon him; he lay in bed, calling us black people his children, and saying, 'Come, my children, around my bed. My children, I go to God, stand before my God!' and then he fell asleep." "Q, then Mr. Kitchen is dead, isn't he?" "Dead, sir? O no, Massa Kitchen does not die, he fell asleep and sleeps away until the trumpet of the archangel wakes him, and then he goes up to his God. No, Massa Kitchen does not die, he falls asleep!"

Three wishes.

I asked a student what three things were dearest to him, and he answered, "Give me books, health, and rest; I ask nothing more." I asked a miser, and he cried, "Money, money, money!" I asked a beggar, and he spoke softly, "Bread, bread, bread!" I asked a drunkard, and he asked only for strong drink. I asked a crowd of people around me, and they raised their voices and shouted, "Wealth, honor, and pleasure!" - I asked a poor man, but he was a believing Christian, and he answered, "Three things I always greatly desire: first, to be found pardoned in JEsu; secondly, to become like JEsu; and thirdly, to be with JEsu. In JEsu all my desires are satisfied!" This was an apt reply.

New printed matter.

Thus speaks D. Martin Luther. Words from Luther's Writings, Selected and Arranged by Georg Buchwald. Fourth edition. Berlin. Published by Martin Warneck. 294 pages 514X8, bound in cloth with gold title and cover decoration. Price: 4 Marks.

In the days of the Reformation we picked up this book, which was already quite common in Germany, and quickly got stuck into it. It is a collection of Luther's longer and shorter sayings, mainly on questions of Christian doctrine and life, arranged alphabetically and divided into subsections by keywords. A few examples may illustrate the arrangement of the book. The section on the Lord's Supper comprises 5 pages and 15 sayings of Luther under the following 8 headings: Necessity of the Lord's Supper. Faith necessary in the Lord's Supper. Worthiness. Unworthiness. Celebration. Blessing. Not to be postponed. Contempt. The section on Christ fills over 12 pages with 47 sayings under 21 headings. In the section titled "Marriage," the following are among those covered: Praise. Divine standing. Need of the counsel of parents. Must be begun with God. Prayer for husband and wife. Husband must work diligently". Economy of the wife. Love of spouses for each other. Spouses serve each other. Worries in the married state. God's blessing in marriage. God protects the marriage state. Christ does not abandon spouses. Divorce. - The editor of the book is a well-known German Luther scholar, and the whole book, apart from a preface of a few lines, contains nothing more than Luther words, for which it is always precisely indicated where they can be "found" in Luther's works. If one wishes that a longer statement of Luther's on a certain point could have been given, or if one is of the opinion that an even more accurate discussion of Luther's on the matter could have been given, this should not affect our recommendation of this book. We are all anxious that the Christian people of our time should read Luther, and we think that this skilfully arranged and attractively furnished collection is not only valuable in itself, but will also make the reader want to read more of Luther than these short sayings. The book may be taken up at any time, and opened anywhere; there is something instructive and interesting on every page, even if "ran only read five minutes in it.

L. F.

P. Friedrich Tranggott Körner. A Portrait of Life. Compiled and narrated from sources and communications by F. E. Tilly. With a preface by Ad. Biewend. 162 pages 5X7, bound in cloth with gilt title. To be obtained from Dr. Wm. F. Körner, 154 Nodney St., Brooklyn, N. Y. Price: 50 Cts.

This is a lovingly drawn portrait of the life of L. F. T. Körner, who died blessedly almost three years ago, which is well worth reading and at the same time contains a piece of interesting parish history. Also the speeches that were held at his funeral and later in his memory are communicated, and the handsomely decorated book is adorned with 7 pictures.

L. F.

Paul Gerhardt's Complete Songs. Second edition. VI and 346 pages 4^4X6, bound in half cloth. Zwickau i. S. Published by Johannes Herrmann. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 30 Cts.

The fact that 10,000 copies of this anniversary edition of Gerhardt's immortal songs have already been sold is certainly its best recommendation. It is also really a good, beautiful edition for a ridiculously low price. The publisher also offers two other editions, one bound in canvas for 50 cents and one with gilt edges for 80 cents, but we have not yet seen them.

L. F.

How to Celebrate Christmas. By J. C. Ambacher, Ev. Luth.

Pastor, Nashville, Washington Co, Ill. 12 pp. 5^X81^A. Price: 5 cts; price per dozen: 40 cts; price per hundred: P3.00.

This is an English Christmas liturgy that covers the Christmas story in question and answer and includes the usual songs for congregation and children.

L. F.

Christmas talk. Set to music by J. G. Kunz. St. Louis, Mo. (Concordia Publishing House... 1907. 5 pp. 544X8. Price: single, 5 cts; by the dozen, 50 cts; by the hundred, P3.00.

This is a new edition of the familiar Christmas talk, "What, dear child, makes you so glad today?" 2c. Blessed Cantor Kunz set it to music in his day, which repeatedly intersperses familiar chorale verses. It is well suited for singing at a children's Christmas service.

L. F.

Lupkouil. No. 115: O holy height Golgotha! There is a Green Hill Far Away. By Ch. Gounod. 6 pages.

-- No. 116: And God's will is still good. Come, Holy Spirit. By W. Nölsch. Six pages. - No. 117: Mein' Augen heb' ich sehnlich auf. (I lift my eyes with longing) To Heaven I Lift My Waiting Eyes. By L. v. Beethoven. 7 pages. - No. 118: Mein Herze geht in Sprüngen. O Day of Rest and Gladness. Arranged by W. Nölsch. 5 pages. - No. 119: a. Sanctus. Holy. b. Benedictus.. Praised be he who comes! He is Blessed. By K. M. v. Weber. Sanctus 5 pages; Benedictus 8 pages. --No. 120: Ich blick' in sene Höhe. O Jesus, I Have Promised. By F. Mendelssohn. 6 pages. For mixed choir. To be obtained from the publisher, Theo. F. Miller, 314 Vine St., Philadelphia, Pa. and from Concordia Publishing House, St. Louis, Mo. Price: No. 119 25 Cts. the others 15 Cts. each.

No. 115, of medium difficulty, consists of alto solo, duet and choir. No. 116 is a lovely composition and contains tenor solo, duet for soprano and tenor, alto solo and choir. Easy to practice. No. 117 also offers little difficulty and is excellently arranged. Contents: solo for tenor or soprano, choir and chorale. No. 118 can be mastered by any choir with ease. Content: Duet for soprano and tenor (alto), choir. No. 119 is extremely effective. The "Uoneckiatn" requires a more experienced choir. No. 120 is one of Mendelssohn's best known and most popular compositions. T h. F.

Introductions.

On behalf of the district presides concerned were inducted: Oct. 12, U. P. S ch r ö d e r in the parish at Neshkoro, Wis. by P. A. Hoyer; on the 20th of Sunday, n. Trin. at Mecan, and on the 21st of Sunday, n. Trin. at Germania, under assistantship I". M. Müllers by L. C. Theel.

On 21 Sonnt, n. Trin: 44 H. G. S a n d v o ß at St. Paul's Parish, Chicago Heights, Ill, assisted by UI4 F. E. Brauer and W. C. Kohn by 44 H. F. C. Schulz.

On the 22d inst. of Sonnt, n. Trin.: 44 F r. Kersten in the church at Mondovi, Wis. by 44 O. Neumann. - 44 H. O. B r u ß in the Zion congregation at Riege, Nebr. by 44 F. Schwarz.

On the 23rd of Sonnt, n. Trin: 44 C. H. J. H u b e r t in the parish at Cmery, S. Dak. by 44 S. Gerike.

On the 24th of Sonnt, n. Trin.: 44 E. Meichsner in the township near Long Prairie, Minn. by 44 R. Koehler.

Introduced as teachers in parochial schools were:

On the 20th of Sonnt, n. Trin: A. Sylwestcr as teacher in the Emanuel parish school at Inver Grove, Minn, by 44 P. Schlemmer. - Teacher E. A. W e i s e as teacher of the head clap at the school of the parish at New Wells, Mo., by 44 R. Winkler.

On the 23d of Sonnt, n. Trin.: Teacher K. H. Zehnder as teacher of the second grade at the Immanuel Parish School (east side) at Grand Rapids, Mich. by 44 C. J. T. Frincke. - Teacher W. v. D i s e n as teacher in the school of St. Paul Parish at New Gehlenbeck, Ill, by ? W. J. Schmidt.

On the 24th of Sonnt, n. Trin.: Teacher F. F. Peters as teacher in the school of St. Panlus parish in Teuhasion 21, Minn, by 44 F. Schmiede.

JubiUirm and Missrsnsfest.

St. John's parish at Wilcox, Nebr. (44 H. Hopmann), celebrated its 25th anniversary, as well as its mission feast, on the 21st of Sun. n. Trin. Preachers: Lehr and H. E. Meyer. Collection: H128. 70.

Initiations.

Dedicated to the service of God were:

Churches: The new church (66X34 feet) of the Hops OnnKio'ntion at Milwaukee, Wis. (44 E. Ross), on the 16th of Sonnt, n. Trin. Preachers: 44 W. Dallmann and Prof. Gänßle. - The new church of the Salemsgcmunity at Parboro, Tex. on the 19th Sunday, n. Trin. Preachers: Eckhardt and Albers (English); the former said such the dedicatory prayer. - The new church (34X54, steeple 81 feet) of St. Paul's parish at T O > n Lavalle, Wis. on the 22nd Sunday, n. Trin. Preachers: UU. Maack, Stelter and W. Nommensen. The dedicatory prayer was said by 44 Chr. Meyer. - The new church (28X40 feet, with tower and altar niche) of the Emanuel congregation at Milbank, S. Dak. (44 G. H. Cheese), on the 22d of Sonnt, n. Trin. Preacher: UU. Bartling, Leyhe, and Weinhold (Eng.). - The nene church of the Zion congregation at Riege, Nebr. (44 H. O. Bruß), on the 22nd Sunday, n. Trin. Preacher: Stud. H. Läufer. The consecration was performed by 44 F. Schwarz. - The new church of the Immanuel congregation at Blue Earth, Minn. on 23 Sunday, Trin. Preachers: U44 Ude, Matzat and Elbert. The act of consecration was performed by 44 A. L. Ltjen.

School: the new school (32X22 feet) of St. James parish at Effington, Minn. on the 22nd Sunday, n. Trin. Preacher: 14 Kleweno. The dedicatory prayer was said by 44 H. Teßmann.

Anniversaries.

On the 15th of Sunday, A.D., the Christ Church at Bazile Mills, Nebr. (L. A. A. Schormann), celebrated its 25th anniversary. Preacher: Dir. Weller, UU. Möllering and Merz. Collect: H76. 73. - On the 22nd of Sunday, n. Trin. the Trinity congregation celebrated at Arcadia, Mich. (44 W. Bekemeier), celebrated its 25th anniversary. Preachers, LL. Schinnerer and Todt. Collections: H36. 34.

Conference shows.

The Joint Conference of Pastors and Teachers of Milwaukee and Vicinity will meet Nov. 29 at the Grace Parish School. The meeting will begin at 9 a.m.

I. Brenner, Secr. t.

The S ü d o s t - W i s c O n s i n - Teachers' Conference will meet, w. G., on the 29th (evening 448 hours) and 30th of November at Trinity School, Milwaukee, Wis. Those who have no standing quarters, report to the local teachers. F. A. Firks, sec.

The Illinois Valley Special Conference will meet, w. G., December 3 and 4 at 44 Sieving's church at Chopin, Ill. sermon: 44 Eberhardt (44 Schwagmeyer). Confessional address: 44 Sieger (44 Th. Sieving). I. H. F. Sieving, Secr.

December 3 and 4, the Special Conference of Champaign Co. and vicinity meets at Buckley, Ill. Works: Exegesis on Rom. 6: 44 Roeckers. Catechesis on the power of baptism: 44 Poeckler. Exegesis on Rom. 7: 44 Schweppe. Sermon reading: 44 Bövers. Oüristinn 8oi6N66: 44 Berthold. Sermon: 44 Neuendorf (44 Bövers, 44 Beil). Immediate registration required. E. Berthold, Secr.

The P O s t Oak - Pastoral Conference will meet, w. G., Dec. 3 and 4, at 44 Osthoff's church at Lincoln, Tex. Pick up on the 2nd, in the afternoon. Registration, or cancellation, absolutely necessary by Nov. 24. M. W. Pott, Secr.

Election display.

The following candidates have been nominated for the professorship at the school teachers' seminary at Seward, Nebr. which has become vacant through the resignation of Prof. Ritzmann:

1. teacher J. Voigt in Sioux City, Iowa.
2. teacher J. T. Link in Decatur, Ill.
- 3rd Prof. A. Bergmann in St. Louis, Mo.
4. teacher O. Rusch in Chicago, Ill.
5. teacher G. F. C. Düsenberg in St. Louis, Mo.
6. teacher F. Schroeder in Fort Wayne, Ind.
7. teacher M. L. Pohlmann in Fort Wayne, Ind.
8. teacher E. G. Selle in Frcport, Ill.
9. teacher C. E. Hoffman" in Aurora, Ill.
- 10th Teachers J. Holiday in Fort Wayne, Ind.
11. teacher R. Urbahns in Columbus, Ind.
- 12th Teacher O. Kolb in Chicago, Ill.

Any protests must be received by the undersigned by December 17.

H.

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No. 25.

He's coming.

The Saviour is coming! Like the first dawn After midnight's dreadful darkness, Yes, like the morning star's mild gleam The word appeared, when once from Eden's outskirts Through guilt of sin Mankind was driven out, When only Advent darkness remained to it.

He's coming! He cometh! Even today the word rings: Thy King cometh, meek of countenance, And buildeth his kingdom upon this poor earth, And becometh the sinner's brother, salvation and refuge. He knocks at every heart's door And kindly asks: Hurry, open to me!

Advent! Advent! O Lord, enter into our hearts. Make them clean of sins; Let the fire of thy spirit be kindled In us the urge to be all thine own, That we may live serving thee in time And once praise thee in eternity.

He only wants to take away what weighs us down and burdens us, the whole burden of our sins. But he will give us his righteousness and peace and joy in the Holy Spirit. He is in truth a righteous one, who is righteous in himself and now also makes us righteous and forgives us our sins. He is in truth a helper, for he helps us from sin, death, and the power of the devil.

To this king, this righteous and helper, comes a welcome, a greeting, and a homage. But

How shall I receive thee and how shall I meet thee?

Look upon the people that caught up JESUM, when he entered into the gates of Jerusalem, into the city of his fathers. They shouted and said, "Hosanna to the Son of David! Praise be to him who comes in the name of the LORD! Hosanna in the highest!" Hosanna means, "Lord, help us! JESUS, to be sure, did not look like a king and helper when he made this entry, riding on a borrowed donkey's colt. But the people hoped that he would now cast off the lowly covering of his servant's form and reveal his royal glory outwardly. And therefore they called out to him, "Hosanna! Lord, help! Of course, when they soon saw him much lower than the most despised and unworthy, full of pain and sickness, the great multitude went astray against him and cried out "Crucify, crucify him!" over him; they rejected their king and helper. - Wilt thou also be vexed at the poor form of thy King and his kingdom on earth, as he comes to thee in his so much despised word and sacrament? God be for that! Just such a King hast thou need, Who comes meek and humble of heart, As the merciful Helper and Saviour. Greet him with your hosanna: Lord, help! He can and will and will help you.

I lay in the deepest night of death; You would be my sun, The sun that brought me light, life, joy and delight.

L. F.

Your king is coming.

Behold, thy king cometh unto thee, a righteous man, and a helper, poor, and riding upon an ass, and upon a young colt of the Efelin. Zech. 9, 9.

Your King is coming, O Christendom, your King, dear Christ! He comes to you and knocks at the door of your heart. If an earthly king were to announce himself to thee, how thou wouldst feel honored and joyfully welcome him. But now it is the heavenly King, the King of the Kingdom of God, who wants to come to you with His Spirit in Word and Sacrament. He is our rightful King, and we are the people of his possession, which he has dearly purchased. And he comes not to take anything from us, but to give us something, to give us much, and to make us rich through the abundance of his goods and gifts. From us

Temporal death in itself is not redemption.

I.

"Have you heard," said a man to his comrades on his way to work, "that old Zeitlich died last night?"

"So?" replied one of the company, "is he redeemed at last? He has really had to suffer long enough."

"As I know from my wife, who has often had to help out at Zeitlichs," said another, "the old man has not been to bed for a year and a day. It will do him good to rest now after so long a restlessness."

"He richly deserves it," a third let himself be heard to say, "that he has been duly punished for his sins. But I don't begrudge him that he's got over it now."

The speakers all belonged to a Christian congregation, and it was well known to all of them that the deceased had lived as an outspoken child of the world and had also, to all appearances, passed away in this frame of mind. In spite of this, however, they readily interpreted the death of the deceased as a redemption from all evil.

Every reader of these lines has certainly heard similar conversations, and some have perhaps even had them themselves. The error that death is in itself a salvation from evil is a very widespread one, and in addition to this, many a man, although he has a better knowledge, still occasionally speaks as if he held the same erroneous opinion.

This is a mistake, and a very great and most dangerous one. Temporal death is not in itself a salvation from all evil. If it were, we would have no need of a Savior, either in life or in death. On the contrary, to him who dies in unbelief, temporal death is nothing but the beginning of eternal death, eternal damnation. "He that believeth not shall be damned," says the Scripture Mark. 16, 16; and the state of all who differ in unbelief it describes by the words, "Their worm shall not die, neither shall their fire be quenched; and they shall be tormented day and night for ever and ever," Isa. 66, 24; Mark 9, 11; Rev. 20:10. It is by no means generally said, "Blessed are the dead," but, "Blessed are the dead which die in the Lord," that is, those who have fallen asleep believing in Christ as the only Saviour from sin and overcoming death.

It is no joke with death. For all unbelievers, the real sorrow, the sorrow without end, only begins with temporal death. The poet of hymn no. 434 of our hymnal rightly exclaims upon contemplating this terrible truth:

My very frightened heart trembles, that my tongue sticks to the roof
of my mouth.

And this truth, too, we Christians should in no way weaken or even deny, but, like every other truth of the divine Word, confess it publicly and especially unashamedly before everyone. This truth, however, is weakened, and often downright denied, when, in the case of a death, one so readily falls into the common idioms of

"Now he has endured; now he has come to his rest." 0

It would not be useless to consider how this or that Christian comes to talk as if he considers temporal death to be a redemption. The motives of the worldlings are obvious. They want to put to sleep their consciences, which have awakened near death, by trying to persuade themselves either that death is the end of everything, or that God, who is love, cannot possibly condemn a man eternally.

Such motives are excluded from the outset in Christians. Christians believe with all their hearts that only a blessed death, only a death in your Lord, is redemption from all evil. If now and then their speeches contradict this faith of theirs, then they can only flow from carelessness or from weakness.

In many cases it is really pure carelessness. One does not consider, does not consider at least at the moment when the speech is used, that a blessed death is to me a redemption from all evil, that therefore only when mark had to consider the departed one by love in his life a righteous Christian, one can and ought to say at his departure: Praise God, he is redeemed; thanks be to God, he has now attained the rest that is still available to the people of God!

Such carelessness, however, is sinful, and every Christian should be on his guard against it; for the trouble that can be caused by it, and often enough really is caused, is by no means small.

In other cases weakness is the cause of such speeches. A death has occurred in what appears to be an unbelieving family. A Christian pays a visit to the relatives or meets them occasionally. The relatives tell of the long, patient suffering of the deceased, and conclude their discourses with the words, "Now he has endured; now he has come to his rest. Ah, who but Ere so far!"

In such cases, some people think that natural courtesy demands that they adopt a similar tone and indulge in similar speeches. But this is wrong. A Christian must never deny the truth for the sake of any consideration. Of course, in the case mentioned, he need by no means lead out with clumsy speeches and pronounce a condemnatory judgment on the deceased. We Christians have only the duty to testify to the truth under all circumstances, that apart from Christ there is absolutely no salvation; the judgment of individual persons, however, belongs to God alone. For this reason, however, let us refrain from judging either the one or the other. Do not condemn the deceased, but do not beatify him either.

1) This truth is evidently denied, especially by those preachers who are ready to bury every dead person with church honors without distinction. The pretext that one wants to use such occasions to do missionary work is null and void. Missionary work can only be done by confessing the truth, not by weakening or denying it.

Do not make any phrases, of whose inner untruth you are convinced yourself. One should simply express one's heartfelt condolences to the family and leave it at that. Depending on the circumstances, a word of comfort from the Christian faith may also be appropriate.

In such cases, however, it is often quite difficult to hit the right note. But if the desolation of unbelief, which is especially evident in the tribulation, goes straight to the heart, he will, with God's help, strike the right note and find the right word. -

Now the grave annoyance which Christians cause when they agree with those common sayings shall be spoken of next time. H. S p d.

From our mission to the Jews.

What is the direction of our mission to the Jews? One so seldom hears of a baptism of the Jews! This question is raised by many of our Christians, and their interest in the work of the mission to the Jews depends on the answer. The missionary to the Jews is expected to show conspicuous success. It is therefore worth the effort to consider the mission to the Jews in the light of the Word of God and to learn from the Holy Scriptures whether Christians may make their participation and cooperation in the mission to the Jews dependent on a visible success.

1 Cor. 2, 16 the apostle Paul says of himself and of his co-workers: "We have Christ's mind." Whoever wants to be considered a righteous Christian must have Christ's sin. But he who may have nothing to do with the mission among Israel, as long as there are no eye-catching successes, has not Christ's mind in this matter. For our Saviour, in the days of his flesh, did not entertain the hope of having any great eye-opening success by his restless labors among Israel, by his teaching, which he confirmed with his glorious miracles and signs. On the contrary, he knew for certain that in him would be accomplished all that was written by the prophets concerning the Son of man, that he would be delivered up to the Gentiles, and mocked, and reviled, and scourged, and put to death, Luk 18:31 ff. And our Saviour did not realize this towards the end of His prophetic ministry, when He had already experienced the hatred of His brethren according to the flesh, but already before that He had said: "The Son of man must yet suffer many things, and be rejected of the elders and chief priests and scribes, and be put to death," Luke 9:22. 9, 22. The Lord Jesus knew that out of all His lost people He was only able to gather a small flock around Him, Luk. 12, 32. Nevertheless He followed the lost sheep out of the flock of Israel during the whole time of His preaching ministry on earth. One wants to excuse the lack of participation in the mission to the Jews by complaining about the Pharisaic hardness of heart of the Jews. But no one knew this hard heart better, no one experienced its cunning and wickedness more sensitively than our Lord and Saviour Jesus Christ. He knew that the Jews would bring him to the cross, and yet he did not give up.

to stretch out the arms of love to them. When he went down the Mount of Olives on Palm Sunday and saw the holy city lying at his feet, he remembered how often he had wanted to gather her children together, as a hen gathers her chicks under her wings, and they had not wanted to. The inevitable judgment was before his eyes, and he said: "The time will come upon you, when your enemies will make a siege against you and your children against you, and will besiege you and make you afraid in every place, and will drag you and not leave one stone upon another, because you did not know the time in which you were afflicted. 19, 11 -44. But with what emotion of heart he pronounced this terrible judgment on the still beloved city, we can see in the words with which he introduced this threat of judgment: "If thou knewest, thou wouldest also mean in this thy time that which is for thy peace!" And more powerful than these words, the stream of tears which accompanied them testifies to his deep sorrow. St. Luke writes, "He looked upon the city, and wept over it."

Let every one who claims to have Christ's mind, but confesses to have grown weary of vain missionary attempts on the stiff-necked Jews, therefore put to himself the question: Where is there compassionate sorrow in your heart for JEsu as you gaze upon the eternal ruin to which these erring ones are blindly hastening? Where are tears of Jesus in thine eyes? He that hath Christ's mind laments this people, who now, banished from their former land, wander among all nations as a stranger, yea, as an object of their contempt and hatred, "without sacrifice, without altar, without ephod, without sanctuary," Hos. 3:4, without forgiveness of sins, without consolation in: Living and dying. He who has Christ's mind also has Israel's spiritual misery before his eyes, and gladly and confidently lends a hand to this difficult work, and does not worry about success. He does not slacken his efforts when he has even the prospect of winning "some." But of this there is no doubt. For wherever the gospel of Christ, the Saviour of sinners, is preached purely and loudly, and men stand under the sound of such preaching, the fruits cannot fail to come. God's word itself guarantees this, Is. 55, 10. 11.

Such preaching of Christ, the Savior of sinners, is now also resounding in our mission to the Jews. From May 13 to August 19 of this year, 16 sermons were preached to an audience of 151 adult Jews. For 12 Bible studies held during the above-mentioned period, 54 industrious Bible scholars turned up at our mission house. In 12 Saturday and Sunday schools, 288 Jewish children were taught God's Word and Luther's teachings.

In addition to this work, 148 families were visited by the missionary in two different Jewish quarters of New York at the same time, during which he held 75 religious talks and distributed 287 tracts and 19 testaments. That such house visits and conversations are absolutely necessary in the mission to the Jews can be seen from the following experience.

Some time ago an article appeared in a Jewish newspaper in which our Lord and Saviour was mocked in the most shameful way. In it, among other things, was also the

The priests and rulers of the people rejected Jesus as the deceiver of Israel and therefore he must be rejected as such by all of Israel. Yes, Israel would be acting against God and His word if it wanted to overturn the judgment of the priests and rulers that they pronounced against JEsu of Nazareth. For according to Deut. 17, 8-12 the priests and judges of Israel alone had the right to decide difficult cases, and Israel was bound to obey their judgment. This scripture was read by quite a number of Jews, and they now believed they had a formidable, insurmountable weapon against the missionary. Poor, deluded people, to defend the rejection and killing of their Messiah, and to prove it with God's Word! Since the missionary's visits were regulated, the family expecting the missionary in the evening could notify their neighbors of the impending visit. The result was that in every family where the missionary was expected, there were also many guests. On the basis of Jer. 26, the missionary showed the Jews that the said commandment was not binding in every case, by proving to them that the priests had condemned the holy prophet Jeremiah to death on account of his message of God; that this sentence of death had also been pronounced "in the place which the LORD had chosen," in thy temple itself; and that it was not a sudden, hasty decision, but a plan well thought out by the priests. Now if the priests, continued the missionary in his discourse, could in the time of the prophet Jeremiah unjustly condemn a true prophet of God to death, the judgment of the priests and rulers against JEsu furnishes as little evidence against his profession as Messiah and Saviour, as the same judgment against the holy prophet Jeremiah proved anything against his true prophetic profession. - Now who can estimate the blessing which this testimony of the missionary has already brought, and will yet bring? Hundreds of Jews have had their mouths stopped in blasphemy, and they themselves have been made to think seriously.

There is no lack of work and opportunity to work in the mission to the Jews, and when you consider that in the city of New York a million Jews live in the darkness of unbelief and superstition, without God and without a Savior, a Christian cannot and will not grow cold or tired in the work of the mission to the Jews. He rather has reason to ask the Lord of the church to send more workers into his vineyard among Israel, Matth. 9, 38. This is the mind of Christ.

May the Lord God bless his work for Israel! May He give us fervent hearts to pray for Israel, Rom. 10, 1, and open hands to offer the sacrifice of love for the praise of His name and the salvation of many souls from Israel! Amen.

In the name and on behalf of the Jewish Missionary Commission Nath.

Friedmann,

342 L 87th St., Xsvv ^orlr, X.

Our "Lutheran."

As pastor and pastoral counselor, it is very important to me that the "Lutheran" be kept in all families and homes and by all single members of my congregation, and - which is the main thing - that it be read diligently and attentively.

Nowadays people want to read all kinds of newspapers, magazines and papers. But what kind of reading material do we preachers often find during our pastoral visits? Such things by which body and soul are corrupted, even plunged into eternal ruin. Men who, by virtue of their position, know what they are talking about, point out again and again that thousands and thousands of young people are falling into crime by reading the so widespread shameful and scandalous literature, which unfortunately also finds its way into Christian homes. To the great astonishment of many, Judgment Day will bring proof of what a great harvest the devil has reaped through unbelieving, ungodly, bad writings, which he is so eager to spread through his instruments. Faithful pastors must earnestly warn against this, and righteous fathers of the house must forbid such reading matter in their homes.

This warning is also necessary in regard to false believing magazines. False believing magazines are false prophets, and these we are to flee according to Christ's instruction. As many false believing magazines are read in a church or in a home, so many false prophets are there. Where these false believing church papers are read in our families, the poison of false doctrine, whether it be crude reasoning, or the common religion of righteousness as the way to heaven, or Pietistic rapture, is often read into the hearts unnoticed. Most American church papers do not know at all what Christin tum is; with them there is an apostasy from the gospel. Even most of the so-called church papers have the spirit of the world on their foreheads.

The "Lutheran" helps to displace all these unbelieving and false-believing papers. Papers that come into the homes so regularly certainly leave their mark on the home, and where the spirit and sense of the "Lutheran" becomes dominant, one soon loses one's taste for all the unbelieving and false-believing papers and gives them the go-ahead. That is why I, as a pastor and pastoral worker, have a great interest in the spread of the "Lutheran." The "Lutheran," like the faithful Lutheran Church which it represents, has a great task in relation to the sects in our country, namely, to testify to what Christianity actually is. Our "Lutheran" knows what it is about the gospel, that man, condemned to hell by the law, can only be saved by the wonderful grace of God in Christ JEsu, and that is why he can emphasize the great importance of pure doctrine in general.

Now there are also many papers which are pure in doctrine; but as a preacher and pastor I do not like to work to get all the papers published within our Synod into the families. Most people do not have the time to read them all, and I would warn against reading too many papers, because you will wear out your

This is the reason why so little is remembered from the sermon nowadays; but above all, the reading of the Bible is overlooked and neglected as the main thing. As a preacher and pastor I must work to ensure that before all magazines, even the good and best ones, the Bible is bought and read daily. This is true for everyone:

Spend your bare thaler And buy a Bible book to the house!

Where the Bible is not read in a "Christian house" - is that really a Christian house? I hold it with our pious ancestors, who led the saying:

Where there's no Bible in the house, There's a dreary and sad look: There the evil enemy doth lodge, There the good lord may not be.

Bible reading is not merely good, but is a divine command. Here is the command from the mouth of Christ, Joh. 5, 39: "Search the Scriptures!" So the Bible always first! In addition to the Bible, however, a good, healthy church magazine should be read in our homes under our present circumstances, which gives us instruction to illuminate anew all new living conditions that may arise with the old, eternal Word of God, and which also keeps us informed about the ecclesiastical and historical events in the Kingdom of God. Our "Lutheran" is to be recommended as such a magazine. Usually, not as much effort and care is put into the pages as into the books, for the pages are usually only meant to serve the moment, and therefore they usually do not offer anything solid. But what effort and care is taken with the "Lutheran"! After years of careful examination, I must say that the "Lutheran" is quite excellently edited. People notice that, too. One of my former church members once said to me, "Pastor, I am grateful to you for recommending the 'Lutheran' so strongly to me. I have read good church magazines before, but not one as good as the 'Lutheran'. There is not a useless word in it either, every word is put on the gold scale."

What I like about the "Lutheran" as a preacher and pastor, and why I feel urged to distribute it, is that the "Lutheran" does not give in to the wrong taste of our time, as unfortunately so many church papers do, since the Christian people today only want to read "entertaining" and "interesting" things. A paper that really wants to encourage its readers in Christianity must above all teach and defend with the Word of God. The "Lutheran" brings splendid doctrinal articles in which the doctrine of our Lutheran Church is proved to be the doctrine of the eternal Word of God, so that its readers may grow in Christian knowledge. He brings powerful articles of defense, in which especially the newly emerging errors in doctrine and life are brought into the light of Scripture, and thus his readers are warned against seduction to all kinds of delusion and false doctrine. At the same time, he brings the right, sweet, evangelical consolation to the cross-bearers and the challenged in the various physical and spiritual hardships, the many troubles and tribulations of this poor vale of tears. Thus, the "Lutheran" is not only very instructive for me, but also entertaining and interesting in the best sense of the word.

In our days, indifference and complacency in spiritual matters are becoming more and more prevalent. The spirit and nature of the world is penetrating more and more, and in some places with power, even into our congregations. The "Lutheran" is not mute, but is a witness and sends the necessary serious wake-up call to the Christian community of our day. For this reason, the "Lutheran" should be widely distributed in all of our congregations.

Thus the "Lutheran" bestows great blessing. It does not lead away from the Bible, but leads to the Bible and guides its readers to understand and apply it correctly. The "Lutheran" helps us pastors to educate knowledgeable congregation members, who are unfortunately becoming increasingly rare, people who are firm in doctrine and grounded in Christianity. The congregation members who are diligent, attentive readers of the "Lutheran" usually also show - this is the unanimously testified experience of our pastors - the best understanding and the greatest zeal for the affairs of their own congregation and for the needs of the Kingdom of God in general. Through the "Lutheran" many have certainly already come to Christ and to the knowledge of pure doctrine, or have been strengthened in it, and thus have been led to the Bible and have then read their way into it.

As a pastor and minister I must bring God's Word to the people, and that is just what I am doing in spreading the "Lutheran." A well-known preacher has written this: "I have now come to think that the introduction of a Christian paper into a family is the best thing I can do for them socially, morally, and spiritually. Nowhere does so little sowing of good seed show such success as when any member of the church takes the trouble to introduce a sterling Christian leaf to a family where none has hitherto been."

From my experience in office I must testify that I have never regretted the little effort and work it cost me to spread the "Lutheran" in my congregations. Since I have been in office, I have regarded the "Lutheran" as my "assistant pastor," as it were, and it has honestly helped me in my work. The growth in knowledge and the progress in the congregation I have also attributed to the "Lutheran".

In the pulpit, in congregational meetings, and on visits, I have called attention to the "Lutheran," distributed it, induced others to help me with it, started conversations about it, and convinced myself that people not only hold it but read it. The distribution of the "Lutheran" was to be made a subject of deliberation by pastors in board and congregational meetings. Some congregations in olden times simply had a resolution to order as many copies of the "Lutheran" as they had voting members. However, this can be accomplished without a resolution. In one of my former congregations, which had not quite 50 voting members, there were 2 "Lutheran" readers when I went there, and after about two years there were 58 "Lutherans" circulating in it, and they were really read by most, and studied by some.

Eternity will show what a great blessing the "Lutheran" has been in our congregations in this West and in the world.

in other countries of the world. Therefore, all of us, pastors and congregation members, should always put in a good word for the spread of "The Lutheran". But let us pray especially that the "Lutheran" will continue on the path it has traveled for more than sixty years. God grant it!

L.

A humble request to the members of the congregations of our Synod.

Dear brothers and fellow Christians!

As the members of a pastoral conference of Chicago and Northern Illinois gathered this week to build themselves up as brothers in our most holy faith, and to discuss the weal and woe of our dear synod in particular, the plight of our synodal treasury fell heavily upon the hearts of all of us. How depressing it must be for every Synod member who loves his dear Zion to hear what was reported to us! What was it in particular? Our Synod treasury is struggling with a deep deficit; it even has a debt of over P50,000. Our general treasurer has had to borrow, indeed, for some time now he has hardly known where he could continue to borrow in order to meet only the most necessary expenses. Why should we conceal the last? He has finally had to explain with a heavy heart: My resources have dried up so completely that I am no longer able to pay the professors at our teaching institutions their due salaries. These servants of our Church, whom we called into office in the name of God, to whom we promised food and clothing, have already had to be content with a partial payment of their salaries. And from where to take further? How many necessary repairs to our church buildings have not been possible for a long time, because the large congregational treasury of all our congregations - we congregations form the synod; the synod treasury is our common congregational treasury - could no longer meet the cheap demands. That is the present devastating fact.

When the unforgettable Blessed Father Walther, as President of our Synod, once sent out a circular letter to all the congregations of the Union to entice them to make a cheerful contribution in a time of similar need, he introduced it thus: "The dear congregations of our Synod have the name everywhere, on this side and on the other side of the sea, that the word preached among them of great love, so that God has loved us, has also made them rich in all kinds of works of love in return. And this is indeed the case. To God's glory be it said. Every number of our 'Lutheran' with its rich receipts is a public witness of this. Our dear congregations, by God's grace, have thereby already become a good smell of Christ to many, both among those who are being saved and among those who are being lost." - We ask ourselves, Has God departed from us since that time with the fruitful preaching of his great love? Does the fruit of return love no longer show itself among us, have the receipts in the "Lutheran" diminished? Have we since 1875 become a smaller body, or poorer in temporal goods? We may cheerfully

...I'll answer you: No, it is God's grace, no! Why is it, then - this question suggests itself to everyone - that our basic, our main treasury is no longer able to meet the reasonable demands placed upon it? If it is still unable to do so, then our synodal budget, which has become so large through God's blessing, cannot continue to exist. Have we forgotten its importance, or thought that the income of our Concordia Publishing House would produce abundance? Or are we not all pulling in the same direction? Are we letting some congregations do almost all the jerking? Or are we pastors too timid to make the need clear to our dear congregations?

No doubt our Synod in 1908 will be led by God to find the right way for a lasting remedy. But before the time of the synodal session we must take action, because help is needed soon.

Dear fellow Christians, do not think us immodest if we now inform you that we pastors of this conference have encouraged and promised one another: we wish to state the facts to our dear congregations and ask them, for the love of Christ, to take up a collection in church on the first and second feast days for the synodical treasury on the approaching Christmas, and that is, so that all members may find opportunity to make an offering: we wish to encourage them to make a Christmas offering out of thanksgiving for God's gift of the only begotten Son, our Saviour, and we fear no refusal. Do not think us immodest when we, your least comrades in tribulation and in the kingdom, ask you: Let us all stand in line where it is at all possible, let us all take hold with filled hands, then even small collections will do great things. Quick help is in the full sense of the word double help in a deficit of such magnitude. How our poor afflicted General Treasurer will breathe a sigh of relief when his hands have been filled again for the time being by such a general Christmas filling offering of grateful Christians. Have some congregations, such as the dear Immanuel congregation in Detroit (see "Lutheran" No. 24), already begun to provide and offer immediate and later lasting help - God bless them and let their plans succeed and meet with approval; do we not want to help other congregations, since quick and general intervention is so obviously necessary, if another plan is not preferred here and there, will we not bring it to fruition?

We humbly endorse the closing words of D. Walther in the aforesaid appeal: "I have hereby admittedly begged you impertinently enough, but I am not ashamed of it; for two reasons: first, because I know that you are more willing to do something for God's kingdom than even some of your preachers think, who are therefore often too shy to appeal to your love again and again; Secondly, because I have not begged for myself, but for our dear Lord Jesus, who is still poor and scanty in his members on earth, although he himself is enthroned in heaven as the Lord of glory and all riches, but who wants to rule his church on earth through his word and through the faith and love of his own, until he finally wants to crown it with the kingdom of heaven.

Crown of eternal life. Among these let him also one day find me and all of you for the sake of his eternal love of salvation! Amen."

Greetings in the Lord from your brethren, members of a Chicago and Northern Illinois Conference.

On their behalf

L. Holter.

Chicago, November 23, 1907.

Major ecclesiastical chronicle.

America.

Our "Lutheran". The turn of the year is approaching, and we are again asking our readers, especially our pastors, to be active in spreading the "Lutheran". In the last few years we have experienced how much can be achieved if we take up this cause. The number of readers of the "Lutheraner" has increased quite significantly, in some congregations it has doubled and tripled. Because the matter has been discussed in congregational meetings and congregation members have faithfully assisted the pastor, it has come so far in some congregations that the "Lutheran" is kept in almost every home. And so it should be. As there is scarcely a house in which a political paper is not read, so there should be no Christian house in which a Christian paper is not found. As in former times, so also this year our publishing house is providing trial copies of the "Lutheraner" in order to recruit new readers with them. However, there is another way to do this, which we would like to especially recommend today. In our publishing house a small tract is appearing these days under the title, "Are You a Reader of the 'Lutheran'?" In it a pastor tells why he distributes the "Lutheran," and a business man and a housewife tell how, when, and why they read the "Lutheran." This tract is published in a large circulation, and any number of copies is furnished free of charge to all pastors who ask for it. The opinion is that they will then distribute this pamphlet freely at the time of confession, or at home visits, or in congregational meetings, or otherwise, with a word of commendation. We hope that this will induce some to become readers of the "Lutheran" from the new year, and that all who are now will remain so. L. F.

About the present state of the Ohio Synod the "Luth. Kirchenzeitung" gives the following information: The Synod numbers 556 pastors, 459 congregations belonging to the Synod, 274 congregations not belonging to the Synod, and 125 mission posts, with a total of 166, 715 souls. The number of members entitled to vote is given as 31, 259, the number entitled to communion as 110, 877, and those who have communed as 67, 187. In all, 134, 540 have communed. 7761 children and 270 adults have been baptized during the past year, and 4808 children and 564 adults confirmed. There are 261 parish schools with 90 teachers and 9743 pupils, 558 Sunday schools with 3264 teachers and 41,054 pupils. Christian instruction was held in 91 congregations. The love offerings of the congregations totaled \$97, 789. Of this sum, \$32, 962 was given to the General Fund, \$25, 627 was given for native mission, for heathen mission \$7000.00, for negro mission \$889.00, for Jew mission \$786.00. The average contribution of a communicant is 88 cents for charitable purposes. In the teaching institutions of the

Synod, there are altogether 321 students and pupils, namely, in the theological seminary at Columbus 42, in the Capital University there 113, in the teachers' seminary at Woodville 54, in the preachers' seminary at St. Paul 66, in the newly founded Pacific seminary at Olympia, Wash. 46. The two synodal papers, the "Luth. Kirchenzeitung" and the "Luth. together 11, 520 readers. - Comparing these figures with those of the previous year, there is an increase of 9 pastors, 30 congregations, 1077 souls, 1491 members entitled to vote and 1491 entitled to communion. The other figures indicate an increase almost everywhere. There has been a decrease in the parochial schools. Their number is 18 less than the previous year. L. F.

Four workers **from the General Council** are leaving again this fall for the heathen mission field among the Telugus in the East Indies. Two were on furlough and are returning, Miss Weiskotten and Dr. Lydia Wörner. They will be working among the women, among whom female missionary assistants, especially those trained as doctors, find easier entrance than males. The third is U. C. H. Kuder, who has been in missionary service before and is now re-entering, and the fourth is also a woman missionary physician, Mr. Amy Rohrer. L. F.

A short but substantive speech shares the

With. At a Southern Baptist missionary meeting in Richmond, Va. a wealthy Texas businessman named Breil was also called upon to make an address. He said, "Brethren, I never made a speech in my life, nor can I make one now, but if Brother Willingham" (the secretary of the Missionary Society) "wants to send 10 new missionaries to China, he can send me the bill. " L. F.

From land.

The Lutheran God's Boxes in the German regional churches, ecclesiastical associations which are concerned with the ecclesiastical care and nurturing of their Lutheran fellow believers abroad, also deal with Brazil on an occasional basis. At their last conference it was reported that at present 13 Brazilian congregations are served by God's box pastors, 7 in the province of St. Catharina, 4 in Parana and 2 in Espirito Santo. The president of these congregations, united into a synod, Fr. Knhr, is to be given a vicar, as he must be much absent from his congregation on account of necessary presidential travel. A candidate for this position will be sent to Brazil in January from Neuendettelsau in Bavaria. - Western Australia is mentioned in the report before us as a new area for the church work of the God's castes. There are many Germans settled there who are still without church provision, and the Immanuel Synod in South Australia, which maintains contact with the German regional churches, wants to take up the work there, but needs German help for this: German help, which has been promised to it. Western Australia is the state in which our Australian sister synod has also been carrying on a promising mission for some years. For some time past an appeal has been received here in St. Louis for a third worker for this mission field. L. F.

On November 6, 275 years had passed since the death of the noble, brave King of Sweden, Gustavus Adolphus, who came to the aid of the Lutherans against the Popes in the terrible Thirty Years' War and died a heroic death in the battle of Lützen on November 6, 1632. In all Sweden memorial services were ordered, and also on the battlefield of Lützen a commemoration took place. At the same time a memorial chapel was inaugurated there. Many participants in the celebration had arrived from Sweden, headed by

the Swedish crown prince. 150 wreaths were laid by them at the so-called Swedish Stone on the battlefield and a large sum of money was handed over to the German Gustav Adolf Association. This association, which was particularly represented at the celebration, has made it its business to preserve the Protestant confession against the Papacy, but unfortunately is not itself confessional, but Uniate, and therefore wrongly calls itself after the Lutheran King of Sweden. L. F.

The Lutheran Church in the great Russian Empire has gained over 40,000 new members in the past year, namely through the conversion of former adherents of the Greek Catholic Church. This was noted at this year's Lutheran Synod in Moscow. A large increase has taken place especially in Siberia, and this movement is still continuing, so that the number of Lutheran pastors there, which is only 7, and who have a large territory to supply, is quite insufficient. L. F.

In the Reformed Swiss city of Geneva, where Calvin, one of the founders of the Reformed Church, introduced his doctrine and church order with iron rigor, there is also a Lutheran congregation which recently celebrated the 200th anniversary of the establishment of the first Lutheran service. This congregation owes its foundation to six German Lutheran merchants who resided at Lyons in France, came frequently to Geneva on business, and desired to receive Holy Communion four times a year by a Lutheran minister in that city. In 1766 the church still standing was built. L. F.

A large Mormon temple has recently been dedicated at Äalberg, Denmark. It has long been known that the Mormons send their "missionaries" especially to the countries of Norway, Sweden, and Denmark, and many Scandinavians who come over to our country have been cunningly won over in their native land by such Mormon missionaries, and then induced to emigrate. News also comes from various parts of Germany of the secret work of such Mormon apostles, and likewise members of our congregations in this country, especially in the Western States, are often overrun by such false prophets. And it is unanimously reported that these Mormon missionaries present themselves in a very harmless and innocent manner, come with Bible passages, say nothing of polygamy, but otherwise resolutely advocate their erroneous opinions. They call themselves the "Saints of the Last Day" (I>atter I)a^ Krauts). Saints they are not, but they are in truth, like all false prophets, a sign of the Last Day, Matth. 24, 24. L. F.

not a Lutheran, but the Roman Catholic Cardinal Gibbons of Baltimore. But what he says of the pernicious influence of the sensationalist daily papers is true and correct.

L. F.

"The Wall Street Journal" is not an ecclesiastical but a secular paper, and its name says that it comes from and goes to circles commonly called the high financial world. These circles should especially remember and take to heart the following pronouncement of their paper, but it is worthy of heed by every citizen of our country in these hurrying, money-grubbing, business-mad times of ours. For the paper recently said: "What America needs more than enlargement of railroads and irrigation in the West, than a low import tariff, a larger wheat crop, a merchant marine, and a new navy, is a revival of true piety - a piety such as father and mother had; a piety which considered it good business, even in the midst of harvest time, to take time before breakfast for daily family devotions; a piety which, in the middle of the week, stopped the work in the fields half an hour early, so that all might go to the hour of prayer; a piety which borrowed money to pay the parson's salary on time, and prayed fervently in the closet for the salvation of the rich man who looked down with contempt on so unbusinesslike an action. Such piety we have need of to-day, to cleanse our country from the filth of covetousness and deceit, great and small; from the worship offered to fine houses, extensive estates, and high positions. What is this worship but a vain repetition of what degenerate nations did before their light went out in darkness?" L. F.

The well-known Bethel Charitable Institution near Bielefeld recently celebrated its fortieth anniversary. The founder and director of the Melefeld Institutions, P. D. von Bodelschwingh, was ill; so his youngest son gave the usual annual report. Nearly 2000 epileptics and several hundred insane people are housed in Bethel, where they receive not only good physical care and treatment, but also spiritual care. Thus sufferers are pouring in from all over, and new hospitals must be built if the many requests for admission are to be satisfied. Let us not forget the institution for the feeble-minded and epileptic that exists in our own midst, where these poor sufferers are cared for and provided for in the best possible way, both spiritually and physically. L. F.

From World and Time.

"Books and writings which take an adversarial stand against religion and good morals should by all means be banished from the family hearth. Newspapers which sensationalize even the most immoral occurrences should not be admitted into any Christian home. We must learn to distinguish between the pure and the impure newspaper. Public morals are poisoned by nothing more quickly than by lascivious dailies, especially when these take out advertisements of an immoral character. Many young people of both sexes have learned their first lesson in the dark secrets of human depravity from the newspapers. No one would leave dangerous poison on his table, and it is equally important that papers which take immoral advertisements and live upon sensation should be banished from the family circle like a poisonous snake." He who says this is

The beautiful eternity.

O eternity, thou beautiful, Accustom my heart to thee; My home is not in this time.

Thus sang long ago a well-known songwriter, an old master craftsman and ribbon weaver, one of the "quiet ones in the land" who still have other thoughts than those of earthly occupation. Many have since prayed it after him. The verse is in the evening song, "Now the day is ended," and reads in full:

One day tells another,
Let my life be a wandering
To the great eternity. O eternity, thou beautiful, Accustom my heart to thee: My home is not in this time!

So eternity shall be great and beautiful at the same time I And great it certainly is! For eternity has no end and no

Beginning. It is infinite and immeasurable compared to the times and spaces in which we lead our lives on this earth. And it surrounds our existence on all sides, just as the air surrounds the earth on all sides; and just as the air penetrates everywhere it can, so also eternity penetrates time and the world in order to refresh and transfigure them. But the most delicious part of eternity will be over there in eternity itself.

And how beautiful, how unspeakably beautiful will eternity be! How could it be otherwise, since our God, the eternal God and Lord, is eternal love! Yes, of course, eternity is the most beautiful thing imaginable. But no, it is unspeakably more beautiful than we can imagine and express here. "What we shall be has not yet appeared," says the Scripture, 1 John 3:2; "the sufferings of this present time" are "not worth the glory that shall be revealed in us," Romans 8:18. Oh, do not think that eternal love will disappoint any one whom it receives up there. Perhaps some things will be different there from what we have imagined here, but if they are different, they will be a thousand times more beautiful and glorious.

And therefore let us also truly look forward to eternity! Does not a child look forward to Christmas? Oh, how it has been on his mind all through Advent! Does not a servant look forward to the end of his work, and a day-laborer to the end of his work, or the sick man to his recovery, and the soldier to his triumphant return home after a victorious war? But all this brings us eternity in the most glorious way. There

When the hard fight is over, When the
sour run is finished, Then you go to your
rest!

There you will be truly healed from all weakness and sin, from all the misery of this life on earth. There we will rest from all the work we have done here "in God"; there the child of God will enter the eternal Father's house and the eternal Father's heart of his God and Saviour, who has already drawn him to himself on earth and from earth out of pure goodness.

The Holy Scriptures speak of the beauty of eternity in images and parables, so that we can understand something of its essence here. For our eyes would have to be heavenly and our minds supernatural to fully comprehend and understand it here. The Scriptures speak of Abraham's bosom, of sitting at table with the holy Archfathers at the heavenly supper, of the heavenly wedding, of the white robes of innocence and the palms of victory and the crowns of honour which we are to wear there, of the pearly gates and the golden streets of the heavenly city, etc. But from these images we are to gather something of the essence of the heavenly city. But from these very pictures we are to gather how exceeding beautiful eternity will be. And what she goes on to say about our resting and doing in eternity and the praising and singing of the blessed - well, our resting will be without weariness and our doing without sweat and trouble and lamentation, and through everything there will always be praise and thanksgiving and joy. Whoever thinks that only one hour in eternity will be boring is far wrong. What will there be to see there that we have only seen here in bits and pieces or in a dark mirror, 1 Corinthians 13:12? But the highest and most glorious thing will be that we will see our God and Saviour and have Him with us forever, and will know and enjoy His everlasting wonderful love for us, and will be able to serve Him in everlasting righteousness, innocence and blessedness.

O why then dost thou not rejoice, Christian heart, and think gladly and daily of blessed eternity? Struggle in all

Be faithful in the good fight of faith in the trials and temptations here and now; serve your God and Saviour already here in your work, long with all your heart for eternal recovery from all sin and do not forget that you are already a child of God on earth through faith in your Saviour Jesus Christ - then you may also look forward with all your heart to blessed eternity, and eternity with its sweet, blessed joys will transfigure your poor earthly life with its bitter sufferings and troubles, with its often so sad parting and shunning in the sweetest way.

One day tells another, my life is a
wandering to the great eternity.
O eternity, thou beautiful, Accustom my
heart to thee; My home is not in this time!

(Neighbor.)

"Blessed are the dead who die in the Lord!"

Offenb. 14, 13.

If thou art a widow in mourning, or a poor orphan in sorrow, or otherwise desolate, and sheddest hot tears at the passing away of thy loved ones, thou art indeed justly grieved, and mayest let thy tears flow; but if thou knowest that he for whom thou mournest hath fallen asleep in the true and constant invocation and confession of the name of JESUS, thou mayest assuage thy sorrow, and say unto thyself: 'Mas thou afflictest, my soul, and art thus troubled within me?' Yet have I not lost my loved ones, but only let them go before me into the eternal, joyful paradise, where dwell all the blessed patriarchs, prophets, and apostles, Abraham, Isaac, Jacob, Enoch, David, Elijah, John the Baptist, Peter, Paul, and the rest. To these blessed fathers, as well as to all the holy angels and the chosen children of light, your beloved ones have been gathered; they behold God face to face and rejoice with perfect joy for all eternity. You should grant them this with all your heart, and therefore you should not grieve so much, but rather rejoice that their sorrow, affliction and misery has come to a blessed end. They rest from their labors, and would not for a moment of their heavenly joy take this whole wide world with all its riches, all its splendor, honor, and glory. Therefore do not desire that they should remain longer in this vale of tears.

But you, my dear Christian, who cling to Christ in faith, will soon return to your loved ones whose departure you are now mourning, and you will see them in unspeakable joy in the midst of the angels and all the elect, if only you have first laid aside the mortal tabernacle of your body. There you will not only see your loved ones again, but you will also see God himself with your eyes; and he will then wipe away all tears from your eyes and lead you to the living fountain, so that in its light you will see the eternal light and be drenched with lust as with a river.

I beseech thee, then, for Christ's sake, that thou remember thy loved ones who have died in the Lord no differently from those who have come to a beautiful, blessed, and glorious kingdom, to a glorious city, and to a very joyful wedding. There they await thy coming, and sit in great goods, in great joy, and in great glory that shall have no end. Why would you not rejoice in this with all your heart, and not wish that the sooner the better you might also come there? (Nicolai, Joyful Mirror of Eternal Life.)

The knocking of the Savior.

A doctor of philosophy, an art historian, wants to look at the art monuments of an old church on a Sunday. The sermon is over; the doctor has not listened to it, he is far beyond that in his education. But as he now enters the church, it is still communion time. The hymn is sung, "My JEsu I do not deny." The song takes hold of him, he also knows it from his youth. Memories of his youth are awakened in him. All the golden sayings of his childhood come alive in him. In particular, the words of Revelation 3:20 resound through him: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will make supper with him, and he with me." This word seizes him and does not let him go. The Saviour becomes too strong for him and overcomes him. It becomes Advent in his heart.

Yes, he knocks at many a door, Seeks entrance here and there, Greets them with a kind word: But they turn him away shabbily. He that feels not what he lacks, he likes not his helper; He who will not go into his heart, Leaves the Saviour standing outside.

Do you know him who came to save us from the Father's throne And, that we might have peace, took our punishment from him? Do you live as His own for His joy and glory? Are ye also already written out among them that love him?

Hosanna, be welcome, Christe, enter with us! Thou shalt be welcome, welcome to us. See, at the entrance we joyfully open our hearts to you.

Come then, come to dwell therein, Yea, to be enthroned as king within!

For Advent.

A little child wanted to recite his Christmas carol. But no one in the house had time to listen to it. The brother was busy with Christmas chores, and the older sister said, "Some other time, I don't have time for you now, I still have a lot to do for Christmas." Then it runs to the mother, "Mother, overhear me for once!" But the mother has to finish her embroidery first and has no time. Then the child sees a picture of the Saviour on the wall, and thinks, "How if the Christ Child were to come today, and Mother had no time again!" Frightened, he runs over again, looks at his mother with wide eyes and asks: "Mother, dear mother, do you have no time for the dear Saviour either?"

What did the mother answer, you ask? Dear reader, what would have been your answer? Oh, what a hurry and race, buying and selling, what a toil and trouble it always is at this time of the year, and never does there seem to be less time for the Saviour than just at the time of Advent, when He wants to come in! O that the holy Advent might be for you a time, not of distraction, but of contemplation and gathering!

Establishment of the Kingdom of ZSrael.

But the Lord wants to establish the kingdom of Israel, because he is the son of David and the meek king of Zion. But David is promised an eternal kingdom - not a thousand year kingdom,

It is not an earthly kingdom, which must pass away, nor an Indian throne, nor an earthly residence, nor an earthly prosperity, nor an earthly power, nor an earthly peace, but it is a spiritual kingdom: JEsus the King, and His throne above the world at the right hand of the Father, His residence in the hearts of believers, His scepter the Word, His power the Holy Spirit, His victory peace with God and eternal life, as Paul says, "The kingdom of God is righteousness, peace, and joy in the Holy Spirit." This is the kingdom of Israel, shadowed in the emblems of the Old Testament, fulfilled in Christ, set up in the day of Pentecost, consummated and revealed in the last day.

Faith.

Faith is such courage in the heart, that all good things are made sure of God. If the way is dark, faith kindles a light. If the way is rough and winding, faith will find a way out. If thou goest through deserts, faith is the rod of Moses; it beateth water out of dry rocks. If thou shalt pass through the Red Sea of affliction and death: the magic wand of faith divideth the waves, and thou shalt be safe. (Luther.)

New printed matter.

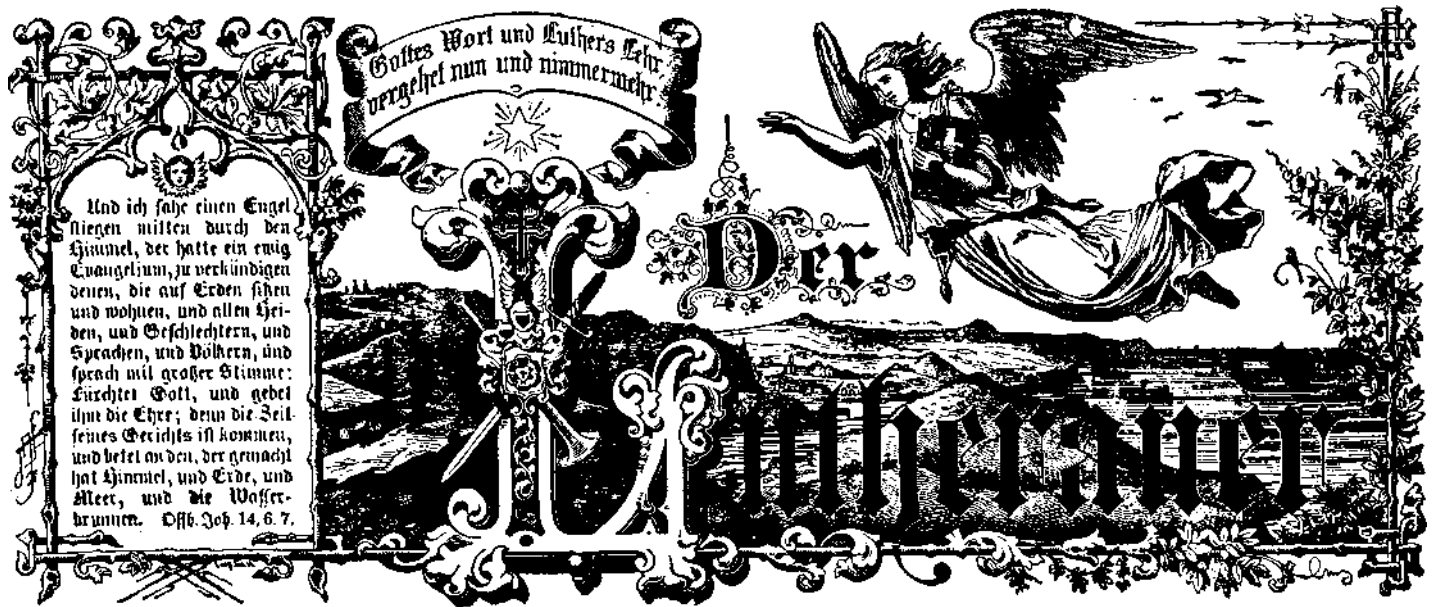
Fourteenth Synodal Report of the California and Nevada District of the Teutonic Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo., Concordia Publ8ÜinA House. 1907. 132 pp. 514X8. Price: 25 Cts.

The doctrine of the resurrection of the flesh is here more fully and thoroughly discussed than it has been for a long time in our synodal sessions. What rich consolation there is in this doctrine, which is a nuisance and ridiculous to the per-' uunct, is quite clearly shown. An elaborate appendix on corpse-burning, and the position of true Christians toward it, is found on pages 99-109. Among the proceedings of business, the report on daS Progymnasium at Lakland, Cal. particularly occupies the interest. Iv.

Spiritual cup of consolation for sad, wistful, also with strange and whimsical thoughts plagued Christians. Prepared by Sigismund Scherertz. Newly edited by Otto H. Th. Willkomm. Zwickau i. S. Printed and published by Johannes Herrmann. 1907. 146 pages 414X6, bound in paperback. To be obtained from the Concordia IUidli8Üing Ilonso, St. Louis, Mo. price: 40 Cts.

The author of this beautiful booklet of consolation was a Lutheran preacher, most recently superintendent in Lüneburg, and went through the tribulations and hardships of the terrible Thirty Years' War. He knows how to comfort the sad and challenged from the Scriptures, and such will know it to Praeses Willkomm Tank that he has made this forgotten booklet accessible again. It contains 16 reflections, which conclude with a longer prayer or a shorter sigh and often include beautiful passages from Luther and the old church fathers. Thus it belongs to the great treasure of books of edification which the Lutheran Church possesses, in which so many have built themselves up in past times and which our present generation so easily forgets in these restless, hurrying times and thus loses a great blessing. It is not a modern book. But a complete reworking into the idiom of our time would, as the editor remarks in the preface, have had great difficulty. And he may justly add, "that to serious Christians, and only such will read it, the language of Luther and the old Erbauunysbtcher will not be strange." God's blessings on the booklet!

L. F.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio and other States".

Edited by the teaching staff of the theological seminary at St. Louis.

Vol. 63.

St. Louis, Mo., Dec. 17, 1907.

No. 26.

For Christmas Eve.

Hail night, I greet thee, that gave birth
to the day, Which to behold, O delight!
I too was chosen by God: All sighing
and trembling now hinders thy blessed
shining. I am glad of thy blessing. Hail,
night, I salute thee.

Thy light's mild ray, Which scatters death
lind life all at once Wonderfully renews, O
how blessed, O how pure
Penetrate me with soft glow And chase
away the dark dual of Thy light's mild ray!

JESU Christ, your pure light shines on
my steps, Till my mortal eye breaks,
Till I have endured
And in everlasting Christmas delight The sun of the barrel May
behold, with transfigured face, JESU Christ, thy pure light.

At the manger of Christ.

O JESUS CHRIST, thy crib is My paradise, where my soul feeds!
Here is the place, here lies the Word, With our flesh personally
clothed.

This, dear reader, is the joyful sound of the Harseu with which the dear caroler Paul Gerhardt intones one of his heartfelt Christmas songs. This very first verse, flowing from the rich wellspring of Holy Scripture, puts us in the joyful mood so necessary for a blessed Christmas celebration; it leads us in spirit to the manger in Bethlehem and praises with warm words the treasure above all treasures that the loving hand of the Giver of all good gifts has laid down there for us. Who should not feed his soul with joy and gladness, with praise and thanksgiving, in this wonderful place, when he hears, recognizes, and believes that the little manger of Christ is our paradise?

What, the manger of Christ our paradise? Yes, that is certain truth. Our singer does not say too much about this manger. Repeatedly, in the Christmas story, it is precisely the manger that is mentioned. When the Virgin Mary gave birth to the infant JESUS, "her first son," we are told, "She wrapped him in swaddling clothes and laid him in a manger." Then when the radiant angel of God announced Christ's birth, he told the listening shepherds, "You will find the babe wrapped in swaddling clothes and lying in a manger." And when hereupon the shepherds hastened to Bethlehem, "they found the child lying in the manger." See, then, how the good Lord continually directs our eyes to the little manger in Bethlehem! This miraculous sign was also recognized by the pious Gerhardt; hence he sings the words:

O JESUS CHRIST, thy manger is
My paradise, where my soul grazes!

But how do God, angels and men come to speak so much of this manger? Is not a manger in a stable a poor thing? Is not its little content dry grass, hay and straw? What then is there much to praise in a manger? Yes, one might think so, if there were nothing more to be said of this little manger. But, O wonder of the ages! This little manger in Bethlehem's stable is unique in its kind; it is more precious than heaven and earth, more glorious than all the golden cradles in which the sons of princes and kings have rested; and its bed of straw is more precious than all the purple-decked slumbers of rich earthly children. For behold, behold, in this manger rests a child, a Son, like whom nothing in the world can equal: the highest good, the best treasure, the most wonderful gift, the most blessed jewel that heaven and earth can show. Hence the words of praise:

Here is the place, here lies the Word, With our flesh personally
clothed.

So in this manger at Bethlehem lies "the Word," the personal Word, the eternal Word of the Father, from whom

It is written: "In the beginning was the Word, and the Word was with God, and God was the Word", Joh. 1, 1. In this manger rests the heavenly child, Jesus Christ, the Lord, the Son of the living God, the great God, who made heaven and earth, who was with the Father from eternity, who is the image of God and Himself God of a kind. This true God over all, praised forever, and this King of kings has lowered Himself from the throne into the manger, thus transforming the miserable manger into His glorious throne of ruler. Here rests the heap that gives life and blood to all the inhabitants of the earth; here slumbers the eyes that watch the wide world day and night; here beats the little heart that guides the hearts of all men like streams of water, even that of the mighty Emperor Augustus; here in the stable has he put out his narrow cradle, who has come from the home of all the splendor of Paradise, whom all the heavens cannot contain. "The Son of the Father, God of kind, A sojourner in the world here was."

But is this not a chilling, terrifying message that the great and holy God has come down to us? How can this make the little manger our "paradise"? Does not the very word paradise evoke sad memories in us? Didn't the lamentable Fall of Man happen in Paradise? Didn't Adam and Eve have to leave paradise because of sin, leave it with weeping and wailing? And when God had driven them out, did he not place a cherub with a bare slashing sword at the entrance gate to prevent any return to this beautiful garden of God? Well, we are seized with trembling and horror at the thought of having lost a paradise, of having fallen from a heaven full of bliss into death and damnation! But thank God for eternity! Our trembling is turned into joy today. Christmas has nothing to do with fear and anguish. There is a paradise after all, where heart and eye may feast merrily. Even if the earthly paradise has disappeared from the earth, a heavenly paradise has opened up before our eyes: it is the little manger of Christ "in Bethlehem in the city of David, as Micah proclaimed. God has come again to sinners, and in such a sweet and affable manner as transcends all thought. God lies there in the manger, ..clothed with our flesh in person". God has put on a wonderful garment, which is not otherwise His way. "God is a Spirit," says the Scripture, but that Spirit appeared in the garment of flesh. "The Word was made flesh, and dwelt among us," John 1:14. The Person of the Son of God, the Second Person of the Godhead, is there in the little manger in the person of a little man. What Christ always was, that He remained, namely, true God from eternity; and what He was not, that He became, namely, true man in all purity: God and man in one person. "The mystery of God is great: God is manifested in the flesh," 1 Tim. 3:16. "Now that the children are made flesh and blood, he is likewise made partaker of them," Heb. 2:14. Our dear brother and blood relative lies in the manger in Bethlehem. Does not this make the manger a paradise? Is there no devouring fire coming from this child; is there no angel standing at the manger with a flaming sword; does the high divine majesty look at us as a dear, sweet, and loving child?

blessed child in the eyes. Truly, God has once again come very close and friendly to us, even closer and friendlier than in the earthly paradise! The little manger of Christ is now truly our paradise, where our souls can graze; and we rejoice and sing:

In the poor stable, in the poor manger, In want,
lowliness, and need, Lays poor a child, and yet the
highest; For this child is our God.
The paradise that once Del Mensch left with west
and weeping, That has Hinsort ein' öffne Pfort' For
you and all your own.

Yes, the little manger of Christ is our paradise; this is not only certain truth, but it also gives sweet consolation: at Christmas, for all of life and for all eternity. And this consolation wells up from the words:

O JESUS CHRIST, thy crib is My paradise, where my soul feeds!

In the manger of Christ we see the paradise of God's community well and firmly established. Once upon a time, in Paradise, the first men communed with their God, and God with them, as a friend with a friend. What an intimate relationship this was cannot be described in words. Then came the sad fall of man, and men broke the bond of love and renounced God. But now, through Christ, the right relationship has been restored. What sin had separated, the little crib has united. God has come to us again and has fraternized with us in the most intimate way; he is again our dear Father, and we have again become his dear children, since Christ has removed all our sorrow from the remedy. Now there is no longer a partition between us and God; the communion of God is renewed for eternity. Whoever takes the little child in the cliff in the arms of his faith can confidently say: God is mine, I am his; through this little brother I have become a member of the holy family of God, I have become of divine lineage. Certainly, the little manger is our paradise! Here is the fullness of consolation.

Joyfully the child smiles at us, Does not ask
what we have done so far; The little hands it
stretches out towards us, It wants to draw us
friendly to itself.

Furthermore, in the manger of Christ, the paradise of grace has been opened to us. We had lost that, too, through sin. Wrath and cursing had taken its place. All enjoyment of the delicious fruits of paradise had been forfeited. Eating from the forbidden tree had corrupted the whole world. A sharp judgment of God struck the sinners; it said: Out of my garden! But behold, the manger appears in Bethlehem! And in the manger a new tree grows and blossoms, that is Christ the Lord, and with him a new paradise of grace. Jesus Himself is our Christmas tree, the true tree of life, laden with spiritual and eternal fruits of paradise, on which we can best refresh our souls. And no prohibition prevents us from looking at this tree and stretching out our hands to it. The sweet fruits of heaven that adorn this little tree belong to all of us; everyone may, everyone should take hold of them, eat them and be satisfied and take grace after grace from their abundance. O glorious paradise, where the saving grace of God is given to all men!

over which there is no longer a cloud of wrath, which is richly watered with streams of consolation, and which transforms all arid deserts into flourishing sows of blessing! Rejoicing, we proclaim at Christmas:

I will kneel by thy crib, Thy poverty shall be my
delight: Thou wilt draw me through thyself into
the blessed paradise.

How, into the blessed paradise? Yes, in the little manger of Christ the paradise of eternal life also shines for us! Ah, for the sake of sin this blessed place was closed! When we humans fell away from God, we lost not only the earthly paradise, but also the heavenly one, the dwelling place of eternal bliss and glory. A desolate existence, death, hell and damnation, was our lot. But behold, God has restored what was lost! There in the little manger lies the Lord of the heavenly paradise Himself. He comes from His eternal heavenly garden to bring us back to heaven. He sends all his holy angels to earth to prove to us that through him the door to heaven is open again. In the little manger in Bethlehem, God extends to us the hand of grace that brings us out of death into eternal life. Now we know for certain: "After this life there is prepared for us a life eternal." Now we shall again be with Christ, our Saviour and Maker of salvation, in Paradise.

Today he's smashing on the door again #
To the beautiful Parades:
The cherub no longer stands for it: To God be praise, honor and
glory!

In the little manger of Christ, therefore, the paradise of all true joy opens up for time and eternity. The expulsion from the former paradise covered the whole earth with deep sorrow. The former joy and delight were over and done with. Wretchedness and misery was the fate of mankind. With sorrow and gloom they were to feed. Alas, the thorns and thistles of sorrow and toil are rampant in every cottage. All life has become barren and friendless through sin. But behold, joy now comes into sorrow, "great joy," says the angel, joy in and in the Lord, joy and delight that sweetens all sweat and swallows up all sorrow! Truly, at the little manger of Christ all the flowers of joy bloom that a poor human heart could wish for! There it is eternal spring even under ice and snow. And all this fullness of joy points to the eternal place of joy, where it goes from one joy to another. If we must be sad here for a little while, there we shall rejoice with joy unspeakable. All our longings and hopes are then eternally satisfied. "Under those trees of life we shall feel as if we were dreaming." So Christmas becomes a season of real joy. "God in the manger, God on the cross: that is the end of our sorrow." One can cheerfully call out to the other..:

Trum, Christian heart, leave all pain, Sing high songs of joy.
And lay down with me by the manger here All thy woe!

Yea, all ye readers, great and small, and old and young, now are we abundantly comforted; now can we celebrate merry Christmas! Whether yet we are plagued with sin, the

The little manger of Christ is our paradise; through this little child we have come again to God, to grace, to blessedness, to spiritual and heavenly joy. We have gained more through Christ than we lost in Adam. But now the little manger of Christ is also to be every man's paradise. This is the right word of faith: Your manger is mine, my paradise, where my soul feeds; there I have no lack of any good, there I find life and full satisfaction. O blessed Christmas, because one day we shall come together to the pastures of the heavenly paradise, where joy is full and sweetness is at the right hand of God forever and ever! And so we once again fold our hands in silent prayer and, with Paul Gerhardt, pray to the dear Christ Child:

I stand at thy crib here, O Jesulein, my life! I stand, bring and give
to thee, What thou hast given me.
Take it, it is my spirit and mind, heart, soul and courage - take it all
and let it please you!

And whoever can pray in faithful Christmas joy, then also adds rejoicingly:

Blessed art thou, thou child of grace, Blessed art thou, thou
sweet babe, Come to heal our hurt, Open to us paradise!

Shepherds kneel before thy cribs, and from above sounds of joy.
Dear child, our lips too sing blessed praise.

O. R. H.

Luther's writings.

Christians base their faith on God's Word alone. The word of men, even if it is spoken or written by the most respected and learned people, is completely incapable of serving as a basis of faith for Christians. As Christ in his work, whereby he kept the law for us, and paid for our sin with his death, is our one righteousness before God, so also Christ in his word, which he spoke by his apostles and prophets, is our one wisdom. In the Christian Church, only God's Word is to be taught by teachers, and only God's Word is to be believed by hearers. Christ Himself says, "One is your Master, Christ; but ye are all brethren," Matt. 23:8; and, "If ye abide in my sayings, ye are my true disciples," John 8:31. The Lutheran Church, therefore, in her confession makes a great distinction between the Holy Scriptures and the writings of all human teachers. Of the Holy Scriptures she confesses, "We believe, teach, and confess that the one rule and guide by which at the same time all teachings and teachers are to be judged and discerned, are the prophetic and apostolic writings of the Old and New Testaments alone, as it is written, 'Thy word is a lamp unto my feet, and a light unto my path,' Ps. 119." But of all the writings of human teachers our church confesses, "But other writings of the old or new teachers, as they have names

have, are not to be held equal to the Scriptures, but are all to be subjected to them, especially with one another." (Formula of Concord, Summarial Term, p. 517.)

Nevertheless it would be against the scriptures if Christians and Christian teachers did not want to read the writings of human teachers. Not only the apostles and prophets, but also the evangelists and pastors and teachers are a gift of Christ to His church here on earth, according to Eph. 4:11, 12. But Christians must make proper use of the other teachers in addition to the apostles and prophets, that is, they must not take their own word from the other teachers, but the word of the apostles and prophets, that is, they must let them lead them into the Scriptures. God divides the gifts in the church according to his good pleasure. All Christians understand so much from Scripture that they can discern their faith from it and confess it in the circle in which God has placed them. But to some Christians, for the good of the church, God bestows still more; He bestows upon them the gift of being able to teach not only themselves and their household, but a whole congregation, a whole church community, yea, the whole church, in word and scripture from God's word. And these special teaching gifts, which God has given to individual Christians, he also wants Christians to value and use. It would be folly and contrary to God's will if anyone were to despise all human writings and say that he wanted to draw everything directly from Scripture without any help from others. No, the scripture itself says: "In each one the gifts of the spirit are manifested for the common good", 1 Cor. 12, 7.

Among all the human teachers that God gave to His Church after the Apostles' time, one occupies a unique place. That is Luther. Luther is not merely a teacher among other teachers, but Luther is the God-appointed reformer of the church. Luther is the man through whom God placed the light of the gospel on the lampstand in the church again, bright and clear, after it had become dark in the church through the Antichrist. Luther, however, was not merely a gift of God for his time. Through Luther, God not only wanted to teach the Christians in Wittenberg, in Saxony, in Germany, and in the sixteenth century, but through Luther, God wants to teach the Christians of all countries and ancient times until the Last Day. As God, through Luther's ministry, has set the gospel again on the lampstand, so the church can and should use Luther's ministry until the Last Day, that she may remain in the bright light of the gospel and be preserved from the lies of antichrist and all false teachers. As it is said in the Word of Prophecy, "And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to every nation, and kindred, and tongue, and people. And said with a loud voice: Fear God, and give glory to him: for the time of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Revelation 14:6, 7. True, Luther's bodily voice died away when he committed his spirit into God's hands on February 18, 1546. But we have his writings. We should and will read his writings and thus, according to God's will, live up to this unique teacher.

To use our gifts and ministry, to be instructed in the Scriptures, and to be preserved in the Scriptures against all seduction.

To be sure, God has given our Lutheran Church many great teachers. They, too, still speak to us in the writings they left behind. And these writings, too, we treasure and use gladly. But if we ask these great men-they have spoken on this point-what they think of Luther in their turn, they speak much like Luther's contemporary, Urbanus Rhegius. The latter said, "We all indeed write and do the Scriptures, but compared with Luther, we are disciples." And the blessed D. Walther held Luther's writings in such high esteem that he used to say that what he (Walther) taught he only imitated Luther. Walther judged that every, even the greatest, collection of theological books is incomplete if it does not contain Luther's writings. He writes in his Pastorale: "Luther's works are an almost inexhaustible treasure trove for all branches of theology; they are such a rich treasury that they alone can replace a large library, but cannot be replaced by any collection of books, however large." (p. 13.) We would be acting unwisely if we were to acquire and read all kinds of other human books, but were to leave Luther's writings lying unused. Walther therefore also advised the congregations to purchase Luther's works from the congregation and at the congregation's expense in order to make them available to their pastors if they did not have the means to purchase Luther's writings themselves.

For the church it depends immensely on which human writings are read in addition to the Holy Scriptures. If one reads writings that clearly and soberly inculcate the pure doctrine of Scripture and thus lead the reader into Scripture and keep him in Scripture, as is uniquely the case with Luther's writings, then it is well in the church. But if one's teachers and advisers are primarily books that mix human wisdom into the teaching of God's Word, then - especially if it is done in smooth, pleasing language - one will unmistakably come under the influence of false teachers, and things will then go badly in the church. The undersigned is vividly convinced that if our Synod is to retain clarity, simplicity, certainty, and decisiveness in doctrine, and if above all we teachers are to remain and increase in right doctrinal fitness, then one of the most excellent means to this end is to place Luther's writings in first place among the human writings we study. No human teacher so powerfully leads into Scripture and so firmly binds heart and conscience to Scripture as Luther. Under Luther's guidance one becomes certain of things from Scripture, and certainty creates joyfulness and constancy. And as far as the exposition of the individual doctrines is concerned, no human teacher has so simply, clearly, and powerfully explained from Scripture what sin and grace, law and gospel, what faith, justification, sanctification, and a truly Christian life are than the Reformer of the church. The longer one reads Luther, the more one realizes this. The beginner in reading Luther is somewhat hindered here and there by the peculiar language. But as soon as one has "read in" a little, Luther is easily understood, because he speaks of the highest things so exceedingly one-to-one.

and simple. Experience also teaches that especially those who are more accustomed to the learned-sounding language of our time at first overlook much in Luther that is really there, because Luther speaks so simply and plainly of the things about which others labor with high words. But even that soon changes. The longer one reads Luther, the more one notices his God-given mastery in the exposition of the doctrine of Scripture, and the more reading becomes not only a study, but also a spiritual refreshment and delight.

The undersigned was therefore very pleased when, at a district synod, younger pastors of our synod expressed the wish to come into possession of the complete writings of Luther. They inquired whether our publishing house could not, by producing a cheaper edition and accepting partial payments, make it possible for the less well-to-do to acquire Luther's works. Our *Concordia Publishing House* has complied with this request. We refer to the advertisement in question in the "Lutheran". (No. 13, p. 203.) But also our dear Christians in general should take advantage of this offer of our publishing house. Many of them spend larger or smaller sums on books every year. Why should he not also purchase the writings of the Reformer of the Church, or at least a part of them? He will derive great spiritual profit from them. When our publishing house began the publication of Luther's writings, among the first purchasers was an old Christian from one of our St. Louis congregations. He has since gone home. He began reading the first two volumes, which contain Luther's interpretation of the first book of Moses, and, as he joyfully informed the undersigned, he was amazed at the abundance of spiritual light with which Luther's writings illuminate all things in church and world from God's Word. Another example: An American preacher, who belongs to a sectarian church, but has a better Christian knowledge than most of his comrades, made a trip to Europe and met in England with a man who displayed an exceptionally clear knowledge of sin and grace, law and gospel. When asked in wonder where he got the knowledge of who his teacher had been, the man replied, "I'm reading Luther's Explanation of Galatians." Luther's Explanation on the Epistle to the Galatians-the most formidable human writing on the chief article of Christian doctrine, the article of justification-was, in fact, early translated into English and widely circulated in England.

So we Lutherans, too, do not want to let the great treasure we have in Luther's writings lie unused.

F. Pieper. [F. P.]

strengthen them and give them a hand to rise above the awful seriousness of death.

But if there is one truth that should be preached into the conscience of the frivolous generation of our day, in season and out of season, it is the truth that there is nothing more terrible than dying without Christ: that temporal death cuts off forever the time of grace, that behind an unhappy death is the woe of an eternity.

In order to prove how necessary it is to point out to our generation the terrible seriousness of death, and therefore to beware of all idioms, by which the dull consciences are still more blunted, only two facts are mentioned here among the many that could be mentioned.

First of all, it is a fact that among no cultured people has a human life ever been so lightly touched as is now the case in our country. It is quite appalling to hear how many people are sacrificed every day through gross negligence in the coal mines, by the railways and tramways, in the factories and elsewhere; and only rarely is such negligence really punished. As a rule, the relatives of the victims are compensated, and that is all. And all too often the survivors, for their part, greedily pocket the insurance or indemnity sum and go on living more safely and carelessly than before.

That a human life is of importance for eternity, that he who cuts off his neighbor's time of grace through gross negligence incurs a terrible responsibility: These are points of view which are not taken into consideration when judging such misfortunes.

Another proof of the fact that the terrible seriousness of death is less and less recognized is the rapid increase of suicides and the evaluation they receive among the people.

The "patet exitus" (the exit from life is open) of the old pagan philosophers, the so-called Stoics, is also today the last consolation of many. If one has ruined body and soul in the service of lust, if in the mad pursuit of wealth one has been overtaken by others and pushed to the wall, if one has "loved unhappily," if the sun of earthly happiness is darkened by all kinds of misfortunes, if protracted illnesses set in, in short, if poverty or disgrace or some other evil stares one in the face, then one lays a sacrilegious hand on oneself.

And there are many who approve of this means of escaping the misery of this earth. After every case of suicide there are enough people who partly excuse this ghastly deed, partly defend it, partly downright say that they would probably act in the same way under the same circumstances. And the secular newspapers, from which modern men get their moral concepts to a great extent, serve up such incidents with all their disgusting details to their readers as interesting reading matter, and often crack all kinds of jokes in the process. Even the well-known headlines: "He has gone out of the world by the way of the rope" - "He has taken off his mortal shell by the exhalation of gas" and the like, testify to a quite appalling frivolity of sentiment.

Temporal death in itself is not redemption.

II.

The trouble that is caused when Christians occasionally speak as if temporal death itself were redemption is grave. Such speeches can only serve to encourage unbelievers in their enmity against Christ.

These newspaper writers are also worthily assisted by many cult preachers. A case such as the following, which occurred some time ago, is by no means isolated, but is only one example among many. A man had taken his own life in order to put an end to his protracted suffering. In his funeral sermon the preacher said that the deceased had become a victim of his love for his family, whom he had no longer wanted to burden. If there was an aberration, it was an aberration of the mind, not of the heart. A deed, however, must be judged by the attitude of the heart, and this had undoubtedly been a noble one in the case of the deceased. Therefore, in a certain sense, he could be considered a martyr.

Thus, all too often, suicide itself is praised as a noble deed by servants of the Church.

These are truly signs of the times, signs that in the midst of Christianity a scornful attitude lives in the hearts of many, the same attitude that the pagan philosopher Seneca expresses when he glorifies suicide with these words: "Do you see that rugged height? From thence descends the path to freedom. Do you see that sea, that river, that fountain? Down there dwells freedom. Do you see that low withered tree? Freedom hangs there. Do you see your throat, your gullet, your heart? These are the nets against evil."

In such times Christians have a double reason to be mindful of their calling to be "the salt of the earth", Matth. 5, 13, and to constantly point out to modern paganism the terrible seriousness of death. Therefore, let every Christian, for God's sake, beware of denying or weakening this truth in any way: Temporal death in itself is not salvation!

H. Spd.

Blame in the Synod Coffee.

What? Again the "Lutheran" comes with this guilt? He must! The crying need penetrates to it. But have a little patience, dear reader! Let me tell you our something. I recently had occasion to attend a congregational meeting. The parish was in the process of making the annual appropriations for its coffers. First there was the fund for the salary of the pastor and the teachers. There each member, on calling his name, stated how much he intended to give for the coming year. Then came the college maintenance fund. I was then instructed that this was an institution from the old days of the Synod. From this fund the professors at the higher educational institutions were paid. Now it's called the synodal fund. But the congregation has kept the old name. They think that these are their colleges, and there are now nine of them. You will say, that must be a rich congregation, which calls nine colleges its own. Well, it isn't. In fact, I believe that there are individual farmers in our synod who grow as much wheat annually as this congregation as a whole. There have been some farmers who have come into this county who have said they would like to

have given no farm there, if they should live on it. The fact is, however, that this congregation regards the nine colleges of the synod as its own, and the professors who teach in them as its teachers, whom it must help to maintain. This is the principle with her. As it provides for the salaries of its pastor and its teachers in the parochial school, so it provides for the salaries of its professors.

On this occasion, the importance, the needs and the present grave emergency of the synodal treasury were again discussed. They also discussed the encouragement that one congregation had addressed to the congregations in No. 24 of the "Lutheran". It was thought that it would be gratifying if such voices were raised from the congregations themselves and not always only the pastors wrote about it. It should only happen more. That was the way things were in the individual congregations. One congregation, for example. For example, a congregation has a heavy work ahead of it, perhaps an oppressive debt, which it has to pay off. Many people are despondent, they think it won't work. But one encourages the other. The congregation gains joy. They set to work, and behold, the debt is paid off, and one is amazed at how easily it was done. In the same way, the congregations should encourage one another to pay off the oppressive synodal debt. Each congregation can follow its own way, which it considers most suitable for its circumstances, if only this happens: "All hands to work!" But I think it is a fine way, as the mentioned congregation holds it. If the principle is rightly recognized in the congregations, and acted upon, that the professors in our institutions of learning are our teachers, by whose ministry we are supplied with preachers and teachers, for whose maintenance we have to provide, then the synodical treasury will not come into such distress as is now the case. But this principle is most clearly expressed when the congregation also has its own treasury for the maintenance of the teaching institutions, and appropriates for it as well as for the salary of its pastor and teachers. This should be a standing institution. Now, of course, something very special has to be done so that the debt can be paid off. But this should also be done soon, otherwise it will grow more and more, and it will be even more difficult to pay it off. But then we must not forget that we must regularly do more for this fund than we have done up to now, so that we do not get into such a miserable situation again.

Therefore, dear congregations, let us all go freshly to work! "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he was poor, that ye through his poverty might be rich," 2 Cor. 8:9. And he hath made us rich in spiritual, heavenly things. While it is evening in the world, yea, while the greater part of Christendom is sunk in the dark night of apostasy, unbelief, and ungodliness, he, out of unmerited grace, still lets the light of his dear, beatific word shine upon us. Let us shake off the sluggishness and indifference that creeps in on us, be firm and immovable, and always increase in the work of the Lord, since our labor is not in vain in the Lord, 1 Cor . 15:58.

To the ecclesiastical chronicle.

An ecclesiastical newspaper, if it wants to fulfill its mission in any other way, also has the task of opposing the secular press, which in most cases has sunk to the depths, and of warding off the rottenness which afflicts this press and which is only too easily introduced into Christian homes with a secular newspaper. In today's circumstances it has almost become the rule that at least one secular daily or weekly newspaper is kept in every house, and our Christian houses make no exceptions. It is all the more necessary, therefore, that in every Christian home there should also be a Christian paper, which judges the world and the times according to the direction of the divine Word, and offers an antidote to the often quite dangerous poison in the daily press. How depraved even the Sunday papers, which are so closely read by so many, are, is shown by the following compilation. A Dr. Burrell, of New York, recently examined closely the Sunday issues of eight large papers published in that city. He found 43 smten dealing with assaults, murders, etc., 351 pages were devoted to the theatre, sports, social gossip, etc. Religious reading matter was devoted to a total of three and a quarter pages, and this, at any rate, judging from Sunday papers in other cities, will have been misleading and false. One would not expect religious reading matter in a secular newspaper, if it were otherwise within the bounds of good manners and worldly decency. But that is unfortunately only rarely the case. What was said some time ago by a speaker at the Berlin District Synod also applies to America: "It has come to the point that there are only a few newspapers left which a conscientious family father can leave lying open before his children." We do not want to lose sight of this point either, when we recruit new readers for our church paper. L. F.

If our pastors and our readers in general try to win new subscribers and readers for our "Lutheran" at this time of year, they may sometimes be told that the "Lutheran" is too expensive. We would like to briefly address this matter, since it has also been brought up at various synods this year. Now we have nothing to say now about whether the "Lutheran" should be enlarged without increasing the price or should appear weekly. These questions the General Synod may consider. But this we wish to state here, that in our conviction the 26 or, as this year, 27 numbers of our paper are not too dear a dollar. Just look at the matter properly. For years we have been comparing the "Lutheran" with many papers that regularly come to us, and we have noticed that some of them offer considerably less content than our paper and yet demand the same price; others offer about as much as the "Lutheran". We have also had this calculated exactly, and the figures are available. Admittedly, there are now also a number of church papers that are larger, in part not inconsiderably larger, than the "Lutheran". But some of these papers have to record an annual loss, others take paid advertisements, more often such as are downright reprehensible, of dubious patent medicines, etc. The "Lutheran" does not do this for good reasons. In addition to this, our paper also attaches importance to a pleasing appearance, is printed on good paper, and is almost free of printing errors, so that in this respect few American church papers can equal it, and none can surpass it. In this respect we can confidently challenge a comparison with other papers. Yes, but the "Lutheran" contains so many receipts and advertisements, and the reading material is thereby

shortened, they say. That's right. Receipts and various advertisements take up no small amount of space. But it is a simple fact that our readership, on the whole, desires these receipts, and though, for various reasons, we sometimes wish to limit them more than we can, there is, nevertheless, a twofold point which cannot be overlooked. On the one hand, as one of our ancients has said, the receipts are also a "preaching of good works," and if Num. 7 distinguishes a whole long series of givers and gifts at the dedication of the tabernacle, it will not be said that such receipts are without scriptural precedent. On the other hand, a desirable control is exercised by the recording of receipts, and for this, too, one can refer to the Scriptures; St. Paul proceeded with the collections collected in Corinth for the poor Christians in Judea in such a way that all slander was avoided, and it was done honestly, not only before the Lord, but also before men, 2 Cor. 8, 20 f. That the various announcements and notices in the "Lutheran" take up a not inconsiderable amount of space is not surprising in view of the great extent of our Synod. But everyone knows how desirable, necessary, and historically valuable they usually are. We think we may also say that all that is unnecessary will be eliminated as much as possible, and all advertisements will be brought as brief and crowded as possible. Certainly, the "Lutheran" throws off a handsome net profit, but even for this reason it is not to be called too expensive; for on this point we must remember that the number of subscribers is a very considerable one, that no special expenses are incurred for the editorship of the paper, and that the net profit does not go into a private pocket, but into our Synodal treasury. L. F.

We have written the foregoing for our readers, but take occasion to oppose some other papers which have seized upon this matter, and have written to the world that it is notorious that the Missouri Synod charges too high a price for its printed matter, magazines, and books. One writer even came back with the usury doctrine. Now it shows a deplorable confusion of terms and great lack of understanding when one cannot distinguish between usury and honest business profit. We are quite adamant that our publishing house should not demand higher prices for all its printed matter than other publishers under the same conditions. But just as our magazines cannot be compared with papers that take paid advertisements, neither can our books with the publications of a "Look Trust". Least of all did the papers mentioned have cause to write what they wrote. The paper in which we first read that omission is somewhat larger than the "Lutheran," but in it more than one page is filled with advertisements of church organs, bells, choir skirts, etc., down to undertakers. And as for books, we would like to see the book published in America, which is of the same size and character as D. Stöckhardt's recently published commentary on the Epistle to the Romans and bears comparison with it in terms of equipment and price, to say nothing of other works, such as our great Luther edition, which cost our publishing house thousands and thousands of dollars and, merely on the face of it, is considered by all those who are capable of judgment to be more than worthy of the price. L. F.

A Seamen's Mission among the German seamen in New York and Philadelphia is being conducted by the Lutheran General Council. In New York the matter has been going on for some time, but recently a special German Seamen's Home has also been established and inaugurated, over which T. Thun presides as Seemaupastor. In Philadelphia, Father Metzenthin is the city missionary.

and SeemannSpaftor have been introduced. When one considers how many single German seamen pass through the large port cities of our country year in and year out, and what special temptations and temptations they are exposed to, then one will have to consider such a Seamen's Mission as a necessary work.

- L. F.

From Far and Time.

An outstanding scholar and physician, the Berlin professor of psychiatry Oppenheim, has spoken out in a remarkable way **about the value of the Christian religion** and Christian youth education against insanity, despair and suicide. We do not know whether Oppenheim is a Christian; his name sounds Jewish. Nor does he speak from a religious point of view, but merely as a neurologist, confirming from his medical experience what all Christians have long known from their own spiritual experience. He says: "On the basis of my medical experience and in view of it, I have also counted the lack of faith among the most deplorable characteristics. And you must not forget for a moment that I come before you here only as a medical observer and speaker and do not presume any other profession. It seems to me, and others, e.g. Möbius, have also expressed themselves in this sense, as if religion grants a strong, though by no means secure (?) hold in the struggle against the powers that beset the nervous system with hostility. In the first place, a strict adherence to the moral law protects against many lind just against a part of the most dangerous debaucheries which impair the nervous well-being. I attach almost as much importance to the other factor, that a strong and firm faith protects from the great shocks of mind which the vicissitudes of life produce in those who lack this support. Finally, the value of a religious education lies in the nourishment it gives to the mind. This is especially true of the teaching of Bible history, if the teacher knows how to adapt the stories to the child's mind and spirit. What a beneficent influence, moreover, the religious festivals celebrated by and in the family exert, -needs not be described to the initiate, even though he may have nnr childhood memories to draw upon." This saying is all the more noteworthy because it is precisely in the so-called most advanced countries that insanity and suicide are strikingly rampant. All progress is of no use unless there is growth in Christianity. The most advanced countries, however, are unfortunately as a rule also the most unbelieving and godless. Unbelief and sin are the ruin of men, Prov. 11, 34. But true Christian faith is the victory that overcomes the world, 1 Joh. 5, 4.

L. F.

We will conclude the **foregoing** with a few details about the increase in suicides, as we find them in a German newspaper. Anyone who keeps his eyes open knows that the situation in America is no different. The report says: "The number of suicides in the German Reich is slowly increasing with terrible steadiness. From 1881 to 1900, 7811 people committed suicide annually in the territory of the Reich; from 1891 to 1895, 10,722 annually; from 1896 to 1900, 10,978 annually; and in 1905, 12,810. The suicide rate is higher than in Germany in Switzerland, France and Denmark, and considerably lower in most other countries, especially in Great Britain, Finland, Serbia and Spain. Growing culture, especially industry, increases suicide, despite increasing culture and national prosperity. For every million inhabitants, there are annually in the poor country

Ireland 28, but in the industrial kingdom of Saxony 331 suicides. The figures are even higher in the small Saxon principalities. Rural regions, such as Bavaria, Mecklenburg, Lippe, show much lower figures. Suicide, like other crimes, is everywhere more frequent among men than among women; the haste of professional work, which hollows out the inner man, the cares for the family, wear away the man more frequently than the woman." - But one must not blame the increase in trade and commerce alone, and the consequent intensification of the struggle for existence, for the increase in suicides. England, with its highly developed industry, has fewer suicides than Germany. Certainly the sad religious conditions are the main cause of suicides. The lack of religion in education and culture makes people more and more afraid to touch their own lives. When, therefore, 55 suicides had occurred in one month in a large American city, and the city coroner named the cold weather as the cause, an ecclesiastical paper said quite correctly that he should rather have blamed the coldness in matters pertaining to God, conscience, and salvation.

L. F.

That the prohibition movement, which seeks to prohibit by law the production and sale of intoxicating beverages, has been steadily increasing and growing stronger in our country, especially in recent times, is unmistakable. As little as we Lutherans can acknowledge the supposed biblical reasons put forward for this, or approve of the fanaticism with which this movement is promoted, we do not want to overlook the fact that this movement is often a cry of distress over the terrible devastation that intemperance in drinking causes in the life of the people. It is also understandable that sensible men, both Christians and unbelievers, who are concerned about the welfare of the people, should advocate the restriction or prohibition of the consumption of spirituous beverages as a civil measure, because this is the only way in which many people can be saved from temptation and relapse into vice. In Germany, which has been especially harmed by the drunkenness that Luther already punished with sharp words, a declaration on this matter in the circles of university professors has received 133 signatures. This declaration says, among other things, the following: "It is a scientifically proven fact that alcoholic beverages, more than any other of the factors damaging our national life, undermine the physical and spiritual strength of our race. Alcohol has brought over half of the inmates into the penal institutions, and about the fourth part of the men in the insane asylums have fallen victims to the drinking devil. What a vast amount of misery and heartache the drunkards bring upon their relatives cannot be expressed. The most terrible thing is that very often the offspring suffer physically, mentally and morally as a result of their parents' drunkenness. Alcohol is said to cause one death in ten among adult males. Thirteen thousand people are "killed" every year in Germany because of accidents caused by drunkenness; 1600 are driven to suicide by alcohol, and 30,000 fall ill with drunken madness and other mental illnesses. There is so much complaining about high taxes, but the enjoyment of intoxicating beverages imposes the most oppressive tax and the heaviest burden on the people. The German people spend about 3 billion (a billion is a thousand million) marks a year on strong drinks, or 55 marks a person, not counting the immense loss to national prosperity resulting from the terrible consequences of drunkenness, which can be calculated in hundreds of millions.

A discontinuation of the holy feast of Christmas.

The old faithful Valerius Herberger's Lutheran preacher at the Church of Christ's Nativity in Fraustadt in Poland, the poet of the beautiful death song "Valet will ich dir geben" (No. 426), has, among many good, edifying writings, also published a book of sermons which bears the title: "Evangelical Heart Postilla." In it is found an announcement, made on the fourth Sunday of Advent, of the approaching Christmas celebration, which reads as follows: "Beloved hearts! I do not like to carry new newspaper into the pulpit, for it is such in the world that commonly the limping messenger comes after and says, 'Who knows if it is true?' But because by the grace of God I have seen good newspapers, I cannot in good conscience conceal them. If the four men of Samaria would not keep the day of good tidings in their conscience, 2 Kings 7:9, on the 25th of December next a great Lord will come to us. Be warned that you keep everything clean and pure, so that you do not put a stain on it. With great masters you can also provide something great. I speak the truth. *Benedictus Dominus Deus*: Praise be to the Lord our God! The great Lord I mean is Jesus Christ, whom today John called a Lord and our God, to whom Thomas says, 'My Lord and my God!' He will come into this city through the joyful feast of Christmas, and will stop here at the little manger of Christ, and will graciously let himself be heard to desire to dwell in your hearts. Make wide the gates and open high the doors of the world, that the King of glory may come in *Parate viam Domino*: Prepare the way for the Lord. Each one work at the door of his conscience. As ye shall scour your vessels, so scour your hearts. It is an everlasting reproach to you that your streets, your houses, your parlors, and your garments should be more clean than your hearts. Receive your King of souls with joy, and say:

Till wille komm, dn edler blast, Den Sünder nicht verschähet
hast, lind kommst ins Elend her; n mir: Wie soll ich immer
danken dir?

lind as in the city all the bells shall ring, so let all that is in and about you sing in honor of the newborn King of honor Christ. King Alphonsus could have made all his enemies mighty on the day of Christ, but he said: 'I hold this day much higher than all victories/ Let this day be dearer to you than all the world's commerce under the sun. Each one think it may be his last Christmas. The rest be commanded to your devout heart. Pray heartily that God will happily promote his work these future days through the evangelical church angels, through the preachers of the gospel, 2 Cor. 5:2t). This help JEsus Christ, our Lord and our God! Amen."

to be fully received. Work was done diligently and restlessly to complete in time all the gates of honor and the installations for the electric lighting that had been started several days ago. Some of the squares in the various streets looked like Christmas, so much fir brushwood had been gathered here. Wreaths and garlands were tied everywhere, both from the fir brushwood as well as from green foliage and colorful flowers that were offered for sale in the markets. In the windows of the shops one also saw that the sovereign was expected. His effigy, often in the most pitiful imitations, adorned the windows; in other shops flags and fabrics were displayed in the national colors, -in the soap and light shops one saw all sorts of illuminating objects, candlesticks and banners for illumination. Enough, even the stranger, who had known nothing of it before, had to become attentive and could not remain in doubt about what was preparing itself here.

How much effort was made, how much money and time was spent to welcome the sovereign in a dignified manner, whose path through the individual streets had already been precisely determined. They worked with feverish haste so that everything would be ready when he arrived according to schedule. I had to think again of the above-mentioned saying: "O Lord, our sovereign, how glorious is thy name in all lands!" Yes, there is a ruler who is not only the Lord in this land, in this kingdom, no, who reigns everywhere on earth, a Lord of lords and a King of kings, Revelation 17:14, who has a kingdom that includes and surpasses all the kingdoms of earthly majesties. And this great, mighty ruler has foretold us that he will come to take up his reign visibly before all eyes. That he will one day come is certain, only he has not revealed to us the hour of his arrival. And yet he may arrive at any moment, and if not for all his subjects, yet possibly for you and me, even before I have written this sentence or you have read it. But where do you notice anything about preparing for his arrival? Where do you see any preparations being made to receive him? Does it not rather seem as if this moment were still lying in the misty grey distance? Oh that we were all so eager to decorate our hearts, our lives, for the great King, that we might greet him worthily when he comes to take his kingdom, that he might see that we love him, that we rejoice in his coming, that we would like to catch up with him in a most festive manner! Where are the wreaths, the lights, the flags, by which we show him that we love and honor him, that we wish to receive him as befits so exalted a sovereign? O let us henceforth be more zealous in our preparations for the coming of our beloved King, the Ruler of all the world!

Make it right on the trails! Fill the valleys, lower
the heights! Go joyfully to meet the king,
Come, let all else stand; Decorate the streets,
scatter palms, Do what a king would!
Play on the harps, sing psalms, He is worthy
of the highest honours.

(Christian Messenger.)

The reception of the ruler.

I had just read on the calendar page the saying, "O Lord our sovereign, how glorious is thy name in all lands!" Ps. 8:2. Now my way led me into the city, where the most zealous preparations were everywhere being made for the festive reception of the reigning sovereign, who was to make his entrance among us in a few days. All classes of society, all political parties, national friends and enemies, vied with each other and outdid each other in making the most dignified and honourable reception possible for the universally loved and revered monarch.

Silent night, holy night.

One of the beautiful children's Christmas carols, which is so full of Christmas poetry and from which a pious childishness emanates, is the carol: "Silent Night, Holy Night." The composer of this carol was a simple organist and

Franz Grüber, a school teacher in the Salzburg area. He had lost his only child by death, and he as well as his wife were deeply bowed by this affliction. In particular, his wife could not find herself in it at all; over time she had become quite melancholy, which made her husband suffer doubly.

Having come home after the Christmas celebration of 1818, Grüber found his wife in an utterly apathetic state for everything external; he talked to her with the most loving and kind words, but his words found neither hearing nor understanding. Sighing deeply at this unsuccessfulness of his efforts, his eyes fell upon the spinet. As if to seek comfort and advice, he sat down at it, and sought by his playing to immerse himself in the contemplation of the great event of that noble, wonderful night. Then he remembered the text of a Christmas carol which he had promised to compose for his friend, the poet Joseph Mohr, then living in Oberndorf, near Berchtesgaden. Completely filled with Christmas spirit and moved by the childlike pious words of the text, he coaxed a melody from the spinet, to which he sang the words of the song: "Silent Night, Holy Night".

This profound melody struck the heart of Mrs. Grüber; her indifference began to soften, she listened to the tones and the words of the song, and more and more inwardly moved by it, she rose and hastened towards her husband.

"Forgive me, Franz," she sobbed, "it has suddenly become clear to me through these sounds how much I have missed through my too deep pain; forgive me for having neglected you so much, for having hurt you so much; it shall be different. Even if I can never forget the loss of our child, I will bear it in surrender."

Full of joy and gratitude, Grüber embraced his wife, and festive joy entered their hearts. Grüber once again took up the keys to repeat the song whose melody had so moved and soothed his wife, and his voice was now joined by that of his wife.

his tender body wrapped in swaddling clothes by his virgin mother, and you still tremble with fear? At least know from this that he has not come to destroy, but to save. Already he contends against thy two greatest enemies, sin and death. He has come to conquer both, and from both he will deliver thee. Fear not!

(Bernhard, 1153.)

Celebration of Christmas.

On the day before Christmas, December 24 of the year 1552, the Puritan Parliament of England issued an order to all the lands and islands of the British dominion "that henceforth no celebration of the 25th of December, commonly called Christ's Day, nor any worship related thereto, shall take place in the churches." Even today, the British Museum in London preserves the original wording of this decree. The Puritans of the day, as their *Nmne* (from *purus*, meaning pure) indicates, wanted to cleanse the state and church of all papist dross. They also regarded the celebration of Christmas as such a Roman dross. It was not ordered in the Bible, and there was nothing about it in the Bible. To this day the Puritan sects of our country are more or less so minded. Even though they celebrate Christmas, the feast of Christmas takes a back seat to their Sabbath and is not recognized in its great significance and importance. We Lutherans rightly celebrate the Feast of Christmas in a particularly glorious way, for it is the beginning of our salvation.

Effect of the Christmas message.

The late Leipzig pastor Ahlfeld recounts: At the university on Christmas Eve a number of young theologians were together when a lawyer stepped among them and asked, "What are you discussing among yourselves?" "We are just talking about the birth of the Son of God and what a deed of grace God did on Christmas Day." The lawyer continued, "Do you then believe that the Son of God, that is, God from God, became man?" The whole circle answered with a unanimous yes! But he replied, "It is not true that ye believe it, and though ye think ye believe it, yet ye do not believe it; for if ye believed it, ye should become very different people. It should burn you like fire under your soles. Your heart should be so full of this grace that it could not let go! You would not have rest until this message was brought to the whole world!" And all in the circle cast down their eyes, and thought: Lord, I believe; increase my faith, and resist unbelief! - Do you think like that?

Voices of old...

An Advent Voice.

Many times the prophets prophesied the coming of the Lord; many heralds preceded him, but they were always only rich in promises. One said, "Wait for the LORD; be of good courage, and wait for the LORD." Another said, "Whether he tarry, wait for him; he will surely come." Isaiah was almost, unwilling, and said, "Oh that thou wouldest rend the heavens, and bring them down!" and David had passed from the plea itself into the tone of command, when he exclaimed, "Bow down thy heavens, and come down!" Thus the whole chorus of prophets, weary, as it were, of prolonged waiting, had made known their desires, now asking, now complaining, now commanding. At last the longed-for One came and closed their mouths. Now let the voice of the Church arise; let it cry aloud: God and man has appeared in JEsu Christo.

(Hildebert, 7 1134.)

A Christmas voice.

While thou eatest thy bread by the sweat of thy face in the land of banishment, the word soundeth, The LORD cometh. Where will you go before his spirit, where will you flee before his face? Flee not, be not dismayed! He comes not armed! He will not punish, but he will save. And lest now thou say again, "I heard thy voice, therefore I hid myself," behold, he cometh as a child that cannot yet speak. A little one. He has become a boy,

New printed matter.

Lutheran Journal for Children and Youth. 35th year. 192 pages 8X10K2, bound in paperback. Oouoorckiu l?ubUslinA üouss, St. Louis, Mo. price: 50 Cts.

Young Lutherans' Magazine. Volume VI.. 192 pages 8X1014, bound in paperback. Oouoorckia l'ublisümA House, St. Louis, Mo. price: 50 Cts.

Not all readers of our German and English Jugeudblätter keep the individual issues, and some would like to read an earlier issue again from time to time. For such the just completed volumes have been bound in pleasing covers. But especially

we draw the attention of those who are not yet readers of these excellent youth magazines to these bound volumes. In this way, they can best convince themselves of the good, rich and varied content of the twelve issues of each year. These beautiful volumes can also serve as a Christmas present for many, for they are better and cheaper than many German and English youth publications. - We also take this opportunity to inform you that the now completed volumes of the "Missionstaube", the/dout-m- and the children's magazine "Für die Kleinen" are available bound at our publishing house, stiffly paperback, the first two for 40 cents each, "Für die Kleinen", which is a pretty picture book bound, for 30 cents. L. F.

In memory of the blessed Rev. George H. Bartling. 19 pp. 614 X 814. To be obtained from Teacher F. Bock, 417 Koons Ave, Buffalo, N. A. Price: 10 Cts. postage prepaid.

This memorial booklet contains the picture and a short curriculum vitae of the deceased, as well as the three speeches held at his funeral by the pastors F. Ruhland, E. Fiene and A. Senne. It will be welcome to the friends and acquaintances of the deceased, and will at any rate yield a surplus to benefit the bereaved. L. F.

Why I Am a Lutheran and not a Seventh Day Adventist.
By *William Dallmann*. Second Edition. Northwestern Publishing House, Milwaukee, Wis... 7 pp. 4X6. Price: 5 Cts.; Price per hundred: P1.00.

This is a concise, recommendable tract, setting forth and refuting from God's Word the history and heresies of the Adventists who are so stirring and creeping in in many places. L. F.

America's Latweeschu Luteranu Kalendars 1908. to be obtained from J. Sieberg, 299 Washington St., Cambridge, Boston, Mass. 51 pp. 714X9^2. price: 25 cts.

We cannot read this Latvian calendar and therefore cannot vouch for its contents. However, since it is published in the interest of our Latvian mission, we draw attention to it so that Lutheran Latvians who are scattered by our readers may learn about it. We also take this opportunity to remind you that the biweekly Latvian paper "Amerikas Westnesis" can be obtained from the same publisher. L. F.

Ordination and Introductions.

Ordained on behalf of the District President concerned:

On the 1st of Sunday, the Adv.: Kand. W. Glesse, after previous colloquy, at St. John's parish, Denver, Colo. assisted by the Engelbrecht, Gross and Lüssenhop of P. J. F. S. Her.

On behalf of the respective district presides were inducted: On the 25th of Sunday, A.D.: Rev. G. T e n n i n g e r in the parish at Bakersfield, Cal. by Rev. W. Grunow.

On the 26th of Sonnt, n. Trin.: P. F. Du bp e r n c l l in the parish at Desboro, Ont. by P. B. Oldenburg.

On the 1st Sunday, Adv.: Rev. F. Vermiede in the Gethsemane parish at Buffalo, N. P., assisted by L. E. Holls' of Rev. A. Senne. - P. H. Hellmann in the parish near Germantown, Kans. assisted by P. Grass from P. Th. Hömann. - P. E. W. B o h n in the parish at St. Clair, Mich. by i?. F. Müller. - L. L. Braue r in the parish at Shady Brook, Kans. by M. Senne.

Introduced as teachers in parochial schools were:

Nov. 28: Teacher H. F. Wentte as teacher at the parish school at Sauers, Ind. by P. F. W. Pohlmann.

December 2: Teacher A. Paar as teacher at the Concordia Orphan Home School at Marwood, Pa. by P. P. Brand.

Initiations.

Dedicated to the service of God were:

Churches: The new chapel of St. Michaelsgmunity at Hawks, Mich. on the 16th of Sonnt, n. Trin. Preachers: B. Potzger and H. Potzger (The consecration was performed by Father H. Essig. - The new church (20X26 feet) of the Bethany congregation at Lehr, N. Dak. on the 23d of Sonnt, n. Trin. It

preached and performed the act of consecration Fr. H. Kretzschmar. - The new church (31X61 feet) of Emmausgemeinbe at Denver, Colo. on the 26th Sunday, A.D. Trin. Preachers: Her and Hesemann (English). The dedicatory prayer was said by ?. Father E. Kretzmann. - The new church of St. Luke's parish at Allens Grove, Ill (? Th. Sieving), on 26th Sunday, n. Trin. Preached by P. I. H. F. Sieving, and students Schlichting and Pritz; the former also performed the consecration act. - The new church (24X36 feet, with tower) of St. John's congregation at Town Kroschel, Minn. on the 26th Sunday, n. Trin. Preachers: 1'? Huebener and Shrub. The consecration prayer was said by Father J. H. Kretzschmar. - The new church (42X82 feet) of St. Stephen's parish at Concord, Wis. on the 1st Sunday, d. Adv. Preachers: ?? Eggers and Hockey. The dedication was performed by Bro. L. Brenner.

School: The new school (20X28 feet) of Calvary Parish at Columbia T P., Nebr. on the 26th Sunday, A.D. Trin. H. R. Bohlson preached and said the dedicatory prayer.

Kirchweihe unv Misstonsfest.

On the 26th of Sunday, A.D., the Zion congregation at Augsburg, Ark. consecrated their new church (50X28, tower 60 feet) to the service of God, and at the same time celebrated a mission feast. Preachers: ?? Kaiser (Engl.) and H. M. Schreiner; the latter also said the dedicatory prayer. Collection: P46. 86.

Bells consecrate unv Misstonsfest.

On 26th Sunday, Trinity, the Immanuel congregation in Waterloo, Iowa (Th. Wolfram), consecrated their new bell to the service of God and at the same time celebrated a mission feast. Preachers: DD. Th. Händschke and Schütz. Collection: H25.00.

Konfteenranreigen.

The next meeting of the One Day Consistory of S t. Louis and vicinity will be held Jan. 2. L. Fuerbringer.

The Mixed Conference of pastors and teachers of Lafayette and Saline Co, Mo, will meet at Concordia Jan 2. (I^U. Collect!) E. Runge, sec.

The teachers' conference of the Buffalo district will meet, w. G., January 2 and 3, at Emmaus church, Southampton St., Buffalo, N. H. Work: Theoretical: The way of teaching JEsu: Jaretzke. The influence of the teacher upon the children: Frinke. The geography of the holy places of Palestine in the time of Christ: J. D. Schultz. Lattls ok Oriskuu^: Schnmm. Ourront Lvnt" in Xrturs unü Leienes: fellow Emmaus. ^ritbrnstie.- P. Schulz. Practical: what does it mean to believe in God? Bornitzki. The resurrection of Christ: Biermann. Thirteen questions about processes from nature (as a reading piece): J. Brauer. Division ot kraotions: Michael. F. Bock, Sekr.

The pastoral and teachers' conference of Randolph, Monroe, &c. counties will meet, w. G., January 2 and 3, at Red Bud, Ill. works: Catechesis on the Office of the Keys: Brandt. How does the devil affect men? Fr. Härtling. Letter writing in school: teacher Arndt. Tact writing: Teacher Saßmannshausen. The sins of the saints: Fr. Erdmann. What has a pastor to do, that the parochial school may be elevated? D. Hildebrandt. Are youth clubs beneficial in a church, and how are they to be conducted? P. Jltten. üorv Gnu (lruiumnr and Dnn^nn^o Dessous Lo Oonueatock rGtü Usuäinß l.essons? D. A. W. Wilk. Exegesis of a hymn: P. Hartenberger. Sermon: P. Schneider (? Richter). Confession: L. Jank (? Dahl). Registration requested by the local pastor by December 25.

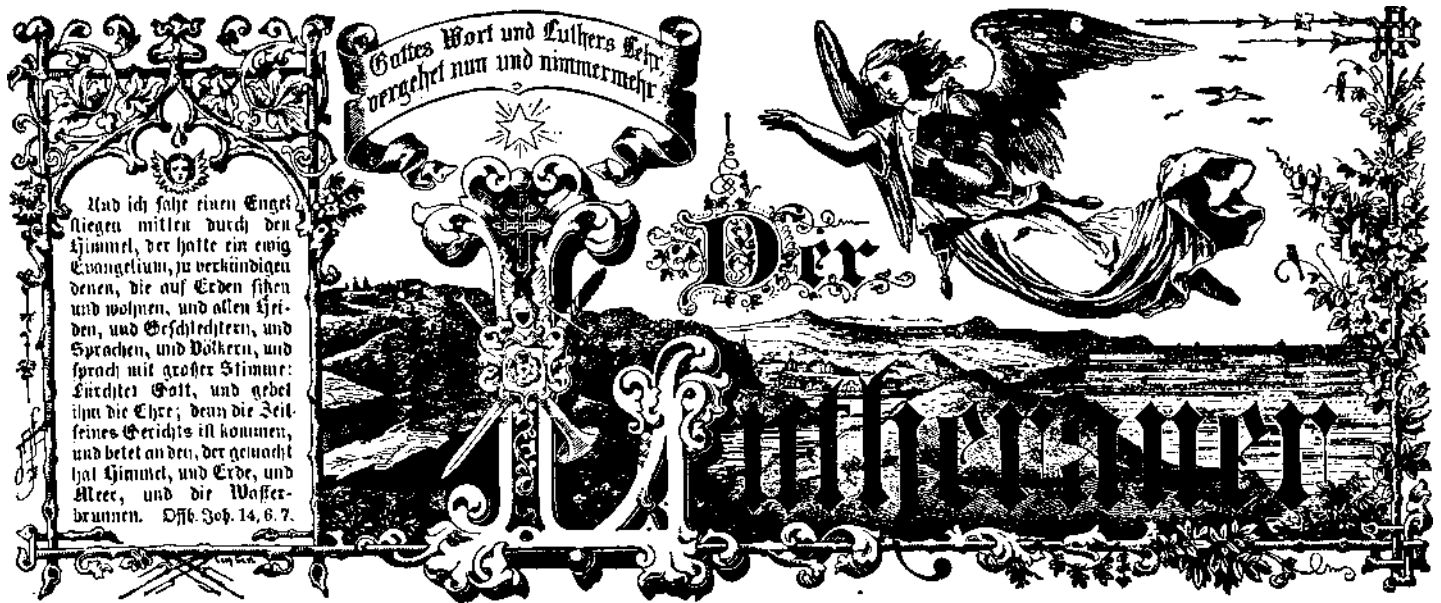
F. Evers, Secr.

The Puget Sound special conference will assemble, w. G., on the 2nd and 3rd of Jannar at P. Eberhardt's, Snohomish, Wash.

Jul. Huchthausen, Secr.

The Iesferso-n and Thayer Co. conference will gather at Fr. Michael's parish from January 2 (afternoon) to January 5 (communion). People get off at Ellis. Sign up. S. Michael.

The S ü d - M i c h i g a n Pastoral Conference will meet Jan. 7 and 8 at Fr. Frincke's parish in Monroe, Mich. Work: Exegesis on 2 Tim. 4: Fr. Hagen. Hermeneutics: Pres. Spiegel. Ds Saturn TüsoloAin": Fackler. Sermon reading: List on the Gospel of Epiphany; Fr. Lobenstein on the Gospel on 1 Sonnt, n. Epiph. Catechesis: Fr. Andres (L. Bauer). Homily: Fr. Schwede (? Brauer). Confessional: D. Frincke (? G. Claus). Everyone should sign in or out by Christmas. O. Lübke.



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Vol. 63.

St. Louis, Mo., December 31, 1907.

No. 27.

To the new year.

A new year! O hark, with eager mouth The bells' solemn tone
Proclaims to the wide world At midnight's hour, That once more a
long year has fled, And asks and knocks at every heart What it has
done with this time of grace.

A new year! O how much God's grace I have felt in me this year!
Wherever I look, on each of my paths God's Father's faithfulness has
led me.
Receive then praise and glory and honor For all, O Lord, that thou
hast done for me!

And what I myself have done - all my sins I turn to thy mercy alone,
On JESU's death I will faithfully base myself, Forgive me this very day
all my guilt, That it may not go with me into the new year And stand
between me and my Saviour!

A new year! At thy feet I cast down, O Jesus, all my burdens, And
throw myself again to thy heart, And clasp thy saving hand, And will
ask and implore nothing more today. But that I may never depart
from thee again!

At the turn of the year.

O Lord God, you are our refuge for ever and
ever! Ps. 90, 2.

Thus begins the 'Prayer of Moses, the man of God'. It is the only Psalm we
have of Moses, the great prophet of the Old Covenant.' And if we read the
whole prayer, and consider the individual verses,' we soon perceive that
there is an antithesis running through the whole Psalm, the antithesis
between the great, eternal God, and the little one.

mortal, corruptible, mortal man. Of God Moses says: "Before the mountains
were made, and the earth and the world, thou art, O God, from everlasting to
everlasting. But of man, and of his life, it is said, "Our life shall be seventy
years; and when it is full, it shall be fourscore years; and if it hath been good,
it hath been toil and trouble: for it is swift as if we flew away." Moses probably
said this prayer during Israel's journey through the wilderness. There he
experienced the frailty and transience of human life in the most emphatic
way. There he also experienced the cause of it, as he expresses it in the
words: "Thy wrath hath made us to perish, and thy fury hath made us to perish
suddenly. For our iniquity thou settest before thee, our unconcealed sin in the
light before thy! Face." The proud, mighty king Pharaoh had rebelled against
the great God, saying, "Who is the LORD, whose voice I must hear?" He
perished miserably in the Red Sea with all his might. Korah with his mob had
made a rebellion against the LORD. But they were suddenly destroyed, the
earth rent beneath them, and opened her mouth, and swallowed them up
with all that they had. The whole congregation of God's people had murmured
against Jehovah. Therefore said the LORD, "Your bodies shall perish in this
wilderness, and all ye that are numbered of twenty years and upward shall
not enter into the land, whereon I have lifted up mine hand to make you dwell
therein." This dying and perishing of his people Moses no doubt had in mind
when he spoke the words of our Psalm. And he himself, the great prophet
who communed with God face to face, shared this fate. He died before the
new generation passed over Jordan into the Promised Land, in the land of
Moab, according to the word of the Lord. All die, all pass away. Only one
remains, the great God. Before him Moses bows his face to the earth,
worships, and says, "O Lord God, thou art our refuge for ever and ever."

Yes, to this great, eternal ^God the little, perishable man can, may, and ought to take his refuge. God will have it so; for he said to Moses, "If the wretched man shall cry unto me, I will hear him." Egg-white, what a made we are; he remembereth that we are dust. When all the counsel of earth forsakes us, all earthly things falter and give way, when we see no way out or in, yet may we come to the great God and take refuge in him. He is our refuge. Moses calls God by this very name from experience. God was his lind his people's refuge from the sea of notes, when the Egyptians were after them, and during the whole forty years' wandering in the wilderness. Every day and every step was marked with the great, glorious help of God. And even when Israel forgot all about their God, and made and worshipped the golden calf, God did not cease to be their refuge. It was in the very anguish of sin and distress of conscience that God revealed Himself and passed by Moses "merciful, and gracious, and patient, and of great grace and faithfulness." Where sin has become mighty, yet the grace of God in Christ has become much mightier. God shows mercy in a thousand ways and forgives iniquity, transgression, and sin. So it is unreservedly true today as it is every day, here as everywhere, to you as to every believer: "Lord God, you are our refuge for ever and ever!" If only all would take refuge in him and call upon him! He answers prayer.

In faith in this God and in confession of him we go from one year to the next. We look into the future without fear and horror. Men die and earthly supports break, all things pass away and fall away, but our God remains and abides as our refuge in the flight of time, in the misery of sin, in the wretchedness of the earth, in the fear of death. His gate is open to us, his wisdom and his ability are very great, his mercy has no end yet. So let us lift up our hearts and hands to heaven, and let us say with faith, O Lord God and Father of our Lord Jesus Christ, you are our refuge for ever and ever.
L. F.

Our mission among the Lithuanians.

In our synod the Gospel of Christ is preached to people from all over the world, among others also to the Lithuanians, who are related to the Latvians, the old Prussians and the Schmuden (Samogitians) as a people and also in language. They all form a special branch of the so-called Baltic branch of the Indo-Germanic tribe of peoples and languages, the Lithuanian. The Lithuanians for the most part profess the Roman Catholic Church; but the number of those belonging to the Greek Catholic Church is constantly increasing. In northern East Prussia, however, there is a very considerable number of Lutheran Lithuanians. Like us Germans, they too have emigrated in many cases, and here in our country they too are given the bread of life. However, since they know little or nothing of the German language, young Lithuanians had to be brought in to do the necessary but difficult missionary work among these earthly poor brethren. Two pastors who speak Lithuanian are now preaching to their people on far-flung missions.

fious places, namely, the Rev. H. Brustat (Brooklyn, N. U.) and P. Drignat (Baltimore, Md.). Both, of course, are dependent upon the assistance of our Synod, especially of the Eastern and Atlantic Districts.

A glimpse of the difficulties of this mission is afforded by the work of the laborer stationed at Brooklyn, N. B-. Great successes have not been made in this recent mission in our midst, but progress, which would be greater and more encouraging if worship could be held more frequently at the various posts. Four times a year preaching is held at Boston, Mass. but really these brethren should be served with Word and Sacrament every month. In New Haven, Conn. instead of once a month, preaching should be twice. Though here an altogether hard field was found, yet the number of hearers has steadily increased from 8 to as many as 30. At Vridgeport, Eonn. also, where from 15 to 25 hearers attend the services, more might be directed with more diligent service. It goes without saying that such deficient provision is not conducive to spiritual life.

The Naugatuck, Conn. mission post, which is served twice a month, has made good progress, but not without great difficulty. An accommodation had to be sought in a Lutheran church not belonging to our synod, whose members the Lithuanians sought to drive away. Their speech was: "You are fools! Why do you toil? You won't do any good. Join us completely. We have a beautiful church, which can also be yours. And even if you don't understand the German sermon, there's no harm in that. Just come, go to the table of the Lord and pay your dues," etc. If nothing could be achieved with such! If nothing could be achieved by such appeals, then they tried all kinds of untrue accusations. If one tried to look at these and refute them, then it was immediately said: "We forbid you the church! That this causes grief and trouble to the missionary need scarcely be said. But while many a soul was brought into doubt, and slackened in the love of the Word, yet all the dreary experiences and trials had this as their result, that this little band proceeded vigorously to get possession of a church of their own. The Atlantic District encouraged the little congregation to take the first steps toward this end. They collected among themselves, a building site (60X100 feet) was purchased, by the members the basement was dug and the foundation laid. This celebration took place on the 8th of December. With -the help of the church building fund, it is hoped the church will soon be completed. The result of this step, taken in trust in the Lord of the Church, is a gratifying increase in attendance.

In Brooklyn, N. Z), unfortunately, preaching can only take place twice a month in the house of worship of the Immanuel congregation. The inconvenient time of the service from 1/2 1 to 2 o'clock in the afternoon interferes with the attendance of the same. At this time the hard-working Lithuanians are either coming from work in the sugar mills, orffthey are on their way there again. The horses rest on the Lord's Day, but not the people. This circumstance, which hinders the mission, is recognized and regretted by the people. It could be improved by the purchase of a house in which a chapel could be built.

lind could be preached at a convenient time, the Saturday and Sunday school so necessary could be held, and housing for the missionary could be procured.

This brief account certainly shows that such an area cannot possibly be sufficiently served by one manpower, as Brustat almost completely collapsed last summer. And there are no holidays, not even on Synod Sunday, as the missionary writes. He goes on to say: "But when one thinks of the missionary treasury, which is constantly struggling with a deficit, who wants to say anything? Yes, when the time comes to send to the treasurer the monthly report, one's heart grows heavy. One thinks, "Oh, if I could only get by without making demands on the treasury!"

Well, the missionary should only calmly accept what is his. He, like all other missionaries, has not gone where he was not sent. He was called by us, and we want to and should be mindful of our duty. We do not want to and should not make the difficult work of the missionaries more difficult through a deficit in the treasury. We are not asking for large gifts, but only a few crumbs. Help so that the Word of God may run and grow among these poor, grateful brothers in faith, and so that our missionaries may proclaim it not with sighing, but with the joyful sound of their mouths.

I. Holthusen,
Borsier of the Commission for Lithuanian mission.

On defense.

In response to my article in No. 19 of the "Lutheran": "Missionary Practice of the Ohio Synod in Canada", the missionary authority of the Ohio Synod, as the Ohio "Church Newspaper" of November 2 writes, has made an official investigation of my charges. The result of this "official" investigation is herewith communicated to the readers. I enclose only a few factual remarks. The readers may judge for themselves. The "Kirchenzeitung" writes:

The first Missouri charge reads:

"The congregation of Earl Grey, Saskatchewan, with other congregations, had called candidate Schmidt from our Synod, last driving. Before he could get there, a Ohio pastor came from Strasburg, Sask. and stole the congregation." - Further, "14 Schmidt served a preaching place at Sontheb, Sask. The Ohio pastor of Strasburg sneaked in there and told the people that 14 Schmidt had told him he would not be coming again, so he would serve them. Quite astonished were the people when 14 Schmidt came again, and they saw that the other had simply lied."

To this the "Church Newspaper" remarks:

The district officials solve the missionary board of the Ohio Synod, after close investigation, find the following facts: On the 6th of July our missionary took charge of the congregation at Strasburg, Sask. to which he was duly called. This congregation included members who resided at Earl Grey. Our missionary found that these members wanted to be served on the spot, and therefore organized a branch in Earl Grey. Of their own free will, without any persuasion, people who came from Missouri joined this branch. It was similar in Southey. A member of the Strasburg congregation lived there. With people who did not belong to any congregation

our missionary organized another branch here. Later, also without being asked, former Missourians joined this branch.

As for the shameful lie, our missionary testifies that he never spoke such a word. It would have been so obvious that the people would have turned away from such a man. The church in S., on the other hand, is flourishing.

Here notice, 1. Our missionary goes to Earl Grey to minister to members belonging to his own church, and to organize them as a branch. Has he not evidently a right to do this? Has he thereby "stolen?" Those who say so either do not know what they are talking about, or knowingly make a false charge. 2 Our missionary goes to Southey to his municipality and starts a branch with people who do not belong to any church. Did he "sneak in" there? A right-thinking person will dismiss the Missouri charge as a malicious and false one.

I reply: Long before there was an Ohio pastor in Strasburg, Sask. one of our students had organized a church in Earl Grey. The overseers, Johann Wagner and Wilhelm Hubig, had then signed the Berns to Candidate Schmidt in May 1906. After the student left and before the candidate could get there, the Ohio pastor stole the same congregation that had recognized Candidate Schmidt as pastor by profession.

Furthermore, the "church newspaper" writes that "people would have immediately turned away from such a person" who deals with lies. That is true. The people did, they are served today now by 14 Schmidt and reside B. 24, U. 19, Sask. They are Messrs. C. Welne, C. Schäfer, Janz, et al. -

The "church newspaper" writes further:

The second charge is:

"The congregation at Lang, Sask. had called Candidate Weber; but when he came to Lang he found an Ohio pastor, and notwithstanding he showed the latter that the congregation at Lang had called him, the latter refused to give up the congregation."

Regarding this charge, the official investigation yields the following result: Neither our missionary nor the people in Lang know anything about a calling of the Missouri candidate Weber. Either the "Lutheran" has been misreported, or the calling has been issued by someone else, perhaps by the families living at Milestone and still being served by Missouri.

As for the people of Lang themselves, they were served for a time by a Missourian pastor, but declared to him unequivocally that there was no thought of their becoming Missourians. So firm were the people in this resolution that they took their children to a pastor of the Manitoba Synod for baptism, so as not to have them baptized by the Missourian. Furthermore, the building of a church, for the foundation of which stones had already been driven, failed because of the offer of the Missourian pastor to get the people money from the synod treasury for the building, because the people feared that by accepting this money they would bind themselves to Missouri, which they did not want in any case. Instead of responding to an appeal from a Missourian, the people rather told the Missourian pastor that he need not bother.

Only upon urgent presentation and formal declaration that he would further be served only by the Ohio Synod, did our missionary undertake the care of these people, organized

they later became a congregation, which subsequently called its own pastor. The people sent their declaration to the Missourian pastor through Mr. W.

Note here: In Lang there was not yet an organized church; the people had not been called. In the strongest manner the people resisted Missouri. Only upon urgent presentation and public declaration of wanting to be served by Ohio does our missionary go to supply the people. Where is there any wrong in that? Does Missouri want to rape people who don't want to become Missourian? Or does Missouri think that once a Missouri pastor looks into a town or province, the whole area now belongs to Missouri, whether the people say so to it or not? This second charge also has no merit.

To this it should first be remarked, that instead of "parish in Lang," I should have written "preaching place." The profession of Lang, Sask. is signed by Messrs. Chas. Dreyer, Theodor Wilde, Gottlieb Altwasser, Aug. Dröger, Rob. A. Höser, Aug. G. Dröger and Ludwig Wilde. The appointment was made in May 1906. These people "did not resist Missouri in the strongest possible way", otherwise they would not have appointed it. Weber not appointed. - If Ohio had not known that the people at Lang were served by us, the solemn declaration of the people to be served by Ohio would not have been necessary. -

The "church newspaper" writes further:

The third (charge) reads:

"Likewise, in Gleichen, Alberta, Ohio has crept in and stolen the preaching place that was bon us still served. . . . But I will give a few more examples of Ohio missionaries creeping into fields. One such comes to Leavings, Alta. where we have served the people for years, and visits the limbs of Father Wehmeyer. Thence he goes to Claresholm, Alta. and, though he knows that there is a congregation of Bro. Wehmeyers there, seeks out its members. Then he writes - the letter is available - to a member of Fr. Wehmeyer's thus: 'Stopped in Claresholm. I liked it there very much. Was in Mr. Schnell's house (a member of P. Wehmeyer) and spent pleasant hours there. I have the impression that the people at Claresholm would rather have a pastor from our Synod. What the future will bring, however, is still uncertain. To the Lord we serve be all things commanded/'"

To this the "Church Newspaper" remarks:

The result of our official investigation is this: At Claresholm, P. W. temporarily served a number of Lutherans, some of whom were from Ohio and Iowa congregations. The request to call a Missouri pastor was rejected by these people because they did not agree with Missouri. Mr. Schnell was formerly a member of an Iowa congregation. When our missionary visited him, he told him that if the people who did not want to be and become Missourian desired a pastor d.er Ohio fashion, he would be of service to them. At C. our missionary only visited the former Iowa man. His visit and explanation are in no way objectionable.

I remark on this as follows: At Claresholm, Father Wehmeyer has been ministering to all Lutherans, including some who come from ohwschen and iowaschen congregations, for three years. The "church newspaper" may call this "intermittent," whether rightly so is another question. Twice, in 1906 and 1907, the people unanimously called a pastor from our synod/. The "church paper" slanders the people when it says .that.

1) The Ohio missionary was at Claresholm, as he writes, only with Mr. S. So he also has no Lutherans healthy, who are not served by us, otherwise he would have chosen them after all.

they did not agree with Missouri, because they are faithful members of our church. And now consider this: an Olivet pastor tells members of our congregation, "If they did not want to be and become Missourian," he would assist them in obtaining a pastor of the Ohio Synod. Then he writes to a member of our congregation, "I have the impression that the people at Claresholm would rather have a pastor of our (Ohio). Synod." If Ohioans do not call such a practice "sneaking," they just do not know what "sneaking" is.

The "church newspaper" writes further:

Gleichen was first served by a pastor of the Manitoba Synod; but as he was too far away, they turned to a pastor of the Missouri Synod, who also came but very seldom. Dissatisfied with this, desiring a service at least every four weeks, these people had themselves served by a missionary of our synod. That the Missourian could not satisfy the people in Gleichen is not our fault, but his own.

To this I note: Our pastor of Calgary, who has a larger independent congregation, served peers as gnt he could. He had also already gotten permission from his congregation to serve the people more often. The Ohioans offered themselves to the people of Gleichen. That's why the "church paper" wrote: "The people let themselves be served by a missionary of our synod." If the people in Gleichen had called the Ohioans, the "church paper" would most certainly have mentioned it. Now the Ohioans may call such a practice missions, may rejoice when they thus get a preaching place, and praise the men who so act; we call it "stealing."

Now the reader may judge whether I have fulfilled the wish of the "Church Gazette" of July 21, 1906: "Let only one case be cited and proof given that we are proselytizing in Canada by creeping into fields still served by others, by stealing churches." - I can cite more examples where Ohio has engaged in such practice.

The "Kirchenzeitung" further writes the following in response to our charge that one of their missionaries in Leavings had visited members of our pastor Wehnieyer:

Our missionary only visited Mr. K. at Leavings, whose former pastor was a fellow-student of the missionary. The visit was an honorable one. Mr. K. was desirous to know whether homesteads were still to be had in certain places, which our missionary could easily learn in his travels. Our missionary did Mr. K. the favor of writing him of the homesteads, and added the remark which is now made to the charge. The Missourian pastor unjustly appropriated this letter au, also reproached Mr. K. for taking an Ohioan into his Hans.

I would like to remark on this: Mr. K. voluntarily gave the letter to Fr. Wehmeyer's request, he voluntarily gave him the letter, so that l>. Wehmeyer could prove to the Mission Commission how necessary it was that Leavings and Claresholm should have their own pastor.

The "church newspaper" still writes:

To proceed honorably, openly, and Christianly, an official investigation of the Missouri charges has taken place. Very

We have seen how our missionaries do their work. We cannot but testify that in the cases mentioned our missionaries have worked with great care and faithfulness to Lutheran principles; indeed, as we have experienced, they have been much more cautious and restrained than was actually necessary.

We see from this that the missionary authorities not only approve of this kind of "missionary work," but commend it, and expect their missionaries to continue in this practice. Will we, then, in our work in the Northwest, have to learn that Ohio will try at every opportunity to creep into our fields and steal churches from us? C. F. Walther.

To the ecclesiastical chronicle.

All our periodicals have completed another year, and it will not be superfluous to remind you of them once again and to encourage you to keep and read one or the other. We may assume that our "Kinder- und Jugendblatt" is known almost everywhere; it is printed in more than 60,000 copies and goes to all areas of our widely ramified Synod. It also deserves such a distribution because of its excellent contents; whereas the English sister journal, *Young Lutherans' Magazine*, has still

The magazine "Für die Kleinen" (For the Little Ones) could be read in even wider circles. Wherever there is a desire for English reading matter in the family on the part of the growing youth, nian should not pass by the skilfully edited and very variously furnished *magazine*, but should use it to counteract the many unchristian and harmful pamphlets and writings. "For the Little Ones," however, will delight the little ones from six to ten years of age by word and picture. - Our theological and ecclesiastical monthly, the "Lehre und Wehre," has now completed its 53rd volume. It is a handsome volume of 576 pages, which is certainly not too dear at \$2.00. Although this periodical was first intended for pastors, we know of many teachers and members of the congregation who have been reading "Lehre und Wehre" for years, even if they have to put up with Latin and Greek words in some of the articles. Most of it is nevertheless understandable to them, and they owe to this magazine much encouragement in knowledge and much news from the church here and over there. Like the "Lehre und Wehre", the "Magazin für ev.-luth. Homiletik und Pastoraltheologie" is intended for pastors, to help them in the direction of their ministry. Here, too, a volume of 576 pages is published, of which 384 pages are in German and 192 in English. Both journals are printed and distributed in well over 2000 copies, and have not a few readers outside our Synod. We would also like to commend our English theological journal, the *Theological Quarterly*, on its twelfth year, which is now beginning.

on the way. Apart from its good, solid content, it is gaining in importance from year to year with the increasing use of the English language and also brings valuable translations of important writings of Luther that have not yet appeared in English. The yearly volume of 256 pages with exemplary layout costs only \$1. 25. Finally, we also mention the "Ev.-Luth. Schulblatt", which is especially intended for our parish school teachers and is intended for them.

in their ministry of education and teaching in many ways. Although we have never taught school, we have read the paper with interest and benefit for 22 years and believe that just as there should be no pastor among us who does not, if he is at all able, hold and read the "Lehre und Wehre" in addition to the "Lutheraner", so there should be no teacher among us who does not take and study the "Schulblatt", which has now been published for 42 years. The volume of 384 pages costs only \$1.00 per year. L. F.

The two missionary journals published by the Synodal Conference are once again recommended to our readers. Even though the "Lutheran" regularly reports on our missions, it can only do so to a limited extent. to a limited extent. This is where the "Mission Dove" comes in, which not only reports on all the missions within the Synodical Conference: the Negro Mission, the Indian Mission, the Tamulen Mission, etc., but also brings news from the great harvest field of missions throughout the world, and often accompanies the news with beautiful pictures. But the English side piece to the "Mission Dove", is itself a real little missionary, in that it proclaims the beatific truth through short articles and lovely stories, and especially still tells of the negro mission, as it has also found wide circulation in our Lutheran negro congregations. It also does not seem to be generally known that there is a special issue of the T'ronser which serves the interests of our mission to the deaf and dumb, and brings news from that mission on the last two pages of each number. - Thus there is a whole series of periodicals serving different purposes, and our readers may wish to consider giving one or other of these papers entrance in their own homes or among their acquaintances. L. F.

Systematic giving. Nm this time of the turn of the year, probably every community deals with bills and invoice filing. In some communities the result will not be pleasant. In coffers there is a deficit, debts have to be made. And in many congregations where the coffers are in good shape, not enough has been done for external purposes of the Kingdom of God. This is not always due to a lack of willingness, but very often to a lack of system. Too little emphasis is placed on order and regularity in giving, and on drawing all the members of the church, great and small, old and young. An American preacher, some time ago, in a missionary meeting for young people, made the following statement: "If all the members of the Christian churches of our country could be induced to give weekly a one-cent postage stamp for foreign missions, it would bring in \$10,000,000 in one year; if they gave weekly the price of a ride on the street railway, it would bring in \$50,000,000. But we raise annually only \$7,000,000 for heathen missions. - In this calculation, which could easily be continued, lies a truth which we easily overlook in our giving and sacrifice. It does not depend both on our giving much at once. Certainly, those whom God has richly blessed with earthly goods should do so out of gratitude to the Giver; but many of us are not rich and cannot offer large gifts. But this is what matters, that systematic, regular giving be done, even if it be small sums. We can all do this, and if it is done, a large sum will be collected, whether for our own parish budget, or for external church and charitable purposes. And there are various ways of doing this. Many congregations have what is known as the **envelope system** and have surprisingly

Every member of the congregation, not only the voting members, nor only the male members, has a small envelope for each Sunday and puts in an offering for each Sunday, even if he is absent from church. Other congregations have a larger number of collectors who go around monthly or quarterly among the members and receive the offerings, not merely for the congregational budget, but also for synodical funds, missions, poor students, orphanage, etc. Still others have a carefully worked out collection order which hangs in the church and is frequently and diligently remembered. Whichever way one chooses, however - the circumstances of the individual congregations are very different, especially in the case of urban and rural congregations - one should always make sure that all give regularly and from all. This is also the ancient Christian way, which the apostle recommends to the Corinthians, when they were to take up a collection for the poor fellow believers in Judea: "On each Sabbath" (that is, on each first day of the week, on each Sunday) "let every one of you lay up for himself" (that is, at home in his own house) "and collect what seems good to him, lest, when I come, the tax should first be collected. 16, 2.

L. F.

With the article "Zur Abwehr," which can be found elsewhere in today's number, we conclude the negotiations on the matter touched upon therein. We would still have many things to say, for the "Lutheran Church Newspaper" in its well-known manner also attacks the editors of the "Lutheran," admonishes them to repentance, etc., but we pass over this, like the many similar omissions and attacks of the "Church Newspaper" in recent years. Only this we will note, that the General Council has also been making similar complaints about the Ohioan practice in Canada for years and years.

L. F.

The stones cry out. German papers report that Brugsch Bey, the well-known researcher of Egyptian antiquities, has recently made a discovery that is as interesting as it is valuable. It is an ancient inscription written in strange characters, which the said scholar has succeeded in deciphering. This inscription states that the regular inundations of the Egyptian river Nile, which are quite necessary for the fertility of the soil there, did not occur during a period of seven years. As a result, Egypt was afflicted by a long-lasting, terrible famine. The inscription dates from the time Joseph lived in Egypt, and what it says of the famine fits exactly with what Gen. 41:54 ff. tells us of the seven lean years. Bible-believing Christians believe these as well as other accounts of the Holy Scriptures, precisely because they are in the Bible, which does not lie and deceive, and believe such accounts even if they are not mentioned in human, worldly books and writings, or are even contradicted there. But it is always gratifying and useful when even ancient human writings bear witness to the truth of the Scriptures, thus shutting the mouths of many unbelieving scholars of our day who accuse God's Word of error and falsehood. If men no longer believe the Word of God, then stones too must cry out and bear witness.

L. F.

The trumpet will sound. 1 Cor. 15, 52.

Johann Matthäus Meyfart, the author of the delicious hymn "Jerusalem, thou high-built city," No. 443, writes the following about the trumpet of God that will sound on the Last Day:

This trumpet shall sound in all cities, in all streets, in all countries, in all fields, in all houses, through all corners, in all senses, through all thoughts. This trumpet will sound when the wise men sit in the secret chambers, when they talk about the government and conquest of the nations, about the issuing and demanding of legates and envoys, about the establishment and abolition of laws, about the alignment and signing of covenants, and then confuse and annul all counsels. This trumpet will sound when the bloodthirsty men of war, the captains eager for victory, go out of their camps into the wide meadow, go against one another with hostile vengeance and fight one another with barbaric fierceness, and then break up and refute all order. This trumpet will sound when the professors read in the schools, the preachers preach in the churches, the merchants trade in the squares, the messengers run through the provinces, and then all human business will cease. This trumpet will sound when the wanton play, the reckless dance, the voluptuous drink, the lewd court, the miserly run riot, the blasphemers curse, the slothful sleep, and then put an end to all human misdeeds. This trumpet will command the thunder, and the storm waves must rise. This trumpet will stir up the earth so that its foundations will tremble with fear and the rocks will shake with trepidation; it will stir up the ocean, so that it will surge out of its shores with fear and be swamped in the floods with trepidation.

I cannot sufficiently imagine what it will be like when the thunder sounds in the sky, the winds roar, the rains roar, the mountains tremble on earth, the people howl, the floods rage in the water, the rivers rage, the ships break, the fish pine away, when the animals cry out in the forests, the birds sing under the trees; when from the clouds the trumpets sound and the voices call; when above the clouds the spheres of the heavens melt and crack; when beneath the clouds the elements heat and burn.

The wicked are terrified when they behold the wrathful and fiery face of the Judge, sparkling with righteousness and flashing with zeal. Christ Jesus is present as the enemy of the wicked, who wants to take vengeance on them as a judge, who wants to condemn them as a Lord who wants to punish them, and because of this they must be terrified. There is also no Moses, to whom they could say with the Israelites, "Speak thou with us, and let not God speak with us; otherwise we would die. Ex. 20, 19. They rather raise the lamentation of Revelation 6, 16: "O mountains, fall on us, and ye hills, cover us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who is able to stand? It is the wicked for whose sake the Judge of all flesh appears with such terrible majesty; they must now atone for what cannot be atoned for, suffer for what cannot be suffered, bear for what cannot be borne. In short, in the dim instant an emperor loses from memory his crown, a king his throne, a prince his lands, a doctor his art, a citizen his food, a laborer his reward, a beggar his entertainment. Yes, even the great potentates who forbade, and it must be omitted, who commanded, and it must be done, will bare their breasts and despair in their hearts.

How will this terrifying voice resound between mountains and valleys! How it will ring in the ears of the wicked! They shall know it, when kings and peoples, princes and subjects, lords and rulers, shall come to hear it.

and servants, the young men and virgins, the learned and the laity, the preachers and the hearers; when for this must appear the drowned in the sea, the burned in the fire, the buried in the earth, in sum, all men, and without fail.

O Lord JESUS, govern me by thy Holy Spirit, that I may always go to my rest with devout prayer, and fall asleep with fervent sighs; that I may also always rise with fervent thanksgiving, and always exercise myself in holy contemplation. For perhaps thou wilt come in the night when no one remembers. Perhaps thou wilt come in broad daylight, when no one hopes for it; when the world rejoices and is resplendent, when it acts and is free, as it lies in shameful desires. Woe to those who do not prepare themselves with true faith and are found in godless security! Help me to weep for the sin that must be wept for with Petro, that I may know the sin that must be confessed with the avenger.

New Year's Eve - New Year's Day.

The world celebrates the beginning of the bourgeois year in a splendid way. There's a lot going on, and it costs a lot. There is lust and noise, there one makes much being and expenditure. On the other hand, the New Year's celebration of the Christians takes place in silence and in devout gathering. We are also together and perhaps await the coming of the new year together, but a different spirit blows, a different mood prevails, the hearts are filled with different thoughts.

Silvester takes his name from Silvester I, who was Bishop of Rome from 314 to 335. It is said that it saddened him greatly to see the pagans celebrating the last evening of the year with all kinds of carnal pleasures, feasting and carousing. In contrast to this and as a testimony against it, he arranged special services for the Christians on that evening. They gathered in the churches and concluded the year with serious prayer and humble thanksgiving, with joyful songs of praise and heartfelt petition. So it has remained to this day - the same difference as then in Rome, only now no longer between pagans and Christians, but between Christians and those who call themselves Christians. He who closes the old year and begins the new with merry clink of glasses and to the beat of rushing dance music is not in the mood and condition on New Year's morning to come to the service to read the shining JESUS name over the gate of the new year and to make a blessed beginning in that name. What a mockery of the bishop's intention that he even has to lend his name to all kinds of things that he wanted to oppose: New Year's punch, New Year's punch, New Year's ball! Everywhere the children of men gather for this in bright heaps and large crowds - only a relatively small number of people come together devoutly for the New Year's service. As a rule, the gathering of the faithful on New Year's morning is even smaller. But so much depends on the beginning! The apostle laments, "Ye were running away: who hath endured you?" Gal. 5, 7; The well-known song warns:

Not the beginning, just the end

The Christian's controversy of faith is crowned - nevertheless, all emphasis is rightly placed on a good, right beginning. For even if the beginning alone does not do it, if it is already wrong, one can hardly expect a good progress and a satisfying end. "With God

sang", it is said. In the name of Jesus, we therefore also begin the new year with a church service. It cannot be otherwise. We have so much to forgive, so much to give thanks for, so much grace and help to ask for ourselves, for our loved ones, for our community, for our church, for our country. Is there not a cross upon every heart, upon every home; is there not a burden in every profession, a burden in every station? Lord, help us to bear; give us patience and comfort, courage and strength, confidence and hope! "Thou hast a way." Above all:

Guide me, o HCrr, and lead

My walk according to thy word!

Lead me - only blissfully, though whimsically!

Lead me by the hand Till the homeland!

This is a good, blessed wish for the new year; a blessed desire, whereby we shall feel well and ride well in all circumstances. (Luch. Herald.)

New Year's Day.

New Year's Day has not always been celebrated on January 1. The ancient Egyptians had the religious year begin when the star Sirius first became visible at dawn, the civil year with the swelling of the Nile River, around the time of the solstice. In the ancient Greek state of Attica the year began with the first new moon after the summer solstice, in the Greek state of Sparta with the autumnal equinox. The Romans, since Julius Caesar had the calendar improved, counted from January 1. With the Jews the civil year began on the 1st Tischri (September - October) with the entrance of the new moon at the time of the autumn equinox, while the ecclesiastical year began at the time of the spring equinox on I.Nisan (March - April). It was not until the 11th century that New Year's Day was more generally moved to January 1. Charles IX of France moved it there in 1564; his example was gradually followed by the various Christian governments in Europe, Holland in 1575, Scotland in 1600, England in 1756, Peter the Great of Russia in 1706.

New Year's Day has not always been celebrated by the Church as a feast day; rather, for centuries the Church celebrated it as a day of mourning and penance. The ancient Romans had celebrated their January festival on New Year's Day and glorified it as the main day of their exuberant festivities, the so-called Saturnalia. On the said day not only did the consuls appointed for the new year take office and ride on white horses to the capital to offer to Jupiter, the god of the gods, the customary sacrifice of a white bull in memory of his victory over the giants, but the people sought to celebrate this day by the noisiest merrymaking and debauchery. Mummers, feasting and drinking, dancing and gluttony were the order of the day. In contrast to these wild, pagan debaucheries, the church celebrated January 1 as a day of penance.

Since the 7th century, January 1st has acquired a special significance for Christianity. A truly ecclesiastical character was imprinted on the civil festival, in that the feast of the circumcision of Jesus and the name day of Jesus were attached to the New Year's Day, as the eighth day after Christmas.

So then, New Year's Day has become a beautiful, rich feast day. It reminds us of the flight and transitoriness of the

He shows us the beginning of the end, yes, the end of all things; at the same time he unfolds the one who is the beginning and the end, the Alpha and the Omega, the first and the last. In the circumcision of JEsu he sets before our spiritual eye the law, and in the name of JEsu the gospel. Finally, the New Year's Day announces to us a new year of salvation.

To the new year a new blessing, The old
salvation to new ways, To the old evil a new
rue, To the old God a new trust! He has
preserved us wonderfully - Who only the dear
God lets rule.

We provide - God provides.

Even heavier than the plague that must be borne today is the dread of tomorrow. New Year sees many shining eyes, but also many dim ones. Again the burden and toil of a whole year! How shall it end? You may say, "God cares well for others, but not for me. Everything is against me. It is as if a curse were upon me. No matter what I do, I will only desecrate myself. My suffering has lasted so long, and there is no end to it. My misery makes me sore, and no remedy will work. My longing is unquenched, and yet I see no change or improvement. I am afraid now that I must enter a new phase of time."

So you provide - but God provides. Under pressure there is only the advice: hold on to the old truths of faith and promises of grace. In them you are safe. Thou child of sorrow, to whom the imagination reflects all manner of possible and impossible accidents, to whom fear poses a hundred insoluble riddles: waste not thy little strength in useless anxiety. How did Luther say? Christ reigneth, therefore I will not fear, though the mountains be sunk into the depths of the sea. Let chastening serve thee for profit! Keep the promises that cannot be broken! How much darkness thy mysteries spread over thee - there are other mysteries which make all things light and bright: the manger of Christ, the cross of Christ, and the empty tomb of Christ. Thou of little faith, why dost thou doubt? Let thy cares, God provide. (Messenger of peace.)

Obituaries.

Again the Lord of the Church has brought home one of our fathers, who has belonged to our Synod since 1848, that is almost from the beginning, and although he spent the last 19 years of his life in retirement, he had previously been in the holy preaching ministry for 40 years. Klaus Stürken. He was born in Kühlen, Hanover, October 9, 1820, and subsequently attended the village school at Delbstedt, whither his parents had removed. Thou these were poor, so from early youth he had to help earn his daily bread. "In the eighteenth year," he writes himself, "I came to know myself as a poor sinner and the Lord JEsu as my Saviour." Later a desire arose in him to preach the gospel to the heathen, and through the agency of believing pastors he entered the Dresden Mission House in 1844. Four years afterward he was sent with Bernreuther, a candidate for the preaching ministry, to America, where they arrived in July, 1848, and were hospitably received by Dr. Sihler at Fort Wayne, Ind. Soon Stürken received a

Profession from the Lutheran congregation at Logansport, Ind. where he was introduced in October of the same year. There he married Miss Margaret Hättasch in July, 1849, and was united in marriage by Prof. Walther. In Logansport he labored with skill and great fidelity for 16 years, until in November, 1864, he answered a call from the then newly formed Immanuel congregation at Baltimore, Md. He first held services there in an old syringe house, but undauntedly set out to collect, and soon experienced the great joy of seeing a fine, large church built. With the same diligence and care and faithfulness as in Logansport, he labored in his pastorate in Baltimore for 24 years, and also saw the fruit of his labors, a beautiful growth and flourishing of his congregation. Suffering from persistent sickness (rheumatism), he resigned his office at the end of 1888, and after the death of his second wife in 1891 - the first had met with a sudden death in 1874 by falling down the cellar stairs - lived the last sixteen years with his son-in-law in the midst of St. Paul's parish. As long as his feet carried him, he was a regular as well as attentive listener at the services of the morning as well as the evening. When the increasing frailty of old age forced him to be absent first in the evening and then gradually more often in the morning, and finally to stay away altogether, this was a bitter sorrow to him. For the rest, he spent a quiet, happy old age with his children, who loved him childlike and cared for him carefully, kept a lively, warm interest in our Synod and its weal and woe, prayed diligently for it, read not only the "Lutheraner," the "Lehre und Wehre" and other papers, but also all the Synodal reports and Luther's writings; for as frail as his body was, so fresh had his spirit remained; only his memory failed him somewhat. In his last year he was so infirm that he had to sit in his chair all day from morning till night, and all meals had to be brought to him in his parlor. But he could still read, to his delight. He was a truly pious, godly old man; his mouth overflowed with praise and glorification of his God and with ardent love for him and for his word. Finely gentle Ivar his end; under the encouragement and prayers of his hastily summoned pastor, he fell asleep in a fit of great weakness almost without any visible agony or fear of death. A smile passed over his features' when he was told that his Lord JEsu would not forsake him. - The day of his death was October 17, his age 87 years and 8 days, and on October 20 he was buried from St. Paul's Church. Many of his former parishioners from the Immanuel congregation also attended the funeral service, and his successor at that congregation, D. Stiemke, delivered a memorial oration on Heb. 13, 7. The undersigned delivered the funeral oration on the text chosen by the deceased himself, 1 Tim. 1, 15. 16. Still on his deathbed he said with a breaking voice: "Not to make much boast of me, but this is ever certainly true, that Christ Jesus came into the world to make sinners blessed, among whom I am the foremost. But because of this - mercy has come to me." His body is laid to rest in the Immanuel churchyard beside his two spouses, and now rests there, a seed to a joyful resurrection.

Chr. Kühn.

It pleased the Almighty to transfer a faithful servant, to whom he had bestowed rich gifts, and who, in the opinion of men, could have continued to work long and beneficially, from the contending to the triumphant church, namely, Father Julius Traugott Leberecht Bittner. The deceased was born at Brown Deer near Milwaukee, Wis. on July 4, 1863.

After being confirmed by IN Präger in 1877, he entered Northwestern University at Watertown, Wis. to prepare for the sacred preaching ministry. In 1883, with a splendid certificate of graduation, he went to Milwaukee and entered the seminary there. In 1884 he went to St. Louis and studied in the seminary there with great diligence and right fidelity. After passing his examinations very well, he accepted the call of the Immanuel congregation at Grand Rapids, Wis. where he was ordained and inducted by IN Leyhe, assisted by IN Rehwinkel, on the 6th Sunday after Trinity, 1886; for more than eighteen years he was permitted to serve this congregation with right fidelity, and not only this congregation, but also several branch congregations. During the time of his ministry four churches were built in his parish. He received several calls during this time, but he could not recognize them as divine and sent them back at the request of his congregation. When- however, in September, 1904, an urgent calling came from Mayville, Wis. he could not help recognizing it as a divine one, and he was then dismissed in peace by his congregations, though with deep sorrow. On the 22nd Sunday after Trinity, 1904, he was installed by Praeses Seuel at Mayville. During the time of his administration the congregation built the new and beautiful schoolhouse and acquired a churchyard. As in Grand Rapids, so also in Mayville the deceased took care of the children faithfully and diligently and held school as much as his actual office permitted him. In spite of his much work in church and school he gladly and willingly served the synod wherever he could. Therefore, when the Synod established the office of Missionary Directors in 1900, and Fr. Bittner was one of the elected directors, he not only carried this office in name, but also worked faithfully and diligently in it. -- In December 1906 the deceased began to ail; but he administered his office until the end, and on the first Advent of that year he still conducted the service alone, held the confessional, preached, and administered the sacrament alone at a strong communion in which almost the entire congregation participated. When his congregation saw how their pastor was faring, they did all they could to give him relief. She appointed a seminarian for the school and granted her pastor leave for a recuperative trip. He himself, however, did not want to be laid up, but wanted to serve as long as he could. The congregation was content if there were only afternoon services on Sunday, and the pastors of the neighboring congregations were ready and willing to help out, but the deceased made very little use of this. It is true that he accepted the grant of leave with thanks and pleasure, and made a convalescent journey to Escanaba, Mich. on which he recovered very well; but no sooner did he arrive there than his condition slumbered again, and, although his leave had not yet expired, he hastened home. Since that time he has not really recovered, but, as I have said, he waited until the last of his office. Only when visiting the sick, which became very difficult for him, did he occasionally take his place. After he had exerted himself beyond his strength on the first Sunday of Advent, his condition worsened greatly on December 2, and when bleeding now set in, he and his wife hurried to Milwaukee to consult specialists there. He was with his brother-in-law, teacher Th. Bublitz, until 11 December, where P Strafen also visited him several times. The doctors he consulted, however, advised him to go to a hospital. When he was to be taken to the hospital, a stretcher had been prepared to carry him down the stairs. Then he jumped up and went down the stairs himself. That was only a few hours before his death. IN Strasen accompanied him to the

Hospital. At noon he arrived at the hospital, and at 8 o'clock in the evening he gave up his spirit there. Even on the morning of the day of his death, when his wife read him a shorter psalm so as not to strain him too much, he was not satisfied with it; he demanded to hear more; he wanted to have comfort from God's word. Then came hard, hard hours for him in the hospital, but the last half hour he became calm and fell asleep gently and quietly. - On December 13, the body arrived in Mayville and was laid out in the parsonage. Funeral services began there on the afternoon of December 15. Pastors Rathjen and Hoffmann officiated at the home. Six officiating brethren then carried the body into the crowded church. There IN Hanser and the undersigned officiated, preaching on Matth. 28, 20. IN Maack, who was delegated to this funeral service from the congregation in Grand Rapids, expressed the faithfulness and conscientiousness of the deceased in a beautiful obituary. The next day the body was then conveyed to Watertown and buried there, after IN Eggers had preached a consoling sermon at St. Mark's Church, where IN Bittner had been married to Emilie Bublitz on August 24, 1886, via Klagl. 3, 24 had held a consoling sermon. In addition to the numerous relatives, the board, as well as members of the congregation of Mayville and many fellow ministers escorted the body to its final resting place. - His wife and 8 children, who had been given to him in their happy marriage of 21 years, mourn the loss of their breadwinner and provider. Two sons are at the College at Watertown, preparing for the sacred ministry of preaching; five children are yet unconfirmed. According to his promise, may the HEART be the right father and provider of the forsaken! C. Zollmann.

December 13, died in the Lord as the result of a heart attack, Prof. Frederick Lindemann of our Teachers' Seminary at Addison, Ill. L. F.

New printed matter.

Twentieth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House.... 1907. 62 pp. 5N2X8N2. Price: 12 Cts.

This report contains excellent doctrinal discussions about good works. The synodal address is an elaboration of 1 Cor. 15:58: "Therefore, my dear prudes, be steadfast, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord." The business transactions, especially the mission report, indicate that the district is indeed diligent in good works. L.

The Order of the Knights of Pythias in the Light of God's Word by F. J. L. Pages 5X7. To be obtained from the Oonoorkiu INiblisüim II0U80. St. Louis, Mo. price: 5 cts.; dozen price: 30 cts.; hundred price: P2.00 and postage, while supplies last.

This little paper, judging the Lodge of the Knights of Pythias by God's Word, and taking its evidence from the "Oomglow 2lunual null Hxtboost" of that Lodge, will do good service to such 4>who have to do with this matter. L. F.

Lecture on Gambling., St. Louis, Mo. price: 3 cts.; dozen price: 24 cts.; hundred price: \$1. 50 with postage, while supplies last.

This speech shows what hazard, or gambling, is, how reprehensible it is, and whither it leads, and concludes with a serious admonition, and is therefore fit to be given into the hands of such as are tempted by the gambling devil. L. F.